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# THE HOME MISSIONARY

VOLUME LXXI

NUMBER I

CHRISTIAN  
CIVILIZATION  
FOR

# OUR COUNTRY

CONGREGATIONAL  
HOME MISSIONARY  
SOCIETY

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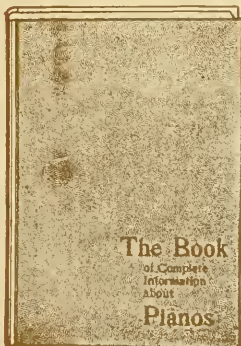
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# CONTENTS

For APRIL, 1907.

## WHAT ONE CHURCH HAS DONE Illustrated

Henry H. Kelsey..... 1

## AN OPEN LETTER FROM THE PRESIDENT

Charles S. Mills ..... 7

## THE FOREIGN BRETHERN OF THE CITY. HOW TO SERVE THEM.

Illustrated D. W. Waldron ..... 10

## THE KINGDOM AND THE DOWNTOWN CHURCH

Josiah Strong ..... 14

## RUIN AND RESCUE Illustrated

William T. Elsing ..... 18

## THE CITY'S NEED--FROM CENTER TO CIRCUMFERENCE Illustrated

Mary K. Hyde ..... 26

## EFFECTIVE METHODS OF MONEY RAISING Illustrated

W. E. Lougee ..... 31

## APPOINTMENTS AND RECEIPTS ..... 33

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☞ "I have been reading the January HOME MISSIONARY. As a Congregationalist I am proud of it."

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☞ "Why not speak out and congratulate an editor as well as any other human when a specially good piece of work is done! And such, to my thinking, is the January HOME MISSIONARY. All the issues are exceedingly good and stimulating to faith in our country and to zeal in God's service for the same. But the latest is the best so far, so it seems to me, and especially on account of Commissioner Watchorn's article."

QUINCY L. DOWD, Roscoe, Ill.

☞ "What a pleasure it is to read THE HOME MISSIONARY magazine these days! I have always read it with more or less interest because my heart is in the work; but the reading has often been from a sense of duty as well as of interest. But what a marvelous new life its pages have taken on! When the January issue came in, I took it up, looked over its contents and laid it on the table for evening reading. When I began to read I assure you I did not lay it down until I had been through it from cover to cover. If the HOME MISSIONARY continues to bring into our Christian homes the same brightness and cheer, I do not see how it can fail to add new life to the good work, and send forth eager hands, full of silver, yes, of gold, yes, of fine gold, too, to God's glory. I am ready to add my extra third this year."

MRS. C. A. R., Winchester, Mass.

# THE HOME MISSIONARY

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NO. 1

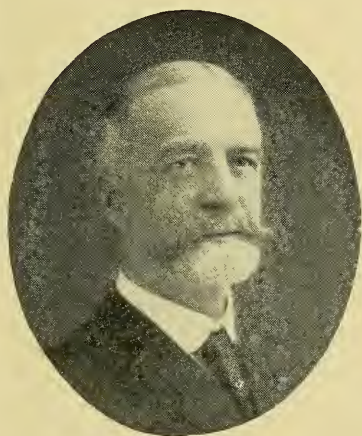
## *What One Church has Done*

*The Story of the Fourth Church, Hartford, Connecticut.*

BY REV. HENRY H. KELSEY, PASTOR

I HAVE been requested to write a brief history of the Fourth Church, because some who know the story think it will be helpful to other churches similarly situated. It seems to the writer that this may be true, chiefly from the fact that there is nothing so very remarkable about it. The church has not used extraordinary methods, nor is its situation and environment in the city so different from that of very many churches. It is a downtown church, in a section from which residents have moved away but where yet people live in upper tenements and flats. What has been done in the Fourth Church may, therefore, be done in any church. Similar, or even greater results are possible anywhere. It is the writer's conviction that there is no enterprise or institution so needed, or so effective for the saving of our cities as the democratic, evangelistic church. It is also his conviction, based upon nearly twenty years of experience, that there is no city where such churches are impossible.

The Fourth Church of Hartford was organized January 10, 1832, born out of the revivals of those days and brought into being for a distinct, evangelistic purpose. A number of earnest members of the three other Congregational Churches in the city had, for two or three years, been associated together in work for the



HENRY H. KELSEY

neglected. They felt that they were not doing all they might for the salvation of souls, especially for those who, by their condition in life, or by the crowded churches and the high price of seats in them, were shut out from the common means of grace. To make their work effective, they organized themselves into a Church. These apostolic spirited people made the church self-supporting from the first. They went from house to house to read and pray with individuals. The first year they gave five hundred dollars to missions. Such a church must prosper.

The first pastor died in the second year of his ministry. The second pastor found the church depleted by re-



ligious controversy. The third pastor, Rev. Isaac N. Sprague, had the spirit of the founders. Under his ministry of eight years, in which were repeated revival gatherings, the church grew so that during these eight years 630 were received into its membership. Then follows a period of twenty-five years which was marked by the consolidation of the membership gathered and by conservative and constructive, rather than evangelistic, methods. The two pastors were Rev. William W. Patton, afterwards editor of the *Advance* and President of Howard University, and Rev. Nathaniel J. Burton. Dr. Burton's able preaching and noble personality attracted to the church very many cultured and resourceful people, but the church did not grow. Gradually through these twenty-five years the church had turned away from its original purpose and it ceased to be either democratic or evangelistic.

To save the church for its present and future usefulness, it seems as if it was necessary that it should be brought into the direst straits. In 1870, upon Dr. Burton's going to another church in the city, and the organization of a new church not far distant, so many of the resourceful families left that the old church was weakened almost to the point of despair, the remnant, however, in which were some courageous souls and a few people of moderate means did not despair, but rallied and held the church together until the new day dawned.

To this church, in its discouraged and depleted condition, came Rev. Graham Taylor in 1880. Revising the roll he found but 281 members, including the sick, aged and absentees. For two years he worked along old lines, making no progress. In 1884 in connection with the Fiftieth Anniversary, a new purpose was formed and the new era began. By the aid of the other churches, a floating debt of \$8,500 was paid and a helper secured to devote himself to

evangelistic work for individuals. The church then determined that it would no longer wait for those who might come and minister to it, by renting and filling its pews, but that it would henceforth live to minister to those whom it might serve. In a few months results began to appear, and from that time to this the church has been guided and inspired by its original purpose and progress has been unbroken. During these years, 1,400 new members have been received. The church has to-day a membership of 1,000 and a Sunday School of nearly 1,400, including the Home Department and Cradle Roll.

The Fourth Church has been often spoken of as one of the institutional churches of the country. It has been, and is, institutional in spirit, though it has never done many of the things usually associated with this type of church. It has had neither the rooms nor the means to maintain them, nor has there been a demand in the community, for such week-day classes for instruction in a variety of subjects as have been maintained in many city churches. It has, with ever varying method, done the things common in thousands of churches. It has always wanted, has been continually going after and has tried to minister to people in all their varying needs, but first of all, to help them to possess the life provided for all in Christ Jesus.

The distinctive features of the activities of these later years are the Sunday evening service, the Yoke Fellows work, the music, and the Sunday school.

The Sunday Evening Service has been enriched by music, made popular and evangelistic. During some part of every year since 1884, this service has been concluded with an after-meeting. The congregations have often taxed the capacity of the church. They always do upon holidays and special occasions. Through these services people are continually being brought into contact with the



JUNIOR CHOIR, BOYS AND GIRLS, FOURTH CHURCH, HARTFORD



church and into its membership.

#### THE YOKE FELLOWS WORK

The most advertised feature of the Fourth Church in the early part of this period was its rescue work in connection with the Yoke Fellows Band. Through these, now more than twenty years, the hand of help has always been held out to men in the thralldom of the drink habit, and others who have wandered far into sin. In the Yoke Fellows room, added to the Chapel in 1887, have been held always two meetings a week, and sometimes more, always well attended, in which have gathered, and still gather, not only men and women who have found Christ, and who love the place of prayer and testimony, but those who want help to the life of liberty in Him.

It often happens that months go by in which there is not a Tuesday evening meeting in which there are not one or more new people who have come to seek help into the Christian life. No account has ever been kept of numbers, but it is safe to say that more than a thousand different men have found Christian help in that room, hundreds of whom we know to have lived and some of them died, bearing a triumphant witness to the Christ who saves.

The volume and effectiveness of this work does not decrease. It was never more prospered in respect of numbers and results than now.

#### THE MUSIC

In 1894 the officers of the church determined to substitute, in place of a paid quartette, a chorus choir and to make the music of the church an integral part of its spiritual ministry, the office of Choirmaster one of the spiritual offices of the church, and that the man chosen to this office should not only be a competent musician, but also a Christian man who could receive ordination similar to that given to the deacons.

A leader having these qualifications

was found, who was ordained to his office in March, 1904. An efficient chorus choir was established, with one paid soloist. This plan has been continued since with the greatest satisfaction and the very best results. The present Choirmaster, Mr. Ralph Lyman Baldwin, was ordained to that office February 8, 1905, by an impressive service in which a number of prominent musicians took part.

A choir of sixty voices is maintained, which, besides full work at each service, renders in special services the great oratorios. Four other choirs of boys, girls, young men and young women, numbering in all over 100, are also maintained. Music is cultivated not only as a culture, but as a means of soul development, of spiritual growth. It is also found to be an unequalled power for attraction and impression in the church services. The four carol choirs sing on special occasions, usually as often as once a month in a Sunday Service, and give week-day carol concerts. The church choir was provided with gowns in the year 1905 which they wear at all services.

#### SUNDAY SCHOOL

The other most prominent feature of the recent development of the church's life is the Sunday school. During all these years the church has had a good and an average large Sunday school. Two years ago the pastor secured an assistant, to have especial charge of the Sunday school, who had had unusual experience in Sunday school work. Through the methods introduced by him and the influence of his personality, the school immediately began to grow, and a new and ever deepening and widening interest in its work to be awakened. This process of growth and increasing interest still continues as the statistics given below will show, and there is no reason evident why the same methods will not continue to bring similar results, since they are in every respect conservative. The aim



VESTED CHOIR, HARTFORD, FOURTH CHURCH

has been and is to introduce only right pedagogical methods, to enlist the interest of the boys and girls, young people and adults, by adapting the life and work of the school to the interests of those in each department, the pupils being grouped in departments according to their age interests, and by making everything done true and vital to the life of every pupil.

The average attendance for the year 1904 was 271. The average attendance for the year 1905 was 402. The enrollment October 1, 1904, was 566. The enrollment January 1, 1906, was 993.

The gain during 1906 was steady and large. The enrollment January 1, 1907 was

In the Main School.....	683
Cradle Roll.....	140
Home Department.....	510
	<hr/>
	1333
Names Counted twice.....	13
	<hr/>
Total Enrollment.....	1320

During January and February, 1907, 106 new members were enrolled.

Special attention has been given to the Home Department and the Cradle Roll because it has been found that these are the simplest and most effective agencies by which the church can establish a relation with homes and parents.

The church has thus established relations, through its Sunday school membership, with about 450 families not otherwise connected with the church.

#### THE MEMBERSHIP

The growth of the church in membership has not been as rapid as the number of accessions would seem to warrant. Since January 1, 1889, the church has added 1,345 members. Its membership then was 460. The membership December 20, 1906, was but 965. In the ten years January 1, 1896, to January 1, 1906, there were added 625. During these years the losses by death, dismissed and revision of the roll were 483. The net gain for these ten years was but 142, that is, 23 per cent. of the accessions. In 1906 the accessions have been 80; the losses by death 11, by dismissal 33, by revision of roll 57, a total of 101, so that the

membership reported January 1, 1907, was 31 less than last year. These figures impressively exhibit the fact of the changing constituency of the church. It has ministered through these latter years at least, and is ministering to-day in considerable part to a procession. That is, the people who come to the church in very few instances own their homes; they come and go. Did the church not receive constant and large accessions, it would rapidly decline. These facts show with what emphasis this is also true, viz.: that in order to win these new members and minister to a shifting population several workers are absolutely necessary, and the maintenance of an intense, alert, attractive and aggressive church life. It is because the pastor has had an efficient corps of helpers during the last two years, made possible by gifts from members of other churches, that the increase of these years has been attained.

This is in brief outline the story of seventy-five years. God let this church almost die that He might save it. It could not have been saved had not its original purpose been recover-

ed, and it would not have prospered if pastor and people had not loyally held to and been held up by this purpose.

There are scores of churches in which far more remarkable things are being done. But that is just why this story is of value. Its women have organized and worked only as women usually work. The men have done less in men's organizations than is done in many churches. The young people have maintained a live Christian Endeavor Society. We have simply been at it all the time, every year, and every month of the year, trying to help as many people as possible in as many ways as possible. No form of organization has been considered fixed, instead, our methods are perpetually changing. Organization is only co-operative endeavor.

We have tried never to be spasmodic, never conventional, always awake to the use of opportunity. We have tried to have the preaching vital, the music alive with a true devotional and evangelistic motive; we have tried to make every service and all the life of the church count for the most to lay hold of every life for



YOUNG LADIES' CHOIR, FOURTH CHURCH, HARTFORD



Christ and start it in Christian service at once.

Altogether the most effective single agency used is the Sunday school, and the most effective departments of the Sunday school to get hold of people, and bring their homes into touch with the church and to open a natural, easy way for the church to carry its ministry and message into homes are the Home Department and the Cradle Roll. We have not done a thing, excepting our music in part, that cannot be done everywhere by any church where there are people. The downtown church problem is a hard one, but *people* everywhere are hungry for love, for real fellowship, for the real Gospel message, for Christ. The heart of every mother responds to the people and the church that is interest-

ed in her child. The Fourth Church has not used a method or witnessed a result which are not possible in any city.

Have we succeeded? Looking back over almost two decades, I see more failure than success. Not once has all the church been alive to its real business. Not once have the pastor and his helpers wrought as they might have in the power of the Holy Spirit. But God has blessed us beyond our faith and will bless every minister and every church that is surrendered to do His will. I believe it is His will that our cities should be saved and that the one agency appointed for this greatest enterprise is the church, and there has never been a day when great victories can be won more easily than now.

## *An Open Letter From The President*

### *A Concrete Example in City Evangelization*

TO THE EDITORIAL SECRETARY:—

**I** UNDERSTAND that you are to print in the April HOME MISSIONARY some account of the Fourth Church, Hartford, in view of the celebration recently of its Seventy-Fifth Anniversary. I cannot forbear sending you a special word to accompany that account. The history of the renaissance of that church in the last twenty-five years, its fruitful ministry to the City of Hartford and its emergence from a moribund condition to such splendid vigor as it has shown through these later years, is one of the finest testimonies to the opportunities in city evangelization, under conspicuous pastoral leadership and the devotion of a consecrated people, which the annals of our churches contain. I have been familiar with the story of its progress throughout this period, and it has been a constant source of personal inspiration that so much could be done under such difficult conditions. While we are agonizing over our great cities, marveling what the future has in store for us and for them, in view of their enormous growth and their complicated problems, asking ourselves what we may do for them, and praying fervently for divine aid, God has written by His grace the story of such a church as this. that He might through it give us a practical demonstration of what can be done, and call us all to go and do likewise.

Here is a Christian enterprise, twenty-five years ago decadent, presenting in an aggravated form the problem of the down-town church, lacking resources, popular notice and any great numerical strength, which, under the wise and aggressive leadership of Graham Taylor and Henry H. Kelsey, courageous, masterful, optimistic, devoted men, seeking not their own glory but the extension of the Kingdom of God, has become an institution of the most unique value and of the most extraordinary fruitfulness.

The foundation stones of its enlarged life have been earnest evangelism,

openhearted friendliness for all sorts and conditions of men, and practical organization under eminently wise leadership. It has gone out into the highways and byways of the city, in the love of Christ, to constrain men to come in. It has welcomed the prodigal son from the far country; it has searched for the lost sheep; it has fed the hungry, clothed the naked, visited the sick, and gone into the prison with the messages of divine love. It has been the friend of the friendless, the hope of the despairing, the support of the weak, the messenger of light to those that sat in darkness. It has preached good tidings to the poor, bound up the broken hearted, proclaimed liberty to the captives and the opening of the prison to them that were bound. It is a noble example of the joyful discharge of the divine commission, "Go ye into all the world"—the world of human want and woe. No man can number the thousands who have come under its influence nor measure the real worth of its wide ministries; but for such a church we may surely anticipate the commendation of the Master—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

And all this great ministry is a demonstration of the mighty power of the idea which lies back of it. It has done a vast work with very little means within its own membership. I doubt if there has been in all the twenty-five years a single person in its membership who, according to the modern standard, could be esteemed wealthy, and very few, if any, who could be called even well-to-do. The drift of the residence portion of the city is far away from its location. Through this movement it has lost not only means, but laymen qualified as leaders, and yet it has constantly grown in strength. It has literally "made bricks without straw." It has been a marvel of economy on the one hand and of efficiency on the other. It has gone out into the city and gathered assistance beyond its own membership; and yet it spends to-day upon what is strictly its own work only about half of that usually expended to carry on the ministries of our larger city churches, and this although it has multiplied its workers and broadly extended its service in many directions.

Moreover, while maintaining this work of ministry to the poor and the outcast, it has kept a high standard in the dignity of its worship, and has developed notably the service of the finest music. As it stands to-day, with its multiform efforts, its great membership—a harvest wrested from an apparently unpromising soil—with its noble leadership, its warm evangelism, its Yoke Fellows' Band, its effective, growing Sunday school, it is well-nigh an ideal for a great People's Church. It has recently purchased ground and desires to erect thereon a building at an estimated cost of \$55,000. Hartford Congregationalism, exceptionally intelligent, strong and resourceful, may be, presumably, counted upon to furnish this noble enterprise, which has so thoroughly demonstrated its value, with the funds required. That city of wealth and culture has often shown its devotion to high civic ideals by generous provision for its public institutions, and it certainly cannot be long before men will recognize that such a church has as great a claim to large endowment as the hospital or the library or any other philanthropic enterprise, and they will put in its hand resources to multiply its workers, to extend its influence, and to give the largest power to all its ministries.

But, as the President of our Home Missionary Society, I desire to call the attention of all, and particularly of those to whom the Lord has entrusted the stores of wealth, to this concrete example of the mission of the Gospel to the masses in our great cities. Here is exactly a type of church which our Family of the Faith must develop if it is to stand for aggressive Christianity and to do its share in the redemption of our cities. Where could great gifts more surely bring large fruit for the Kingdom of Christ than in maintaining in the cities



such centers of evangelism? What institution could more fittingly administer such funds than our Congregational Home Missionary Society, placing them from year to year at strategic points?

This great organization was brought into being for this very purpose, to supplement our polity of the independent church by enabling the churches to act together in evangelizing our land. How largely have we lost sight of this great purpose! How far have we neglected to utilize this instrument! How many churches under this over-worked doctrine of independence, once noble fountains of blessing, are now steadily diminishing the stream of their influence, or have actually dried up altogether, because of failing resources! How often we have left such a church merely to care for itself, facing an impossible task, and virtually by our neglect saying that it was no care of ours! In the City of Hartford, a strong center of Christian benevolence, the Fourth Church has found a helpful ally; but in how many cases local enterprise is either indifferent or insufficient to master a difficult situation, and our work is limping or halting altogether for lack of aggressive, resourceful aid! Given the right leadership, such as the Congregational Home Missionary Society is certain to command, and given adequate means, we could, beyond question, produce results in other cities, at least reasonably commensurate with those of the Fourth Church. We should discover, as in that notable instance, that many a spot, which looked upon the surface most unpromising, was after all ready for the good seed, if not indeed white to the harvest.

The work in Hartford has been done by men whose supreme devotion to the cause has not permitted any blare of trumpets or boastful statement of statistics, but their works are the testimony to the churches of the productive value of a noble faith in the message of the Gospel in its application to the deepest needs of those who drift to the heart of the city life. May not that which has been frequently called "The New Era in Home Missions" be signalized in its opening stages with the bestowment of such resources as shall enable this Society to lay hold in this practical fashion of the mighty problem of our city life?

It was publicly stated a few weeks ago that the amount expended in our American metropolis by the Congregational Home Missionary Society and other similar agencies, apart from the missions of certain local churches, was less than \$9,000 a year. How trivial a sum! Can such an effort be characterized as anything more than playing with the mighty problem?

Have we not arrived at a time when we shall supplement our abstract exhortations and our comprehensive prayers with definite deeds in the revival of the drooping faith of the down-town church? Let not our Family of the Faith be without a witness in the heart of every great city, wherever the field is open, and the kingdom needs a Church of the Lord Jesus Christ.

Without diminishing in the least the work in the new towns of the West, or in the decadent villages of New England, or among the foreigners that come to our shores, let us not forget the spiritual destitution in many of the congested portions of our cities; that often our Christian efforts in that mighty sea of humanity, with their lack of masterful leadership and their puny resources, are utterly inadequate to the problem involved. And let the strong arm of our whole Household of Faith come to the rescue. No mission field, however needy, in any corner of the earth to-day, can over-match the pathos or the imperative urgency of this call.

Yours in the work of City Evangelization,

*Charles S. Mills*

# *The Foreign Brethren of the City*

## *How to Serve Them*

BY D. W. WALDRON, D. D.,

*Secretary of the Boston City Missionary Society*

A DEACON in one of the Boston Back Bay churches said to a friend the other day, "When I grow pessimistic from reading the daily papers, with their depressing record of crime and corruption, what book do you suppose I turn to for relief?" His friend replied, "Being a Bostonian you probably find comfort in Browning, and being a deacon I hope you seek solace in the Bible." The man said that he consulted neither of these, but turned to the Boston Directory of Charities! If the good man was cheered by considering what is done in our city for the physical welfare of widows and orphans, for the deaf, dumb, blind and crippled, for the insane and mentally defective, for the sick, homeless and otherwise unfortunate, and for aliens equally with the native population, much more might he be heartened by pondering how this splendid service is supplemented by ministry to their spiritual needs. The annual reports of churches and other religious organizations tell what is done in this direction, but unfortunately the information is not massed and classified as in the Directory of Charities. If it were, the book would be both a revelation and an inspiration.

In the absence of such a compendium the Boston City Missionary Society may be taken as one of many representations of the way Christian people are trying to fulfil their obligations to those who come to us from other lands. For ninety years this Society has carried on a "ministry at large" to the poor and neglected. What specific service has it rendered

to foreigners? In reply it should be remembered that the immigration problem in Boston differs in one respect from other large cities. Until 1847 we were a homogeneous people. Then the great famine in Ireland brought to our shores an army of half-starved peasants, and until 1880 immigration to this port was predominantly Irish. Since then the same mixed multitude has come here as to other cities. Yet the largest racial group is still Irish and, of course, Roman Catholic.

How far do Protestant influences reach this host? The answer, so far as the City Missionary Society is concerned, is encouraging. Some time ago it was found that there were gathered into churches, chapels and Sunday schools, or were receiving religious instruction in their homes from missionaries, the following nationalities: 930 Germans, 804 Swedes, 448 Irish, 342 Norwegians, 203 Danes, 260 Jews, 181 French, 62 Italians, 54 Armenians, 41 Swiss, 29 Bohemians, 24 Greeks, 12 Hollanders, 11 Poles, and several Welsh, Syrians and Finns. These figures represent an amount of personal service which is priceless in value. It has been the policy of the Society from the outset to lay strong emphasis upon individual effort and house-to-house visitation—upon what is called the "hand-picked" method.

Preaching should be provided for foreigners in their own language whenever necessary, but the ultimate aim is to absorb them into our institutions of religion, and not to establish little Germanys, Chinas, Swedens,

etc. An interesting case in point is that of a church organized for Hollanders a few years ago. The time came, however, when it was said that there was only one person in the congregation who did not understand English, and the church was disbanded. It was obviously unnecessary to continue a service for Hollanders in their own language. The strangers within our gates grasp the idea that Christian believers belong to one family, having God for a common Fa-

ther, far more quickly if nationalities meet together than if they assemble separately. Sometimes the commingling is quite striking. For instance, at a mothers' meeting in one district, among the 142 mothers and children present were Norwegians, Swedes, Danes, Germans, English, Scotch, Irish, French and Armenians, besides Americans. Ten children representing eight nationalities were baptized. The scene was most impressive and gave a new meaning to Paul's words, "One



D. W. WALDRON, D. D.,  
Chaplain of the Massachusetts House of Representatives since  
1879—Superintendent of the Boston City Missionary Society  
for the past thirty-five years



Lord, one faith, one baptism." In another case, at a Christmas entertainment, there was a series of exhibitions showing how the day is observed in the following countries: Scotland, England, Africa, Italy, Norway, France, Switzerland, Germany, Holland and America. All who participated were connected with the Sunday school, and there were others who could have represented Denmark, Russia, Ireland and Sweden. Jews were also present. Here was another object lesson in Christian unity. The ballot box teaches the foreigner that all men are free and equal politically. The church and Sunday school teach him the brotherhood of man and the fatherhood of God.

Here are other object lessons in Christian unity. At Franklin Park over 1200 people are gathered for a day's outing. A little Armenian boy, John Sanjian, approaches the writer, and says, "This scene reminds me of the Saviour feeding five thousand."



ARMENIAN BOY



DR. AGAVIE GILBAKIAN

He then takes a copy of the New Testament from his pocket and reads the account to me, with as much interest as if I had never heard the story before. This lad is now a member of one of our prominent Congregational churches.

The privileges of Rosemary Cottage at Eliot, Maine, where we send guests for two weeks during the summer, are accorded to mothers and children of various nationalities. We asked a little Norwegian boy, Morton Edwin Mathison, what he liked best at Rosemary Cottage. Pointing to the American flag, he said, "I like best to see that flag." Thus the love of Norwegians for the flag of their country inspired the little lad as he looked upon the stars and stripes, and with the influences surrounding him we will hope he will be a loyal American citizen.

A mother and six children from a foreign land learned at the Cottage to sing the blessing used there. When the family returned and again gathered with father about their own scantily spread table, one of the children said, "Wait, papa, before we eat we must sing grace," and three times each day all join in singing:

"With Thy gifts Thy grace bestow,  
Feed our souls with heavenly food,  
Help us worthily to show  
Gratitude for every good.

In the strength which Thou dost give,  
Help us, Lord, henceforth to live;  
Make us know Thy perfect will—  
In our lives Thy life fulfill."

"A little child shall lead them," and who shall measure the influence of this child in her home and on mankind?

Seventeen years ago a little Armenian girl was brought into Sunday school by a city missionary. Later she was graduated from Northfield Seminary, then from the Woman's Medical College in Philadelphia. She intended to return to her own people and work among them as a nurse, but this was not considered wise or safe under present conditions in Armenia, so she sailed last month for Sialkot, India, under the auspices of the United Presbyterian Board to pursue her profession as a physician among the women there. Her name is Dr. Agavie Gilbakian.

An Italian and his family, brought up Roman Catholics, came to Boston. The father was sent to a Protestant Mission in search for work. He was told that the people there would pray for him. Soon after a kind man gave him a place for a fruit stand, free of charge. He felt that this was a direct answer to prayer. Later he lost most of his household goods by fire, and clothing and furniture were provided by the missionary. The kindness shown was a link in the chain that helped to draw the family to one of our Chapels. He and his wife began to attend religious services, their five children came to Sunday school, and at length the father and mother and two eldest girls united with the church. The oldest daughter wished to become a missionary to the Italians, and, as far as she might be able, to carry on the work of her faithful friend, the missionary. She was sent to Mr. Moody's school at Northfield and

later to New York to a training school to prepare for work among her countrymen. One result has been that most of her relatives have been led to attend the Protestant Church.

Rev. C. R. Hager, M. D., a missionary in South China, states that without the financial, religious and moral help from the City Missionary Society's school he fears the mission would have been given up. Money contributions of its Chinese school have amounted to nearly \$4,000. What English-speaking Sunday school can match this record? One pupil collected money in America among his countrymen, then went home and built the largest and best chapel in the interior of South China, and gave it to the American Board.

There is no "yellow peril" when we follow the Golden Rule in our treatment of Asiatics. The method of the Boston City Missionary Society—personal service by Christian workers, of intelligence and devotion—suggests the true solution of the immigration problem. It is neither a menace nor an evil, but verily a "boon" if we remember the words of the Lord Jesus, "All ye are brethren."



NORWEGIAN BOY WHO LOVES THE  
FLAG

# *The Kingdom Problem and the Downtown Church*

BY JOSIAH STRONG, D. D.

WE ARE living in the midst of a great world transformation.

These periods of change mark almost boundless opportunities; they are the mighty hinges of history on which turn the destiny of states, nations and civilizations.

Speaking broadly, the civilizations of the past have been rural and agricultural; those of the future are to be urban and industrial. Of course, there have been great cities in the past, and it goes without saying that as long as men are fed by the fruits of the soil, there will be agricultural interests and agricultural peoples. But it is nevertheless true that there is taking place a shifting of the balance between country and city—a change of opportunities, of power, of influence. Already the cities possess that power which belongs to predominant wealth. In 1850, 56 per cent. of the wealth of the United States was rural, 44 per cent. urban. In forty years time, three-fourths of the wealth was urban, one-fourth was rural. While the wealth of rural districts was increasing four-fold, the wealth of the cities increased sixteen-fold. This is a commercial age. Wealth is increasing far more rapidly than population, and its power is increasing—touching every phase of life. That power belongs to the city. The power of the press is in the city. Here is the tree of the knowledge of good and evil (whose leaves are not altogether for the healing of the nations; some of them are yellow and sere)—a tree that daily sheds its leaves, which are carried as by the four winds of heaven into every hamlet. The press molds public opinion and all that that means in a

democracy.

In due time the city will have all the power which numbers signify in a democracy. As we are often told, at the beginning of the nineteenth century there were only six cities in the United States of 8,000 inhabitants or more; at the end of that century, 517. In 1800 less than 4 per cent. of our population, our small population, lived in cities. In 1900 about 33 per cent. of our great population lived in cities. In England more than 70 per cent. are in cities. Not a few of my readers will live to see more than half our population urban. Many have supposed that this disproportionate growth of the city in the United States was due to the peculiar conditions of a new civilization; but a glance at Europe explodes that theory. The cities have grown there as rapidly as here. For fifty years Brussels outstripped New York. While our metropolis was adding 3,000,000 to her population, London added 5,000,000 to hers. Many have supposed that this flowing tide from country to city was quite temporary and would soon ebb, but such have not studied its causes. Its principal causes are two: First, the revolution in transportation. Before the nineteenth century it was very difficult to supply food and fuel for a great population. Cities have always been about as large as they could well be. There has been many a famine in the city when grain was rotting on the ground only a few leagues away. Now we bring food from the other side of the globe. The steamship and the railway make it possible to feed any number of millions massed at one point. Because man is a gregarious



animal there has always been a tendency among men to segregate, and the revolution in transportation has liberated this inherent tendency of human nature, so that to-day it is free to fulfill itself.

The other great cause of the disproportionate growth of the city is the revolution in industry. The application of machinery to agriculture has driven multitudes from the farm. In 1870 there was one man engaged in farming for every seventeen acres cultivated. In 1890 there was one engaged in farming for every twenty-six acres cultivated. The improvement in machinery during these twenty years alone drove 4,430,000 men, plus their families, off from the soil.

Again, the springing up of manufactures in the city, creating a great demand for labor, stimulated this movement. Thus we see that the causes which have created this disproportionate growth of the cities are permanent causes. Statistics show that for sixty years a steadily decreasing percentage of our population has been engaged in agriculture, and a steadily increasing percentage has been engaged in the mechanical and fine arts. These arts are prosecuted in the city. That means the disproportionate growth of the city. And this tendency of the past sixty years is to continue. This is quite in harmony with the well-known economic law called Engel's Law. According to this law as the income of the family increases, that proportion of its budget devoted to food steadily decreases. Observe, I do not say that the amount, but the proportion, decreases. A man with an income of \$100,000 does not eat one hundred times as much as a man whose income is \$1,000, nor can he spend one hundred times as much on his table; but he can spend one hundred times as much on houses and grounds, on furniture and pictures, on art and dress, on jewels and ornaments. That is to say, there is a necessary limit to the amount of food that the world

can consume. There is no limit, except that of purse, to the consumption of the products of the mechanical and fine arts. Hence, as the world grows richer, a steadily decreasing proportion of the world's population will subsist by providing food; and a steadily increasing proportion will gain their livelihood by the mechanical and fine arts, which are prosecuted in the city; which means the continued disproportionate growth of the city.

Some people imagine that the many uncomfortable features of farm life drive the young men from the farm, and that if we could only make country living delightful, we might reverse this tide and cause it to flow from the city back to the country. My friends, there are thousands of people to-day living underground, not because they prefer the smut and the dark and the danger of the coal mine to the green earth and God's blue sky, but because there is a demand for coal; and the number who live underground in this kind of life will be determined, whether it increases or decreases, by the increase or decrease of the demand for coal. Here is another economic law. The comfort or discomfort of an occupation does not determine the *number* who engage in it, but the *kind* of people who engage in it. If I could devote half an hour to this point, which we simply touch in passing, I could fully convince you that the disproportionate growth of the city is not a temporary phenomenon. It must necessarily continue. I could demonstrate to you that when the world's demand for food is supplied, the farming population can increase only in proportion as the world's population increases; whereas the population sustaining itself by the mechanical and fine arts will increase as the world's population increases, multiplied by the increase of wealth, which is increasing at an enormous rate. All this means, my friends, that we cannot evade the problems of the city. Many are trying to do it. "Back to the soil!" is a common and a fallacious

cry. If we could take 100,000 men out of the slums and set them on the land and then make them successful, their success would be at the expense of 100,000 other men whom they would drive from the soil into the city. We should not thereby take one step towards the solution of the problem of the city. This problem must be faced, and the sooner we face it, the sooner we shall solve it and adjust ourselves to the new conditions of the new civilization.

We have glanced at the inevitable problem of the city. Spend a moment in considering its complexities, its magnitude, its urgency. In cities we find a heterogeneous population. In every one of our large cities there are the representatives of at least fifty different countries. In New York there are sixty-six different languages spoken. Whatever burden immigration places on our civilization is more than three times as great in the city as in the country at large. Do not misunderstand me to cast a slur upon the immigrant. As our Irish friends might say: Many of our best Americans were not born in their native land! They are Americans by choice; most of us are Americans by accident; and many a foreigner who has become an American puts us to shame by his patriotism. Let me repeat to you a few words from a letter which I read. That letter was written by a young man who came to this country young enough to get the advantages of our public schools and then took a course in Columbia University. After graduation he wrote: "I am now at the age of twenty-one a free American citizen, and I have but one great desire in life and that is to do something for my fellowmen, so that when I am called to leave the world I may leave it a bit the better." That young man was a Russian Jew, and, my friends, that Russian was a better American, that Jew was a better Christian, than many a descendant of the Pilgrim Fathers who is living a selfish life. Here is splendid raw material, but it must

be Americanized. If we do not Americanize the foreigners in our cities, they will foreignize the city and so foreignize our civilization.

In the city the problem of poverty is accentuated. As a rule, the greater the city, the more desperate is the poverty. In the city the problem of vice and crime is emphasized. For in a given city population there are more crime and vice than in the same population in the country districts. In the city the problem of popular discontent is emphasized. There Dives and Lazarus stand face to face. There we find the *ennui* of surfeit and the desperation of starvation. It is in the city that we find the opportunity for destruction, for there wealth is piled story upon story. My friends, neither sulphur, nor salt peter, nor charcoal, taken separately, is explosive, but *combined* they make gunpowder. Opportunity for destruction where there is no temptation is not dangerous; poverty is not revolutionary when it is governed by conscience. Vice and crime are not revolutionary when they are quite comfortable, but wickedness and wretchedness and opportunity combined make social dynamite of which the magazine is the city slum, awaiting only a casual spark to burst into terrific destruction.

Evidently our cities are the tainted spots in our civilization. I need not argue that the Church and the home are the two great conserving institutions of society. What of them? Are they growing proportionately with the city's growth? If I might take the time, I could show you by statistics that the churches are falling far behind the growth of the population of our cities. I might also show you that as cities grow larger the proportion of homes decreases, while the hotel and restaurant population increases. The majority of men on the farms own their homes. When you come to cities the size of Boston, 18 per cent. only own their homes. In Manhattan, only 6 per cent. own their homes.

Here is the problem of the King-

dom, so far as the city is concerned. It is to save the city by bringing men into harmony with all the laws of God, physical, mental, moral and social, as well as spiritual. When men everywhere are thus brought into harmony with the laws of God, the Kingdom will have come. The Kingdom cannot come without the salvation of the city. Here, then, is the great evangelistic problem of the twentieth century; saving the city. I believe, my friends, that for the solution of that problem the old evangelism is quite unequal. If Mr. Moody could again clothe himself with flesh and undertake our problem of city evangelization, and if he should speak to 1,000 different souls every night of the year, never taking a vacation, it would be eighty years before he could get around once, and then the city population would have increased 200 or 300 per cent, and there would be two or three times as many who had not heard his message as when he began. If we could have twenty Moodys and they spoke to 20,000 different souls every night in the year, and if the cities could and would arrest their growth, then our city population might hear the Gospel message once in four years.

When the Fourth Church, Hartford was born out of evangelistic fervor, seventy-five years ago, the old evangelism was adapted to existing conditions, for then most people had been instructed in Christian truth and the great object of preaching was to bring such stimulus to bear upon the conscience and the will as to induce men to act upon that which they knew and acknowledged to be true, knew and acknowledged to be their duty. To-day an entirely different situation exists in the city, especially the downtown portions of the city. Here are multitudes wholly uninstructed. Other multitudes have been misinstructed. They have no knowledge of Christian truth. To what purpose does a man come and deliver his message for a week or two?

The whole conception of life of these people must be transformed. That can be done only by long persistent, daily, living contact with them. It is a far easier thing for a church to hire an evangelist for a few weeks, let him move on, and then, after a few weeks, lapse into their accustomed inactivity, than it is for a church, day after day, week after week, year after year to live in vital touch with the multitude, giving them new conceptions of life. We need not more evangelists, but more evangelistic churches, more pastors, more laymen who are burning with evangelistic fervor; burning with the love of humanity. We need churches possessed of the spirit of this Church, the spirit of service which has characterized it during these last twenty-five years. I believe, my friends, that an institutional, or what is, I think, a better term, the socialized church, is fully equal to the salvation of the downtown city, but it must be adequately equipped. Such churches cost much more than the old family church. Brethren, are we to provide the means? Why, our Congregational Churches are giving actually less through all church channels for Home Missions and Foreign Missions than they gave ten years ago. Meanwhile the wealth of the country has enormously increased. If Congregationalists have secured their due share—and I would be greatly surprised if they had not—they are \$240,000,000 richer to-day than they were ten years ago, and yet they are giving less through these regular channels of charity. My brethren, we have been dreaming about City Evangelization. It is high time we were out of bed and at work.

But I should misrepresent myself if I left on your minds the impression that there is any occasion for panic. I believe, with all my heart, that the Kingdom of God is coming in the world. I believe that the sun sets on a better world every night. I believe that we are fully equal to solving the problem of the city if we will but open



our eyes to recognize it and open our hearts and hands to meet it. I believe that we have the guarantee of that Book that the city is to be saved. Turn to the beginning of it; there we see man in a garden. It is a vision of perfect beauty, perfect simplicity, perfect innocence, of unfallen because of untried virtue. We turn to the closing pages of this Book, and again we see a picture of man perfected. In prophetic vision we behold not the beauty of innocence, but the beauty of holiness; not the insecure peace of virtue untried, but the established peace of virtue victorious. In this

first picture we see individualistic man; in this last picture we see socialized man. In the first, unfallen man sustains right relations to his Maker; in the last, redeemed man has come into right relations with God and with his fellows. The beginning of this wondrous drama of human life is in a garden; its consummation is in a city. The perfected crown of civilization, the full coming of the Kingdom of God in the earth is typified by a *city*, a holy city, into which shall enter nothing unclean or that maketh a lie. Paradise lost was a garden; Paradise regained will be a city.

## *Ruin and Rescue*

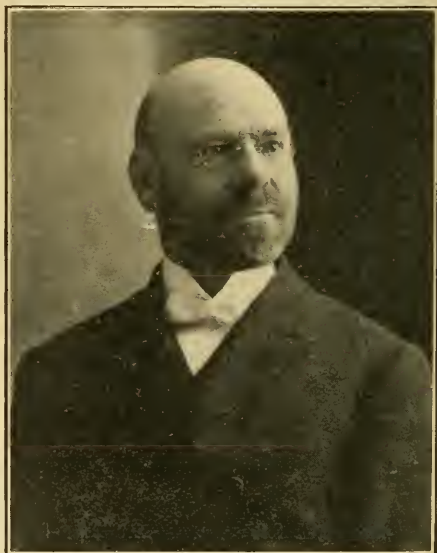
BY REV. WILLIAM T. ELSING

*Pastor of DeWitt Memorial Church, New York*

ONE CHRISTMAS night, a broken-hearted woman on the top floor of a large tenement house, cried out to her husband: "I hope I'll be dead next Christmas, because when Christmas comes and everybody is happy, you make my life doubly wretched by your drunken conduct!" He cursed her and rushed downstairs and into the street.

The woman determined she would end her life that very night. She rushed to the window, threw open the sash and was about to dash herself on the stone pavement five stories below, when suddenly she gave a shriek; her frightened children ran to her, and clung to her skirts. "Look! look! children, what is that?" The frightened children and the despairing mother fixed their eyes upon a cross of fire and eagerly gazed upon that symbol of redeeming love standing out against the black outline of the sky. The woman called to a neighbor across the hall. "Look at that; what is the meaning of that wonderful sign in the heavens?" The neighbor replied, "O, that is nothing but the cross on the City Mission Church in Rivington Street; they are celebrating Christmas and have lighted the cross." The

woman replied, "Well, it is the voice and vision of God to me. I was about to do an awful thing, and that cross stopped me." The next Sunday evening she was at the mission. Hope and faith came into her life. She began to work and pray for her husband, and soon the whole family united with the church.



REV. W. T. ELSING



DE WITT MEMORIAL CHURCH, RIVINGTON STREET, NEW YORK

In this brief incident we have vividly illustrated the ruin and rescue work, which is continually going on in our great cities and all over our land. Sin abounds but grace much more abounds. Ruin is wide-spread, but rescue work is going on by day and by night. No one who has even a limited knowledge of the work,

which is being accomplished can for a moment despair as to the final outcome. Sometimes along the banks of a river we have seen the current apparently going up stream, but it is only a deceitful eddy. Just as surely as the great outward course of the river is flowing to the sea, so certain is the Kingdom coming among men.



STREET ARABS

*"Do you know who God is?"*

Sin is working ruin, but God's grace, made effective through the ministrations of his children, is working miracles today.

Saturday night has come, a poor working man is on his way home with his wages in his pocket, but his wavering feet and divided heart carry him to a low saloon instead of his humble home. In the course of an evening's carousal he gets into a drunken fight. His money is gone; his clothing is torn; his face is bruised, and after fiercely fighting with the officers, he is finally thrown on the floor of a cell in a station house. No rescuing hand saves this poor drunkard; the half-starved wife and children suffer in silence until a merciful death releases the poor woman from her troubles. The two oldest boys become waifs of the street. There is every possibility that they will become wild Ishmaelites in the city wilderness, but a kind, loving, Christian heart finds the street Arabs and a rescuing hand is extended to them and their confidence is won. Their names are Willie and

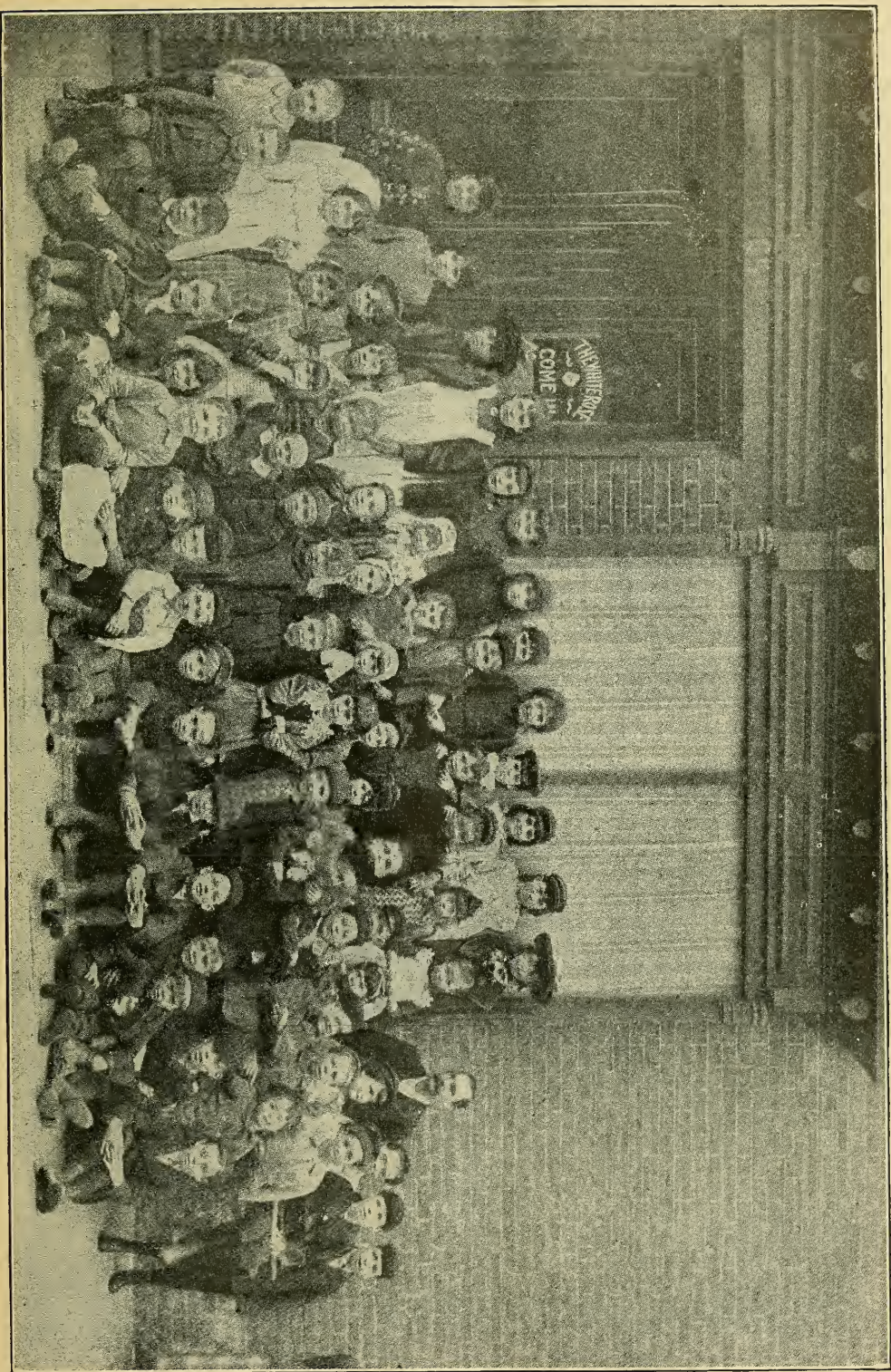
Johnnie. After a few kindly words, Willie, the older lad, is asked if he knows who the Saviour is? There is a vacant bewildered look on his face, and he replies: "I never heard about that man." He is then asked, "Do you know who God is?" And the lad immediately replies, "Yes, I know God is the man who, if you says a few words to Him before you go to sleep, He won't hurt you in the night." In a great Christian city that is all poor Willie knows about our loving Father.

It is not enough to give a few scripture verses to Willie and Johnnie. It will take thought and effort, but the rescue work is effectively pursued, and Willie and Johnnie with a number of other lads, are ready to leave the crowded district of the great city to find a home in the great and wonderful western country. On the morning when the lads are ready to start, a photograph of the group is taken. None of these lads have Saratoga trunks with which to burden the baggage men. All their worldly goods are wrapped up in brown paper. There is, however, one lad, who carries a box with a lock large enough for a safe deposit company. When he is asked what peculiar treasure he



THE GROWLER GANG  
*Rendezvous under New York Pier*





Courtesy of Baptist City Missionary Society



carries in the mysterious box, he allows you to take a peep at a happy family of white mice. They have shared his loneliness, misery and hunger in the city wilderness and now that he is going to the land of plenty in the far West, he is determined that his pets shall share in his good fortune.

If the rescuing hand is stretched out to the needy children at the right time marvelous changes are speedily wrought. Before the inspection of our immigrants was as strict as it is now, a city missionary found a boy with a remarkable history in a Bowery lodging-house. Every night between Chatham Square and Cooper Union along the Bowery, about ten thousand men find their homes in lodging-houses. The missionary has free access to them, and in many of the houses is permitted to hold religious services. One night he found a fine young English lad. The boy had lived with his widowed mother in London. She was an invalid and unable to earn anything. The boy was

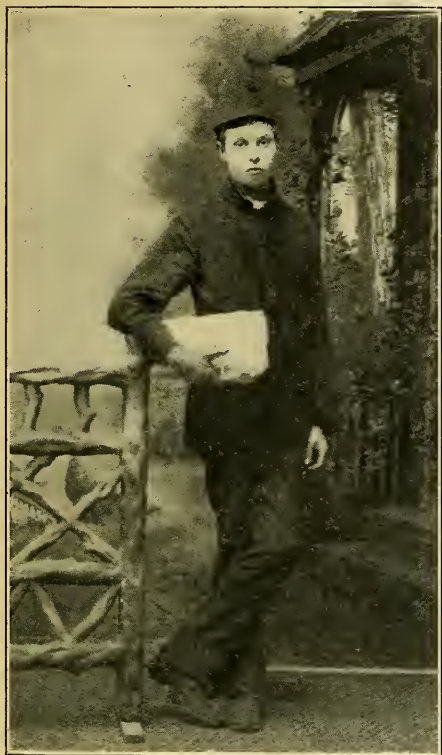
her only support and she was his only friend. One day he came home to the attic and found his mother dead. He was so frightened that he ran out into the street. When he came back later his mother's body was gone. The boy wandered from London to Liverpool, and slipped unobserved on to a steamer, and in a half-starved condition made his appearance when the steamship was far out at sea. Through the kindness of the officers he was allowed to land and the missionary found him in a Bowery lodging-house.

The rescue work was immediately begun and the missionary took the lad to his own home. A hot bath, a suit of clothes, and good food made a great change in the lad's appearance. After a few days a home was found for Johnnie in the West, and the missionary asked his young friend to offer up a parting prayer. Johnnie persisted, that, although he had learned a great deal from his new friend, it was impossible for him to say a prayer. The missionary said, "You can write one. Here is paper, just write your prayer



JEWISH BOYS AT A CHRISTIAN SERVICE





THE STOWAWAY

and it will be just as good." The lad wrote a brief prayer, which showed how completely he had absorbed the spiritual teaching of his new-found friend. He is now a young farmer happy and prosperous in the West. If absolutely nothing had been done for him he might have joined a growler gang or a band of young toughs, which is not generally broken up until the majority of the members become criminals and are lodged in the penitentiary.

The forces spreading ruin are strong and continually active; rescue forces must bestir themselves and be continually on the alert as to the best way of saving men from the destroying power of evil. The churches have been too much like dispensaries that are always glad to treat those that are in distress if they will only apply. Now the great difficulty is that many

are on the verge of ruin do not know just when and where to apply, and many more have no strong inclination to be helped. Lost men are a good deal like people, who are freezing to death, they will not come to you for life, but they will not spurn you if you come to them. Our churches are frequently like big ships and they cannot quickly move into the little rivers, where men are perishing. We, therefore, need small rescue missions for the purpose of saving those that are sinking in sin.

The rescue mission is the best place to get men converted, but a poor place to train men in Christian life and work. With this thought in mind I organized in connection with our church a movable mission. I hired two rooms in a court where forty families were living. I did not want to call the place a "mission," I could not very well call it a cathedral, I therefore simply named it "The White Rose" because that did not mean anything. I had an artist friend and he painted a beautiful white rose on a piece of tin on a red background. When we were all ready to begin operations I nailed the White Rose sign over the door and sent a wagon

Reverently Father, I want to  
have cloth and food and  
to be a christian beyond a need  
home to go and work to go to  
and I want to believe in the  
Lord And in christ and the  
holy spirit Lord help me to get  
what I ask for, And friends  
and I hope the Lord will teach  
me to pray I hope the Lord  
will teach me to read the  
Bible every morning Amen  
John W.

THE STOWAWAY'S PRAYER

load of chairs and a small organ to the rooms. When the people in the court saw all those chairs and not a pot, pan, stove or feather-bed among them, every woman in the court had a big interrogation point in her head. They were not long left in ignorance. When the chairs and organ were in place, I sent a card decorated with a white rose to every tennant in the court. The card contained the following invitation: "Come to the White Rose this afternoon at half-past two o'clock."

At the opening hour the rooms were crowded. We began with coffee and cake, because no saloon in our neighborhood is ever opened without free refreshments. When the coffee and cake had been dispatched a big woman tried to get out and everybody began to shift, because we were so closely packed together. I said, "Won't you please wait a little. I will read something from the good Book." Just as I started to read the parable of the rich man and Lazurus, a woman sitting close to me put her hand vigorously on my arm and said: "Look

here, sir, do you think it is right?" I saw there was fire in her eyes, but calmly replied, "I am going to read the Bible, don't interrupt me." She answered, "But do you think it is right, sir, for that woman to blackguard me?" I said, "Please let me read, and when we are through I will hear what you have to say." I read the wonderful parable about the two lives, two deaths, and two eternities of the rich man and the beggar. Oh! the luxury of preaching Christ to ears unaccustomed to the Gospel story, and hearts hungry for heavenly bread. A death-like stillness began to pervade the room, heads were bowed, hearts were touched, tears were falling. I closed by saying, "If any of you women want to turn over a new leaf; if you want to start for heaven and bring your husbands and children along with you, and if you want me to say a word to Him who is above us all for you, please raise your hands." Reverently, but spontaneously as if moved by the spirit of God, every woman asked to be prayed for. After the prayer I turned to the woman



Courtesy of Baptist City Missionary Society

GROUP OF GERMAN CHILDREN





Courtesy of Baptist City Missionary Society

### YOUNG AMERICANS

nearest me and said, "My good woman, what was it you wanted to say to me?" She replied, "Never mind, sir, I have as bad a tongue in my head as any woman in this house; it was more my fault than her fault. It is all right."

That was the way the meetings began and we kept them up for six months. In the afternoon at two thirty o'clock the mothers filled the rooms; at four o'clock the children, and in the evening we had as fine a lot of young toughs as any man could possibly desire for an audience. It was all virgin soil. After six months, when the warm weather came on we gave up the mission and invited our converts to the church. The next fall we started in another locality, but within walking distance of our church. The new mission we called "The Light House," and the work was as successful as at the "White Rose." It is not possible for any one to be in two places at the same time. The work at the church demanded my attention and I could not be at all the meetings held at the "White Rose." I therefore went to Mr. Moody's school at Mt. Hermon and told the boys that

I wanted them to select one of their number to come and work in the "White Rose." I offered to supply half the salary if the boys would supply the remainder. They did so with enthusiasm. One noble fellow, who did not have a cent in the world, subscribed twenty-five dollars and worked six weeks on the school farm during his vacation and paid his subscription. If every Christian had that spirit the Kingdom would come with leaps and bounds.

The young man the students sent me remained with us two years. The experience was as good for him as for us. Skipping college and seminary the training acquired in actual work made him a successful minister of the Gospel. In the life of this young student the work of ruin and rescue is wonderfully well illustrated. A few days after he came to the work, he said, "None of them knew it, not one of them has any knowledge of it; but as a little boy I wandered with bare feet and a hungry stomach through these very streets.

This noble lad, who had been saved from ruin, became the rescuer of his own father.



# *The City's Need*

## *From Center to Circumference*

BY MARY K. HYDE

*"O, the little birds sang east, and the little birds sang west,  
And I smiled to think God's greatness flows around our incompleteness,  
Round our restlessness—His rest."*

**T**HE DIVERSITY of opportunity for mission work in the Island of Manhattan may be indicated by the four points of the compass:

*At the extreme north, a pleasure resort frequented from early spring until late autumn by thousands of people of all nationalities who come daily, but especially on Sundays, for a "good time."*

*At the extreme south, piers entered by vessels from every port in the world bringing sailors of all races and religions.*

*On the east, Little Italy, with its hundreds of thousands of Italians:*

*On the west, Hell's Kitchen with its mixed population of blacks and whites.*

*Everywhere else, Jews, Germans, Irish, Syrians, Chinese, French, Spaniards, and an occasional American! And of the whole, only a small fragment reckoned as church goers.*

*What encouragement do Christian workers find among such varied and unusual environments?*

### PLEASURE SEEKERS

*A blare of music from a steam organ rends the air, meeting in discord another blare from its opposite rival a metallic band. Shouts of hundreds of "barkers" are heard on every side above the chatter and din of hilarious pleasure seekers. Lights dazzle and flare from "grottoes," "galleries," and "mazes."*

*Hans and Gretchen drink beer in a rustic arbor, Romeo and Juliet have their pictures taken, young men and maids roll riotously on skates, small children ride on the merry-go-rounds, while high in the air outlined against the sky by brilliant electric lights ride the adventurous ones who trust themselves to the Ferris Wheel or the Circling Swing.*

*It is Fort George on a Saturday or Sunday evening in summer time. It is Bedlam, it is Pandemonium.*

*The young seeking pleasure, the middle-aged seeking novelty, the aged seeking rest; the thoughtless, the restless, the reckless—all are here.*

*Permits to preach have been granted, and it has been proven that many who came seeking pleasure learn to "delight themselves also in the Lord," many who come to forget their heart-aches find Him who says to them, "Come unto Me and I will give you rest;" and others rioting in dissipation learn that "though their sins be as scarlet they shall be as white as snow."*

*It is said that many a man gives his heart to Christ in an open air meeting and goes to church the next Sunday for the first time in many years.*

*"What peezness do you here?" queries the Hebrew. "What haf you to sell? Nothing to sell? You gives away what you have for nothings. Eempossible!"*

*He stops to hear of a free religion, without money and without price, for many of the young Jews of the present day feel that they are behind the times*

with their ancient religion, and are ready to accept the fulfillment of their Prophecies as interpreted by the New Testament.

"Ain't it sweet, what he says?" asks a woman who has been listening, while tears roll down her face.

She is with her husband and a flock of little ones, but confesses that she is unhappy because of the recent loss of one of her children.

"Why aren't you a christian, sister? Do you go to church?"

"No, not since I was a girl. I used to go, always, when I lived in the country. But since we was married and moved here, there ain't nobody ever asked us to go to church."

#### FLOTSAM AND JETSAM

Shrill whistles and deep toots from steamers at docks and ferries, hurdy-gurdies at the street-crossings, the continuous roar of heavy trucks rumbling over rough pavements, blend in din and discord.

Streets are lined with docks, old-fashioned warehouses and sailors' lodgings; at every corner a saloon with its brilliant lights and enticing music; here and there the flickering gleam from a mission-house.

A group of earnest members of the Salvation Army with trombone and bass drum on the corner gather to themselves a few sodden wrecks of humanity, while the vacant lot with the big white Gospel tent during the summer months attracts the flotsam and jetsam of the water front.

Longshoremen, pedlers, laborers, loafers, sailors from every quarter of the globe, constitute what has been well called "the fag end of our population," characterized by dirt, degradation, and drunkenness.

"I never came in contact with worse heathen in foreign mission fields than



Courtesy of Baptist City Missionary Society

OF ONE BLOOD

From left to right, Jewish, Irish, Spanish

*I find in these districts of New York City," says a mission worker of long and wide experience.*

*Here are gathered the offscourings of the earth. In congregations drawn together here at missions may be found Roman Catholics, Jews, Spaniards, Italians, and Mohammedans, as well as those from England, Scotland, and Denmark.*

*Some of these outcasts were reared religiously, others reared in heathen lands, while yet more have no knowledge or thought of religious influences.*

*Curiosity or the word of a wise personal Christian worker may induce these people to attend mission service. Burglars, murderers, suicides, prodigals, have confessed their sins and entered on new lives, but thousands have never yet heard the name of Jesus the Saviour except in blasphemy.*



CITY MISSION WORKERS. BAPTIST SOCIETY  
Italian, Greek, Armenian, Magyar, Slovak, Polish

#### THE OXEN OF OUR COUNTRY

*Lanterns swing gaily from the houses, bonfires crackle brightly in the streets, fireworks hiss and splutter and rise brilliantly skyward. It is the close of an Italian festa day on the East Side. The Madonna has been carried throughout the neighborhood, followed by thousands of worshippers. Prayers have been said, votive offerings made, candles burned, while 25,000 people paraded the streets to the playing of bands.*

*A woman at the corner sells clams which she opens fresh for each customer; on the opposite corner, another woman sell various kinds of beans so popular among the Italians; a man peddles tomatoes, peppers, and chestnuts; another sells whirligigs of gay colored papers. A woman crosses the street*



bearing in her hands a little roast pig in a huge tin pan smoking from the oven; children crowd the streets; women in gorgeous shawls of purple, red, or green, with the faces of Madonnas or Saint Elizabeths, gossip and chat, while the men lounge together over their pipes.

But festal days have an end. To-morrow is the return to the pick and shovel in the trench.

The Italians have been termed "the oxen of our country" because of their patient, plodding, hard working lives. They, to-day, are the ones who dig the trenches and lay the foundation stones.

They are sober, willing, and persistent. They have become property holders to a great extent, and on the East Side of Manhattan own hundreds of



Courtesy of Baptist City Missionary Society

#### GREEK CONGREGATION, NEW YORK

acres of land covered with closely built blocks of houses where the tenants crowd like rabbits in burrows.

While many remain steadfast to their old world religion, the younger generations like those of many other races and creeds, are inclined to be careless of their established form of worship, and Sundays are too generally spent as mere holidays.

These people live in the streets in the summer when a congregation of reasonable size may be found waiting anywhere. No people are more susceptible to the preaching of our form of Christian faith. It is said that "once their minds have grasped the importance of the Truth, and their hearts been touched by the power thereof, then their souls long for salvation and are eager to read God's own Word."

*The children develop into loyal little Americans, easily taught, and preferring always to learn new songs and texts "in American" rather than in their native tongue.*

#### A CLOUD ON THE HORIZON

*The setting sun, sinking behind the Palisades, sends its last rays across the river to linger over those steep hills running down from Eleventh Avenue where dwells a population unique in composition and depravity.*

*So notorious has the region become, that it is recognized by the name of Hell's Kitchen. By those who shrink from applying such an opprobrious epithet to the residence district of human beings, it is distinguished as San Juan Hill, a name won from its fierce and bloody race riots.*

*Here in this district, said to be the most congested in the city, and possibly in the world, in one square block (that is a block of houses bounded on the north and south by streets, and on the east and west by avenues), may be found the homes of over 6,000 people, enough to constitute a township in some states.*

*These blocks of houses are filled with white people of various nationalities intermixed with the black race to such an extent that the neighborhood is known to the police as the Black and Tan District. The vile and vicious from all over the country find hiding place here.*

*Yet this dense cloud has its more-or-less silver lining.*

*"Something ought to be done for us fellers," exclaimed one who had heard the Gospel for the first time.*

*Here, as in Little Italy, Christian workers have found their way and gained admission to the forlorn and destitute homes, besides conducting church and mission work. Far from adequate, however, are the means already under way, praiseworthy and encouraging as they may be, to reach so vast a multitude of the unregenerate.*

#### IN THE HEART OF THE CITY

*Every bench in every park in the city, except when in extremest cold weather it may be laden with snow, provides a problem for those who believe that charity begins at home.*

*An army of men, most of them native born Americans, without work, without ambition, without hope in the world, sit day after day waiting for they know not what.*

*"O, the broken hearts and lives in our great cities!" cries one who finds his field of labor among the "down-and-out."*

*"I am greatly impressed by the number of men who need some comfort," says another.*

*"This is the first kind word I have heard in years," said a human derelict stranded on a park bench, when addressed by a Christian man.*

#### QUERIES

*Has the native American unchurched in a great metropolis less claim on us than the native American Indian of the Western plains?*

*Does the negro problem cry less loudly for solution in our crowded cities than in the sunny fields of the South?*

*Shall we leave the foreign quarters of our own congested municipalities in darkness of superstition, while we send the Gospel light to lands far across the seas?*

*Or shall we agree with that clergyman who says:*

*"It is not a question of uptown or downtown, of city or country, of north, east, south, or west, of home or abroad,—but of preaching the Gospel to those who need it."*



# *Effective Methods of Money Raising*

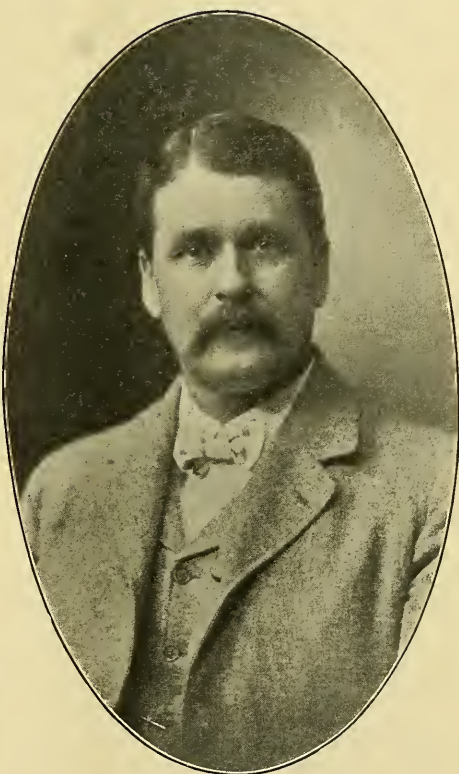
*Condensed from an address given by invitation at Hotel Gramatan January 25, 1907*

BY W. E. LOUGEE

First: Believe in the cause you represent, or have nothing to do with it. Never ask men to give for an object that does not fully meet your own approval. It does the cause no good, it harms the giver and deadens your own sense of right.

Second: Believe that there is plenty of money to be had, if only the right methods are used to extract it from its hiding place. Never was there a time when a religious financial revival was so much needed as now. The Church of Christ is growing enormously in wealth, but it is not giving for the advancement of His Kingdom on the earth anywhere near in proportion to this increase. Could the professed followers of Jesus Christ be induced to give a tenth of this income for the work of the church, or as God has prospered them, the evangelization of the world would soon be an accomplished fact.

Some years since, I saw a notice in a paper that a man in a neighboring state had given a modest contribution to an object in which I was somewhat interested. I put his name upon a slip of paper and placed it in my "Hoped-for-Donor-Box." "What's that?" you ask. Well, there is a box in my desk in which I place names of individuals that come to my notice in various ways. Occasionally I look over these names in a receptive frame of mind, asking God to suggest to whom letters should be sent, if to any. One day in going over the list of names taken from my box, your speaker was impressed that he ought to write and ask him for \$1,000. He did so at once, stating very briefly



W. E. LOUGEE

in the letter that he did not know whether he was worth a hundred or a million dollars, but that he did know that he had received an impression, which he believed was from God, that he ought to ask him for this amount. He also stated that he would remember this letter daily in prayer until the answer came. This he did, and daily for eight days he asked God that if it were His will the money might be given. Then a letter came from a city in the



far West; it was very brief and the point. The writer stated that he disliked to be asked to give a stated sum, but that there was something in the tone of the letter sent that impressed him, and concluded by saying, "I will gladly send you the \$1,000 you ask for." I thanked God for this very definite answer to prayer, and then thanked the man for his letter and gift, and asked him if ever he came to New York to call. A few weeks later a fine looking gentleman appeared at my office door and asked, "Is this Mr. Lougee?" I acknowledged my identity and he told his name and asked how I came to write the letter to him. After telling him the facts he gave another thousand, and for six years he has sent this sum with unfailing regularity. Accompanying a recent gift from him came this message: "May God Almighty bless you for what you have done for me. You have been a blessing and inspiration to my soul. My wife and I pray for you daily by name."

This is only one of many examples that could be given along this line, but only one more will be mentioned.

Not long since, I was impressed to write to a very wealthy man, who is not a professing Christian, asking for an interview. He had been contributing a modest sum to our work for two years. I felt that he ought to give more, and that he would do so if the matter were rightly presented. He replied asking me to lunch with him at a downtown club the next day. I prayed earnestly about this luncheon, that I might be led to say just the right thing in the right way, and at the time appointed I was on hand. After lunch, while sipping coffee, I frankly stated to him the object of the letter, which was to ask him for \$500 annually. I told him that the work was a growing one and that we needed his support, and said, "I do not know what you believe along religious lines, but I do wish you to give \$500 for the express purpose of bringing young men face to face with Jesus Christ, for that is the great object of our work." With-

out a moment's hesitation he said, "I will do it." I thanked him and told him frankly that I hoped and believed that this gift would prove a great blessing to him in his own life. It is not necessary to add that the speaker has few better friends in the city than that man, and he believes that he has received the blessing from the Master. I need not say that the \$500 comes to me unsolicited each year.

May I add a fifth principle which is the most important of all; that is, seeking by earnest, constant prayer for Divine guidance. Never send a letter asking for money without following it daily with prayer. Never dare to ask a man to give for His work without asking God to bless both the one who gives and the one who receives. Your speaker learned this lesson from Mr. Moody when he first entered the work of the committee. Well does he remember the few days he spent with him in Savannah. The morning that I was to return north he said after breakfast, "Come up to my room; I want to talk with you." We planned out a trip having special reference to finances, to which I was just then turning my attention. Then he said, "Let us pray." Such a prayer I had never listened to: "Oh, Lord, Lougee is going on this trip to raise money for Thy work. Go with him and give him the hearts and attention of those upon whom he calls. Help him to feel that he comes from Thee and to forget himself. Give him tact and wisdom in approaching men, and a confidence in Thy help and presence."

I had never before prayed for so directly before, and it was an inexpressibly sweet experience. It is not necessary to add that God opened the way before me, and if there has been any success attaining my work in interesting men and women in the extension of Christ's Kingdom on the earth it has been largely due to this lesson learned on my knees in that little room in the De Soto Hotel in Savannah with that man of God who knew how to ask God for definite things.

# Appointments and Receipts

## APPOINTMENTS

February, 1907.

Not in Commission last year.

Hindley, D. D., George, Helena, Mont.  
Hodges, W. R., Kremmling, Colo.  
Holcombe, Gilbert T., Amarillo, Texas.  
Martin, George B., Pearl, Idaho.  
Shaw, E. S., Mohall and Decring, No. Dak.  
Snow, W. A., Ellis and Washburn, No. Dak.  
Totten, G. A., Lawton and Adams, No. Dak.  
Worthington, William, Seattle, Wash.

Recommissioned.

Bolger, Thomas T., Pearl, Idaho.  
Brunk, William R., County Line, Carryville and  
Chipley, Fla.  
Burhans, P. C., Underwood and out stations.  
No. Dak.  
Carden, William J., Bremen, Ga.  
Faubion, Nathaniel G., Lakeside and Chelan,  
Wash.

Franzen, Hubert L., Little Ferry, N. J.  
Gasque, Wallace, Atlanta, Ga.  
Green, Edward F., Ashland, Oregon.  
Iorns, Benjamin, Henry, So. Dak.  
Jenkins, Richard C., Arnot, Penn.  
Jones, J. Lewis, Ione, Oregon.  
Knight, Plutarch S., Salem, Oregon.  
Larson, Anton R., Lake Preston, So. Dak.  
Luter, Elves D., Panasoffkee and Moss Bluff, Fla.  
McCoy, Robert C., Manchester, La.  
McKay, Charles G., Atlanta, Ga.  
Mack, C. A., Colfax, No. Dak.  
Mirick, E. A., International Falls, Minn.  
Moncol, A. J., Braddock, Penn.  
Parsons, Edward, St. Joseph, Mo.  
Richert, Cornelius, St. Paul, Minn.  
Swartout, Edgar P., Turton, So. Dak.  
Tingle, George W., Gentry, Ark.  
Veazie, W. C., General Missionary in Texas.  
Waldo, Edwin A., West Palm Beach, Fla.

## RECEIPTS

February, 1907.

MAINE—\$20.

Portland, Scarboro Benevolence, 18; Wood-  
fords Station, Mrs. A. Southworth, 2.

NEW HAMPSHIRE—\$598.52; of which legacies,  
\$525.

Epping, 40; Hanover, Estate of Andrew  
Moody, 50; Hollis, A Friend, 4; Hooksett, 9.70;  
Jaffrey, Mrs. N. P. Phelps, 1; Nashua, Pilgrim  
in full, to const. C. A Heald an Hon. L. M.,  
3.82; Orford, A Friend, 5; Stratham, 10; Tilton,  
Estate of F. S. Spencer, 475.

VERMONT—\$56.

Castleton, Rev. H. P. Higley, 30; Hubbardston,  
A Friend, 1; Montpelier, Bethany, 10; North  
Troy, S. S., 5; Rutland, S. S., 10.

MASSACHUSETTS—\$1,782.10; of which lega-  
cies, \$479.55.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas.,  
14.90; Auburn, 40.04; Berkley, A. E. Dean, 50;  
Dorchester, Central S. S., 10; Easton, Evan,  
90.68; Haverhill, West C. E., 2.25; Ipswich,  
Estate of William M. Conant, 100; Leominster,  
Mrs. E. A. H. Grassie, 25; F. A. Whitney, 15;  
Lowell, C. A. Lathrop, 6; Marlborough, Legacy  
of Mary S. Fairbanks, 56.17; Northampton, "M.  
C.", 10; "C. M.", 20; Richmond, 14.82; Salem,  
Tab., A Friend, 25; South Grafton, Union, 7.75;  
Springfield, 1st, 156.76; Faith, 33.15; T. H.  
Hawks, 25; Sudbury, Estate of H. S. Dakin  
Rice, 323.38; Mrs. L. S. Connor, 25; Taunton,  
Mrs. L. C. Deane, 15; Turners Falls, Mrs. H.  
B. Crouse, 50; Waltham, 1st, S. S., 20; West  
Brookfield, "Grace C. White, L. M.", 5; West-  
field, 1st, 270.88; Williamsburg, 70; Worcester,  
Pilgrim, 82.47; Union Ch. Bible School, 15.35.

Woman's H. M. Assoc. (of Mass and R. I.),  
Miss L. D. White Treas. Salary Fund, 227;  
Boston, A Friend, 25. Total, \$252.

CONNECTICUT—\$7,081.65; of which legacy,  
\$6,000.

Miss. Soc. of Conn. by Rev. J. S. Ives, 171.15;  
Bethel, 71.32; Chester, 10; Connecticut, A Friend,  
80; A Friend, 200; Coventry, 1st, 23.55; Hampton,  
9.45; Hartford, 4th, 21.82; A Friend, 10; Har-  
winton, 25; New Britain, South S. S., 15; New

Haven, Mrs. C. H. Curtis, 25; C. M. Mead, 30;  
Newtown, C. E., 13.07; Norfolk, 50; Norwich,  
Broadway Ch., in memory of Mrs. A. J. Avery,  
50; Mrs. E. Storer, 5; Salisbury, 22.74; So.  
Norwalk 1st, 8.30; Waterbury, 2nd, S. S., 20;  
Mrs. W. H. Camp, 100; West Hartford, Estate  
of Anson Chappell, 6,000; Wilton, add'l, 1;  
Windsor, 1st, C. E., 5; Woodstock, 1st, 18.  
Woman's H. M. Union, Mrs. C. S. Thayer,  
Treas., 25; Hartford, Member of Ex. Com. of  
the Union, 17; Kent, Aux., 29.25; Winsted, 2nd,  
Mrs. H. Gay, 25. \$96.25.

NEW YORK—\$863.02.

Brooklyn, Ch. of the Pilgrims, 719.68; Claver-  
ack, Mrs. E. C. Porter, 10; Clayton, 5; Massena,  
7.50; C. E., 7.50; New York City, Little Morris's  
Birthday Gifts in memoriam, 2; Miss G. Schuyler,  
10; Mr. and Mrs. Don O. Shelton, 20; Mrs. C.  
L. Smith, 25; Oswego Falls, 15.15; C. E., 10;  
Rushville, 1st, 6.25; Sprakers, H. V. Quick, 5;  
Warsaw, C. E., 18.86; West Bloomfield, C. E.,  
1.08.

NEW JERSEY—\$484.71.

Bound Brook, 33.58; Dover Beth. Scand, 1.50;  
East Orange, 1st, 52.20; 1st, S. S., 25; Trinity,  
175; Swedes, 2.50; Upper Montclair, Christian  
Union, 195.

PENNSYLVANIA—\$125.32.

Received by Rev. C. A. Jones, Pittsburg, South  
Side Welsh, 5; Delta, Welsh, 5; Duquesne, Beth-  
lehem Slovak, 10; East Smithfield, 4.02; Mc-  
Keesport, 1st, S. S., 5; Milroy, White Memorial,  
10.50; Scranton, Sherman Ave. C. E., 4; Spring  
Brook, Welsh, 7.50; Susquehanna, 1st, 10;  
Titusville, Scand., 3; WilkesBarre, 1st, Welch,  
7.40.

Woman's Miss. Union, Mrs. D. Howells, Treas.  
Kane, 15; Meadville, 30; Randolph, 3; Williams-  
port, 1st, 5. Total, \$53.

MARYLAND—\$2.50.

Baltimore, Canton, 2.50.

DISTRICT OF COLUMBIA—\$176.

Washington, Mt. Pleasant, 176.

NORTH CAROLINA—\$20.

Pinehurst, Two Friends, 20.

**GEORGIA—\$38.52.**

Atlanta, Central, \$38.52.

**ALABAMA—\$4.70.**

Received by Rev. A. T. Clarke, Andalusia, Antioch, 1.40; Mobile, 1st, 2.55; Section and Ten. Broeck, Union Hill, .75.

**FLORIDA—\$33.50.**

Avon Park, Union Evan, 13.50; Cocanut Grove, Union, 12; Esto, 1st, 3.50; Panasoffkee and Moss Bluff, 4.50.

**TEXAS—\$37.55.**

Ft. Worth, 1st, 32.30; Tyler, 5.25.

**OKLAHOMA—\$13.15.**

Seward, 4.15; Weatherford, 1st, 16.

Less \$7 excess in coll. reported from \$20.15  
Agra in May Home Missionary..... 7.00

\$13.15

**ARIZONA—\$5.**

Jerome, 5.

**OHIO—\$16.**

Oberlin, Mrs. L. G. B. Hills, 10; W. M. Mead, 6.

**INDIANA—\$38.**

Fort Wayne, Plymouth, 36; Indianapolis, Rev. A. G. Detch, 2.

**ILLINOIS—\$25.**

Chicago, Rev. G. S. F. Savage, 25.

**MISSOURI—\$52.83.**

Received by Rev. A. K. Wray, Lebanon, 1st, 15; Webster Groves, 5; \$20; Aurora, 11.1; Kansas City, Rev. F. L. Johnston, 9.37; Meadville, 8; Sedalia, 2nd, 4.46.

**WISCONSIN—\$65.43.**

Janesville, 1st, 61.60; Milwaukee, Mrs. W. D. Reed, .55; Slavic, 3.28.

**IOWA—\$304.81.**

Iowa Home Miss. Soc., by A. D. Merrill, Treas., 300.81; Church, German, 4.

**MINNESOTA—\$637.05.**

Received by Rev. G. R. Merrill, Alexandria, 5.11; F. C. Meade, 15; Anoka, 1.55; Belgrade, 6; Edgerton, 15; Hawley, 4.31; Medford, add'l, 12; Minneapolis, Fremont Ave., 16.50; Lyndale, 12.70; S. S., 10; Park Ave., 14.58; S. S., 16.66; Plymouth, 94.16; Vine, 17.80; Northfield, 110.81; Owatonna, 5; St. Paul, Pacific, 65.44; Wadena, 8.13. Total, \$460.75.

Gaylord, 7.50; Mazeppa, 1st, 10; Zumbrota, 1st, 10.

Woman's H. M. Union, Mrs. W. M. Bristoll, Treas., Ada, S. S., 6.50; Austin, Aux., 9.35; Crookston, C. E., 10; Hawley, Aux., 3.50; Lake City, Aux., 25; C. E., 5; Lyle, 4; Mantorville, 2.50; Minneapolis, 1st, 12.50; Park Ave. Aux., 12.45; Pilgrim C. E., 5; Lyrdale, Aux., 5; C. E., 7.50; S. S., Primary Dept., 5; Tremont Ave. Aux., 11; Rochester, Aux., 10; St. Paul, Plymouth Aux., 3.50; Springfield, C. E., 1; Spring Valley, C. E., 10. Total, \$148.80.

**KANSAS—\$2.**

Nees City and Ransom, German, 2.

**NEBRASKA—\$35.80.**

Germantown, German, add'l, 2; Inland, German, 8.50; Lincoln, Salems German, 25.30.

**NORTH DAKOTA—\$117.70.**

Received by Rev. G. J. Powell, Cleveland, S. S., 1.00; Niagara, 22; Oriska, S. S., 8.45; Valley City, G. M. Young, 25. Total, 57.35.

Elbowoods, C. E., 4; S. S., 5; Esmond, 3; Fargo, Scand., 5; Forman, 1st, 2; Glen Ullin, 25; Harvey, German Ebenezer, 5; Eigenheim, 6; German Hoffnungsfield, 2.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas., Abercrombie, S. S., 3.35.

**SOUTH DAKOTA—\$93.70.**

Anina and Templeton, 2.35; Bryant, 13; Delmont, German, Karl Bauer, 8; Draper, Murdo, and Speirs, 2.85; Eureka, German, 25; Gettysburg, 1st, 3; Java, Andreas, German, 11; Israels, German, 3; Meckling, 1.50; Roscoe, A Friend, 2; Selky, German, Jonathan Hotmann, 10; Tyn-dall, German, 10.

**COLORADO—\$101.27.**

Coal Creek, 3.50; Colorado City, 1st, 2; Colorado Springs, A Friend, 25; Denver, 4th Ave. S. S., 3.55; Pilgrim, .75; Plymouth S. S., 26.47; Fort Collins, German, 35; Wellington, German, Christus, 5.

**MONTANA—\$3.**

Bib Timber, 3.

**UTAH—\$5.**

Salt Lake City, Phillips, 5.

**IDAHO—\$5.**

Meadows, 5.

**CALIFORNIA—\$22.**Fresno, German Zions, 2.  
Woman's H. M. Union of Southern Cal., Mrs. E. C. Norton, Treas., Riverside S. S., 20.**OREGON—\$93.64.**

Received by Rev. C. F. Clapp, Beaver Creek, 10; Condon, 13.75; Salem, S. S., 10. Total, \$33.75.

Astoria, 1st, 3.35; Beaverton, Bethel, 7.58; A. Reichen, 10.

Woman's H. M. Union, Oregon, Mrs. C. F. Clapp, Treas., Portland, 1st, 38.96.

**WASHINGTON—\$170.82.**

Wash. Home Miss. Soc., Rev. H. B. Hendlev, Treas., 118.50; Snerial, 120.81; Beach, 1.20; Edmonds, 15.09; Hillyard, 5; McMurray, S. S., 3; Richmond, 3.50; Seattle, Edgwater, 41.25; Plymouth, 100; Tacoma, Al-ki, .35; Total, \$411.70.

Orchard Prairie, 28; Wallula, 1.62; West Seattle, 29.50.

**BOHEMIA—\$10.**

Prague, Rev. J. S. Porter, 10.

**February Receipts.**

Contributions .....	\$6,436.81
Legacies .....	7,004.55
	<hr/> \$13,441.36
Interest .....	1,004.64
Home Missionary.....	152.05
Literature .....	86.75

Total, \$14,684.80

**STATE SOCIETY RECEIPTS****MASSACHUSETTS HOME MISSIONARY SOCIETY.**

Receipts in February, 1907.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Acton, So., 2.76; Andover, West, 20; Beverly,

Washington St., 64; Boston, Old South, 186.75; Dorchester, 2nd, 20; Boxford, West, 2nd, 7; Brimbecom Fund, Income of, 20; Carlisle, 8; Dunstable, 62; Fitchburg, Finn, 12.35; Rollstone, C. E., 10; General Fund, Income of, 50; Gloucester, J. Cunningham, 5; Harvard, 7; Law-



rence, United, 14; Lexington, Hancock, 37; Littleton, 7.03; Lowell, 1st, 22.16; Lynnfield, So., Ladies' Miss. Soc., 10; Lynn, 1st, 5; Maynard, Finn, 2.75; Newburyport, No., S. S., 6.16; Estate of Caroline W. Fiske, 1,000; Newmarlboro, Mill River, C. E., 3; Northbridge, Whitinsville, E. C. Day Band, 14.09; Plymouth, Manomet, 13; Reed Fund, Income of, 120; Rochester, 1st, C. E., 1.35; Rockport, Pigeon Cove, Ladies' Circle, 5; Sharon, 27.60; Southfield, Taft Thank Offering, 3; Springfield, Olivet, 14.75; Wakefield, 34.48; Waltham, 1st, 42.19; Wellfleet, So., 5; Wellesley Hills, 1st, 11.34; Westhampton, 20; West Springfield, Park St., 40.50; Trustees Ashley School and Charitable Fund, 187.02; Wilbraham, 1st, 50; Woburn, Scandinavian, 6.92; Worcester, Finn, 4.10; Estate of Harriet Damon, 6.42; Designated for Easter School of Theology, Newton Center, 1st, 15; Springfield, South, 15; Designated for Italian Work, Boston, E. C. Hood, 55.55; Designated for Religious Reading for the Finns, Andover, Trustees Phillips Acad., 150.

W. H. M. A., Lizzie D. White, Treasurer.  
Salaries American International College, 140;  
salary Italian worker, 80; salary of Polish worker, 70.

SUMMARY.

Regular .....	\$2,139.22
Designated for Easter School of Theology .....	30.00
Designated for Italian work .....	55.55
Designated for Religious Reading for the Finns .....	150.00
W. H. M. A. ....	290.00
Home Missionary .....	7.10
Total, .....	\$2,671.87

THE MISSIONARY SOCIETY OF CONNECTICUT.

Contributions for month of February, 1907.

Ward W. Jacobs, Treasurer, Hartford.  
Bethel, 21.70; Bristol, 1st, 48.75; East Hampton, 1st, 10.05; Ellsworth, 15; Goshen, Sunday School, 29.18; Hartford, 1st, Mrs. Edward A. Smith, Personal, 100; Ernest Walker Smith, Personal, 100; Herbert Knox Smith, Personal, 100; Glenwood, 4.35; Higganum, 13; Killingworth, 7; Long Bridge, 6; Middletown, 1st, 23.98; New Haven, Danish, and Norwegian, 10.91; Redeemer, for Italian work, 25; United, 200; New London, 1st, 14.92; North Guilford, 25; North Windham, 1.35; Old Saybrook, for C. H. M. S., 15.60; South Manchester, Swedish, 3.70; Thomaston, for Eagle Rock Chapel, 14.09; Torrington, 16; for C. H. M. S., 4; Torrington, Center, 83.58; Waterbury, 1st, 150; 2nd, Mrs. W. H. Camp, Personal, 10; Italian, 7; Winchester, 36.41; Woodbury, 1st, 10; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary, Hartford, 1st, Sunday School, Home Department, for Italian work, 15; Mrs. W. W. Jacobs, Special, 5; Hartford, 1st, W. H. M. S., Special, 50; From Trust Fund for Mohegan Indians, 25.

Total .....\$1,201.57

M. S. C. ....\$1,181.97  
C. H. M. S. ....19.60 \$1,201.57

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Receipts in February, 1907.

A. B. Cross, Treasurer.  
Amherst, 17; Auburn, 2.80; Chester, 5.25; East Alstead, 5.46; East Sullivan, 5.25; Keene, 80; Milton Mills, 2; Nelson, 11.40; Newington, 6.15. Total, \$135.31.

NEW YORK HOME MISSIONARY SOCIETY.

Receipts for the month of January, 1907.

Clayton S. Fitch, Treasurer.  
Brooklyn, Borough Park, 4; 1st, German,

2.25; Buffalo, Fitch Memorial, 5; Center Lisle, 2.25; Clayville, 6; Cortland, H. E. Ranney, 65; Derby, Conn., S. S., 5; Farmingville, 5; Fairview, 6.30; Grand Island, 26; Arthur M. Wood, 7.10; New Village, 13; North Collins, M. S., 10; S. S., 12.50; Patchogue, 50.73; Syracuse, Pilgrim, 2.62; Troy, 12; Wilmington, Y. L. M. S., 10; W. H. M. U., as follows: Holland Patent, Welsh, 5; Moravia, W. H. M. U., 10; Phoenix, M. S., 22; Roland, L. S., 5. Total, \$286.95.

Receipts for the month of February, 1907.

Clayton S. Fitch, Treasurer.  
Binghamton, Rev. A. M. Wood, 20; Buffalo, Pilgrim, 5; Chenango Forks, Y. P. M. S., 7; Clayton, 5; Duntun, 20; Lakeview, 3; Newburg, 10; North Evans, 10.75; Roland, 10; Schenectady, Pilgrim, 15.10. Total, \$105.85.

OHIO HOME MISSIONARY SOCIETY.

Receipts in February, 1907.

Rev. C. H. Small, Treasurer, Cleveland.  
Austinburg, 7; Barberton, 30; Bryn Hyfryd, 4.15; Cincinnati, Storrs, Ladies' Union, 5; C. E., 4; Jr. C. E., 1.50; Church, 4.50; Personal, 7.50; S. S., 5; Cleveland, Archwood Ave., Personal, 3; Kinsman, St., Personal, 2; Pilgrim, for Bohemian work, 146; for general work, 84.50; Personal, 5; Jones Ave., 12; Hough Ave., C. E., 15; Union, 13.15; S. S., 6.15; Plymouth, 88.20; Euclid Ave., 25; Bethlehem C. E., 2.60; Columbus, First, 150; Mayflower, 27; Conneaut, 10; Geneva, 5; Gustavus, 2; Grafton, 3.65; Hudson, Personal, 14; Jefferson, 26.25; Kirkland, Valley View C. E., 2; Lorain, First, 34.24; Lodi, 21; Marietta, First, Personal, 2; Mansfield, First, Personal, 2; Newark, First, C. E., 5; Painesville, First, Personal, 6; Ravenna, 4.50; S. S., 13.25; Somerdale, Personal, 1; Springfield, First, Personal, 35; Lagonda Ave., W. M. S., 5; Secretary, Pulpit Supply, 15; Toledo, Washington St., 11.47; Wauseon, C. E., 4.66; Zanesville, 13.85. Total, \$885.12.

Received from the Ohio Woman's Home Missionary Union, Mrs. Geo. B. Brown, Treasurer, Toledo:

Bellevue, W. M. S., 4; Chagrin Falls, L. A., 4; Cleveland, Franklin Ave., W. M. S., 4; Kinsman, W. M. S., 8.87; Pilgrim, W. A., 24; Kent, W. M. S., 2; Marietta, First, W. M. S., 28; Harmar, C. E., 5; Medina, W. M. S., 10; Mt. Vernon, W. M. S., 8; Ridgeville Corners, W. M. S., 1.75; Sandusky, L. G., 4; Springfield, First, W. M. S., 16.65; S. S., 20; Strongsville, W. M. S., 3; Toledo, Central, W. M. S., 17; Unionville, W. M. S., 5; Wakeman, W. M. S., 5; West Milgrove, C. E., 75; West Williamsfield, W. M. S., 10; Youngstown, Plymouth, W. M. S., 8; Zanesville, W. M. S., 3.

Total .....\$ 192.02

Grand Total.....\$1,077.14

DONATIONS OF CLOTHING, ETC..

Received and Reported at Rooms of the W. H. M. A., Boston, from July 1, 1906 to January 1, 1907.

Miss Mary C. E. Jackson, Secretary.  
Amesbury, Main St., H. M. S., bbl & box, 145.00; Andover, Sem. Ch., L. B. S., 175; Attleboro, 2nd, Ch., I. Ben. Soc., box, 2.25; Beverly, Washington St. Aux., bbl, 30; Dane St. Ch., bbl, 60.45; Boston, Miss. Plympton, pkg., 10; Park St. Ch., Aux., box, 200; Boxford West, F. C. S., bbl., 61.60; Bridgewater, Aux., box, 100; Brighton, Fanuil Ch. Aux., bbl., 110; Bristol, R. I. Aux., bbl., 06.88; Brockton, Porter Ch., Aux., 2 bbls., 172; Cambridge, First Ch., Aux., 2 bbls., 110.75; Centerville, Aux., pkg., 7; Chelsea, First, W. H. M., bbl., 62.91; Chicopee Falls, Aux., bbl., 137; Clinton, Aux., bbl., 40; Dalton, S. Soc., 3 bbls., 260.91; Ded-

ham, L. C. S., 3 bbls., 226; Dorchester Village Ch., Aux., 2 bbls., 172.84; East Braintree, Miss C. E. Hobert, shawl, 25; East Providence, R. I., Newman Aux., bbl., 89.70; East Weymouth, First Ch., Aux., box, 15; Fall River, Beneficent Soc., 2nd, bbl., 64; Falmouth, Aux., bbl., 60.82; Fitchburg, C. C. Ch., L. B. S., box, 68.29; Framingham, Plymouth Ch., Aux., box, 140; Gardner, L. S. & B. S., box, 83.25; Granby, Light Bearers, pkg., 1.50; Ladies' Ben. Soc., bbl., 62; Great Barrington, L. A. Soc., bbl., 75; Hatfield, Aux., cash, 25 & 60.56; box, 85.56; Haverhill, Riverside Ch., Thought & Work Soc., box, 20; Hinsdale, B. Soc., bbl., 100; Holbrook, Aux., bbl., 51.19; Holyoke, 2nd, Ch., Aux., 270; Hyde Park, Aux., box, & bbl., 5; Jr. C. E. Soc., Xmas box, 18; Jamaica Pl. Cen. Ch., Aux., 2; bbls., 62.25; Lancaster, Miss Litchfield, pkg., 10; Lawrence, Trinity Ch., Y. G.'s Soc., Xmas box, 35; Aux., cash & bbl., 115.16; Lee, Ben. Soc., box, 164.25; Lexington, Hancock Ch., Aux., bbls., 303.20; Lincoln, Aux., bbl., 118.92; Longmeadow, Aux., bbl. & cash, 107.54; Lowell, Eliot Ch., W. H. M. A., bbl., 35; Kirk St. Ch., 2 boxes, 127.02; Lynn, 1st Ch., box, 27.10; Central Ch., box, 155; A Friend, pkg., 1; Malden, L. B. S., 1st Ch., box, 30; Marlboro', Aux., bbl., 141.50; Medford, Mystic Ch., bbl., pkg. & Xmas box, 105.10; Melrose, L. B. S., box, 100.74; Millbury, H. M. Dept., 2 bbls., 140; Monson, Dorcas Soc., box, 100; Natick, pkg., 4; Aux., bbl., 55; Newbury, 1st, Parish Aux., bbl., 94.05; Newburyport, Belleville Ch., Missy. Soc., cash & bbl., 140.24; Newton, Eliot Ch., Aux., 2 bbls., 110; Newtonville, L. B. S., bbl. & box, 166.40; Northampton, Edwards Ch., Aux., 2 pkg., 39; Northfield, Trin. Ch., L. S., 2 bbls., 65; Nor-

wood, Aux., cash & 2 bbls., 45; No. Middleboro, Aux., box, 53.68; Orange, Aux. box, 95; Mrs. J. K. Moore, pkg., 5; Pawtucket, R. I. H. M. Soc., box, 200; Peabody, South Ch., 3 bbls., 270; Providence, R. I., Cen. Ch., 3 boxes, 538.37; Ben. Ch., H. M. B., bbl., 116.13; Union Ch., 5 boxes, 425.25; Randolph, Aux., bbl., 107.25; Roxbury, Immanuel Ch., Helping Hands, M. B., Xmas box, 13.25; Walnut Ave. Ch., bbl., 90; Saugus, L. Aux. & Girls' Band, bbl., 35; Somerville, West S. Ch., pkg., 11.50; Broadway Ch., Aux., pkg., 20; Prospect Hill, Aux., box & bbl., 100; box, etc., 57; South Lincoln, Aux., bbl., 77; South Framingham, Grace Ch., Aux., 2 bbls., 112.95; Southampton, L. B. S., box, 25; Springfield, Mem. Ch., L. H. M., 3 bbls., 300; Stoneham, Miss Alice W. Brown, pkg., 15; Sunderland, Aux., box, 92; Swampscott, Aux. & Pro Christo Soc., bbl., 80.60; Taunton, Trin. Ch., Aux., bbl., 53.74; Warren, H. M., Aux., box, 163.20; Watertown, Phillips, S. C., 2 boxes, 228.14; Wellesley, Aux., bbl. & M. O., 80; Westboro, Aux., 2 bbls., 225; West Boylston, Aux., bbl., 47.40; West Boxford, F. C. S., 38; Westerly, R. I., Aux., bbl., 70.19; Westfield, 1st Ch., L. B. S., box, 141.65; Whitinsville, Aux., box, 311.55; Wilmington, L. S., bbl., 45; Winchester, Western Missy Soc., 135.58; Woburn, 1st Ch., L. C. B. R. S., cash, & bbl., 78; Wollaston, 1st Ch., L. B. S., bbl., 125; Woonsocket, R. I., Globe Ch., L. U., bbl., 60; Worcester, Bethany Ch., Aux., bbl., 60; Central Ch., Aux., box, 110.98; Old South Aux., boxes, 150; Piedmont Ch., Aux., 2 bbls., 100; Pilgrim Ch., Aux., 2 bbls., 80; Plymouth Ch., Aux., box, 200; W. H. M. A., Rooms, box, 35. Total, \$11,684.26.

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Designed especially for Woman's Work

By REV. CHARLES A. JONES

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For distribution on Home Missionary Sunday

By REV. CHARLES A. JONES

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May

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1907

# THE HOME MISSIONARY

VOLUME LXXXI

NUMBER II

CHRISTIAN  
CIVILIZATION  
FOR

OUR COUNTRY

CONGREGATIONAL  
HOME MISSIONARY  
SOCIETY

4<sup>TH</sup> AVE. & 22<sup>ND</sup> ST.  
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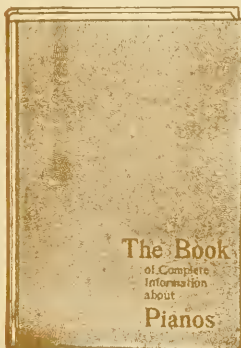
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Read on the reverse side of this page the practical comment of President Mills; the handsome response of J. William Rice, Treasurer for Rhode Island, and for a score of years a member of the National Committee; and the provident wisdom of Mr. I. F. Kingsbury, of Newton, Massachusetts, who makes himself a subscriber for twenty years to come.

***Again, what will  
you do?***

## ❖ ❖ ❖ RESPONSES ❖ ❖ ❖

❖ FROM PRESIDENT MILLS—*"Enclosed you will find my check for \$2.50 which will pay my subscription since the revision of the magazine. The mission of the HOME MISSIONARY to our constituency has been steadily growing in my own mind."*

❖ FROM J. WILLIAM RICE, TREASURER OF THE RHODE ISLAND SOCIETY—*"Your appeal touches me, and here are \$5.00 for ten years subscription. Now, if the other fellows will go and do likewise, why there you are, a free man. The March number is first-class and worth the money."*

❖ FROM ISAAC F. KINGSBURY, WEST NEWTON, MASSACHUSETTS—*"In reply to your query 'what will you do?' I enclose herewith check for \$10 to pay in advance for subscriptions to the magazine. I am a life member under a payment of my mother many years since, and in recalling her life and devotion, I am glad to contribute to this good work."*

❖ OTHER EXTRACTS—*"I cannot do without the HOME MISSIONARY,—the brightest magazine in religious journalism. I send \$1.00 for two years."*

❖ *"One dollar for two years. We cheerfully surrender our right."*

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❖ *"I am most heartily in favor of having the HOME MISSIONARY self-supporting, and it gives me pleasure to surrender my right to it free."*

❖ *"I am a life member of the Society, but must help a little more in its time of need."*

❖ *"I have had it many years and am thankful. I am now in my eighty-sixth year. I enclose \$2 for four years."*

❖ *"For many years I have read it monthly with great delight. I gladly surrender my claim to a free copy. One dollar for two years."*

❖ *"I wish to surrender this right and hope many more will do as I am doing."*

❖ *"I heartily approve your suggestion. I enclose one dollar and pray the work may go on."*

❖ *"I am perfectly willing and do it gladly. Many thanks for the receipt of the magazine for so many years."*

AND SO FORTH.

# CONTENTS

For MAY, 1907.

THE PATH AHEAD	
Hubert C. Herring, General Secretary .....	38
ORGANIZATION OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.....	41
THE TREASURY, APRIL 1, 1907 .....	41
REV. JOSE FORTUNY-SALVADO Illustrated	
George L. Todd .....	42
NEVADA Illustrated	
C. L. Mears .....	45
SOUTHERN CALIFORNIA Illustrated	
Jonn L. Maile .....	50
NORTHERN NEW ENGLAND	
Raymond Calkins .....	52
SUGGESTIVE CLAIM OF PENNSYLVANIA Illustrated	
Charles A. Jones .....	54
WISCONSIN, THE OUTLOOK	
George R. Leavitt .....	58
HOME MISSIONS SEEN FROM THE MOUNT Illustrated	
L. P. Broad.....	60
THE TREASURE STATE Illustrated	
O. C. Clark .....	63
MISSOURI AND ARKANSAS	
A. K. Wray, .....	66
GLEANINGS FROM THE WIDE FIELD .....	68
THE HOME MISSIONARY CHURCH AS AN EVANGELISTIC AGENCY	
Illustrated J. S. PENMAN .....	73
APPOINTMENTS AND RECEIPTS .....	77

PER YEAR, FIFTY CENTS

## THE HOME MISSIONARY

Published Monthly, except in July and August, by the  
Congregational Home Missionary Society

287 FOURTH AVENUE, NEW YORK CITY





OUR CUBAN WORK  
A TYPICAL GROUP FROM THE GUANAJAY CONGREGATION

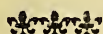
# THE HOME MISSIONARY

VOL. LXXXI

MAY, 1907

NO. 2

*For God and Country*



The wide, wide field of  
American Home  
Missions

Need Everywhere  
Promise Glorious

Opportunities Magnificent



*We must do our part.*

# The Path Ahead

BY H. C. HERRING, D. D., GENERAL SECRETARY

**O**UR SOCIETY will soon pass its 81st milestone. Let us review the situation and take a forward look. An obvious place of beginning is with an inquiry concerning

## OUR ASSETS

The prime element in our assets remains unchanged,—the Gospel of our Lord and Saviour Jesus Christ. Without this we would be bankrupt. With it we have an immeasurable treasure. Its value grows from year to year in the enlarging list of lives redeemed by its power. To hold in trust the message of the eternal love of God in Jesus Christ is a great privilege for any man or organization.

Our Society is rich, too, in Christian men and women devoted to its service. A few are in the office at New York, a larger number have oversight of the work as Superintendents and Secretaries, in forty-six States and Territories; a still larger number are serving on Boards of Directors and Committees of the National and State organizations, and another company, outnumbering all, are preaching the Gospel under the Society's commission in every corner of the land. Add to this the supporters of the work whose prayers and gifts enable it to go on, and we find ourselves in the fellowship of a great company who belong to our Society, and to whom it belongs.

During the past two years, the Society has been in the process of reshaping its organization so as to draw together these varied forces in close relations for effective service. This process is now happily completed. With great unanimity and heartiness the supporters of our work all over the land are making ready for an advance. An outline of the Society's organization will be found elsewhere in this issue.

Turning to the question of money assets, the Treasurer's report on another page shows invested funds to the amount of \$469,198.51, an increase of \$75,349.15 during the past year. This is a cheering growth in our resources. But if the debt of \$179,926.07 reported April 1, is to be regarded as an asset, it must be because of the demand which it makes upon us for quickened faith and more earnest prayer. May God give us grace to put the day of debt forever in the past! The sum named is \$4,000 less than the debt of a year ago.

## OUR OPPORTUNITIES FOR SERVICE

This is a growing nation. In all its elements, desirable and undesirable, there is expansion. There has never been a time in its history when the call for home missionary effort was so great. Four chief types of work demand our attention.

I. THE FRONTIER. The remark is often made that we no longer have a frontier. There is more error than truth in the statement. Wherever an Indian reservation is being opened for settlement, wherever irrigation is redeeming a great tract of desert, wherever the discovery of valuable ore starts a new mining town, wherever the building of a line of railroad brings land hitherto valueless into the market, wherever the erection of a great industrial plant makes a city out of a farm,—there you have a frontier as truly as at any stage of our history. And these things are being done all over the West. We are not keeping pace with the demands thus made.



2. **THE COUNTRY AND VILLAGE.** *All over the East and Middle West there are communities and churches, long founded, which once had strength or the promise of strength. In the shifting of population which goes on in our land in extraordinary degree, they find themselves weakened so that the maintenance of the church is impossible. The buildings are there. A nucleus of Christian people is there. Around them are many who need the Word of God. But without outside help a minister cannot be supported, godlessness creeps in and the community lapses towards barbarism. There is no more sacred obligation upon the Christian people of this land than to come to the aid of these struggling bands of Christians.*

3. **THE IMMIGRANT.** *Three thousand people a day come to us from foreign shores. They bring a babel of tongues and a medley of customs. They bring an even greater confusion of beliefs and no beliefs. We must address ourselves to the task of teaching them the truth as it is in Jesus. For their sake, for our own sake, for our nation's sake, for Christ's sake, we must shepherd them as they scatter abroad throughout the land. Most of them need the Gospel in their own tongue. This means a complicated and exacting task. But we cannot decline it. Our Society needs resources to push its work in all the thirteen tongues in which it is now preaching the Gospel. The work in Cuba is essentially a part of this duty. Nowhere in the world does the message of Christ find readier welcome. The Home Missionary Societies of six Protestant denominations are at work there and all with much encouragement.*

4. **THE CITIES.** *No emphasis is needed upon the urgency of this task. Our cities are multiplying and growing with rapid strides. In them all are two dangerous classes—the pleasure seeking rich and the irresponsible poor. Society is threatened from both extremes of the social scale.*

*It is the imperative obligation of Christian men—poor and rich—to labor and pray with unstinted diligence to save our cities. If progress seems slow in the staying of civic corruption, or the checking of sensual indulgence, there is no cause for discouragement. Our prime concern is so to carry our message to tenement and mansion that many shall be turned from darkness to light, from the power of Satan unto God. The results will show in the city's life as the years go by.*

*Into each of these four avenues of effort there is urgent need that we should push with all our power.*

#### OUR PLANS

*Comprehensively, it is our plan to maintain and enlarge our work along the lines just named, so far and so fast as our resources permit. But under this general plan certain specifications should be made.*

*The Society will confine itself to the task for which it exists—the planting and maintenance of Congregational Churches. This one thing we do. Other sorts of effort have their due and indispensable place. This sort falls to us and has boundless claims upon our devotion.*

*We shall in this work co-operate closely with other homeland societies representing our fellowship of churches. In the interest of both economy and efficiency, we shall spare no pains to make our work aid theirs, and utilize theirs to aid ours.*

*We shall plant churches, not for denominational glory, but for the advance of the Kingdom. We shall stand ready to enter into equitable arrangement with any denomination of Christian people as to the occupancy of new fields. We shall not continue to support a church in a given place solely because it is there. The question must always be whether it is needed there. On the other hand, we shall not lightly surrender any of our churches. We believe that God has given us a special and honorable place in the sisterhood of churches, and*

that we have no right to withdraw before the unwarranted encroachment of other denominations. We hope, both by our readiness for relations of comity, and by our refusal to be crowded out, to promote the better day when the friction of sects will cease.

We shall be deeply concerned to promote the spirit of evangelism. Our Society is evangelistic in its very nature. To extend the rule of Christ over the hearts of men is our one aim. We shall not be content, except as we do all that lies in our power to make dominant the desire to bring men and women and children to accept Christ. The evangelistic spirit should permeate the teaching and upbuilding work of the church, the nurture of the little ones of the flock, and all its educational agencies, as well as the specific endeavor to bring men to the acceptance and confession of Christ.

We shall seek close relationship with the agencies by which the ministry of the church is trained. It is of the highest importance to our work that we have men sufficient in number and adequate in equipment for the important tasks with which we are charged. Increased receipts will not enable us to meet our responsibility, unless there is at hand also a supply of ministers with ample spiritual and mental endowment, ready for service in hard places.

We shall endeavor to use the money entrusted to us with rigid economy. We shall guard to the best of our ability against every form of waste. But we shall remember that the highest economy is effective use, and seek to avoid the parsimony which issues in loss. We shall endeavor not to outrun the desire of the churches in the assumption of obligations, nor to disgrace them by timid distrust of their interest in the cause we seek to serve.

#### THE NEEDS OF THE TREASURY

Four hundred and seventy thousand dollars is the sum named by the Advisory Committee of the National Council, as needed by our Society for the current year. This includes all amounts received by the State Home Missionary Societies, as well as by the National Society. It does not include receipts from legacies and investments. Our Society has accepted the sum named as the financial goal for the year. If it is received and the legacy receipts do not decrease, it will be possible to maintain the work now in existence, make some extensions at points of pressing need, and reduce the debt to more manageable dimensions.

It should be understood, however, that if the gifts of the year fall short of the \$470,000 in any considerable degree, it will mean continuation of the present restricted scale of effort and no reduction of debt.

We, are, therefore, in co-operation with the State Home Missionary Societies, laying plans for bringing the needs of home missions to every Congregational Church and every Congregationalist from Maine to California during the current year. We ask for a cordial welcome to our presentation and a generous response. We need from each individual, not a contribution to a collection, but a DEFINITE, THOUGHTFUL SUBSCRIPTION—A SUBSCRIPTION MEASURED BY THE MAGNITUDE AND FUNDAMENTAL SIGNIFICANCE OF THE CAUSE.

For men of means this subscription may well take the form of large gifts for special purposes, such as we stand ready to suggest. But, whether large or small, we most earnestly urge that the gifts of the year be deliberate and prayerful, dictated by a sense of the immeasurable importance to America and to the world, to time and to eternity, of winning our land for Christ.

We ask all our fellow Congregationalists to join us in the re-dedication of our efforts and our substance to a forward movement in Home Missions.

IT IS A HIGH RESPONSIBILITY WHICH RESTS UPON US. OUR PAST HISTORY, SO FULL OF GREAT NAMES AND NOBLE DEEDS, SUMMONS US TO LEADERSHIP. OUR

PRESENT RESOURCES OF INFLUENCE, OF MONEY, OF STRONG MEN AND WOMEN ARE AMPLE FOR THE WIDE FUTURE WHICH GOD IS OPENING BEFORE US. BY HIS GRACE WE WILL MAKE THAT FUTURE THE FULFILLMENT OF THE PROPHECY OF OUR PAST. WE WILL CLAIM ABUNDANT SHARE IN THE ENDEAVOR TO ESTABLISH THE RULE OF CHRIST IN ALL HEARTS THROUGHOUT THE LENGTH AND BREADTH OF OUR BROAD LAND. THE BOARD OF DIRECTORS OF THE HOME MISSIONARY SOCIETY SENT FROM ITS MEETING LAST JANUARY THIS WORD: "THE TIME IS A CRISIS. THE TIDES OF DESTINY WILL NOT WAIT. THE SUMMONS IS TO OUR ENTIRE CONGREGATIONAL FELLOWSHIP, TO EVERY PASTOR, TO EVERY CHURCH, TO EVERY MEMBER. THE CHALLENGE OF THE SITUATION IS THE VOICE OF GOD." THESE ARE STRONG WORDS, BUT THEY EXPRESS SOBERLY AND ACCURATELY THE NATURE OF THE OBLIGATION WHICH RESTS UPON US. MAY THE GRACE OF GOD ENABLE US TO MEET IT.

## *The Organization of the Society*

1. It is a body consisting of delegates chosen by State Congregational Home Missionary Societies. Each Society sends three and one additional for each 5000 members of churches forming its constituency. Certain life members of the Society also have the privilege of voting.

2. The territory under its care is for the purpose of its work divided into three classes: (a) States which raise sufficient money to support the Home Missionary work carried on by them. These are known as Constituent States: (b) States which fall short of this, but have duly organized Missionary Societies and contribute a certain percentage of the amount expended within their bounds. These are known as Co-operating States: (c) States and territories not meeting above conditions; these are known as Missionary Districts.

3. Its executive agency is a Board of Directors, chosen at the annual meeting of the Society, one from each Constituent State and six at large, and an Executive Committee of nine chosen by the board to act in its behalf in the detailed conduct of the affairs of the Society.

4. The chief administrative officer of the Society is called the General Secretary. Assistant Secretaries to aid him in his task are appointed by the Board.

5. All amounts raised in Co-operating States and Missionary Districts go to the treasury of the National Society, together with a certain percentage of amounts raised in Constituent States, the schedule of the latter being fixed by the Board of Directors.

### THE TREASURY, APRIL 1, 1907

**I**N THE summary financial statement for the fiscal year that closed March 31, which follows, it will be observed that while receipts for current work are somewhat less than for the previous year, there has been a gratifying increase in the invested funds of the Society in these past twelve months.

Invested Funds, April 1, 1906.....	\$393,849.36
Invested Funds, April 1, 1907.....	469,198.51

Increase .....	75,349.15
----------------	-----------

Receipts for Current Work, 1905-06.....	\$253,435.55
Receipts for Current Work, 1906-07.....	223,889.48

Decrease .....	29,546.07
Debt, April 1, 1907.....	\$179,926.67



# Rev. Jose Fortuny-Salvado

BY GEORGE L. TODD, D. D.

ONE MORNING in the latter part of May, 1903, a Jesuit priest of the order of the *Escolapios*, called at the mission rooms of the Congregational Church in Havana and asked to see the *Superior*. His request being granted he briefly introduced himself and presented a little book entitled "The Divine Plan," saying as he did so, "I would be pleased to have you read this book. I am interested in a new propaganda and at some convenient time would like to talk the matter over with you." He expressed his interest in all good work and went away. The little book contained a concise statement of the nature and attributes of God, the plan of salvation, the nature and power of the Holy Spirit; from these were demonstrated the Fatherhood of God and the brotherhood of man. The latter part of the book was given to the infallibility of the Church, the Virgin Mary and the saints.

A few days later the *Escolapio* called again and asked concerning the book. When told that the first part of the book was very acceptable but that the last part was contrary to our belief and practice, he smiled and said, "Your objections need not separate us." He then requested that some evening be appointed and a place designated where we might talk over the matter by ourselves, for, said he, "It is not well for me to be seen here too often." He was evidently troubled and appeared very much in earnest. An evening was agreed upon when he should come to the pastor's house and be given opportunity to say what he might wish to say. At the appointed time he appeared, dressed like ordinary men. As he entered the house he said very significantly, "We sometimes dress in this manner at night." The conversation continued until a

late hour. He said that he was one of a number appointed to formulate a working plan by which to reclaim Cuba for the Romish Church and defeat Protestantism in the island. He found that he knew very little about the faith which he was combating, and began to study the matter to learn what Protestantism really stood for. He re-read church history with a new object in view. He had come to look upon Martin Luther as a hero. Said he, "had I been in his place, and able to do so, I would have done as he did. Martin Luther protested against the evils of the church. I have been doing so for years. In fact, I have been a Protestant for a long time without knowing it. I cannot express my views openly nor can I conscientiously remain silent. I must help to right a great wrong. It is a difficult thing to break away from old associations and old traditions; it will lead to persecution and perhaps death, but I cannot live the life of a hypocrite. My own brother is the director of the *Escolapio* College in Guanabacoa; it is a wealthy institution and the most important of its kind; he was my pupil, priest and professional man in Spain, and in Cuba, are my former pupils. I am surrounded by a strong and compact circle." With tears in his eyes, he said, "What shall I do?" It was a crucial moment in the life of an honest man, a struggle of conscience with ambition, but the resolution came and he replied, "I will serve God and follow the right, let come what may." From that moment Jose Fortuny-Salvado was a new man. He had gained a freedom which he had never before known. His former associates followed him and endeavored to make him recant and return to the Romish Church: large money considerations were held out to him, but he told his tempters to leave his room and never return. They soon realized that their



REV. JOSE FORTUNY-SALVADO

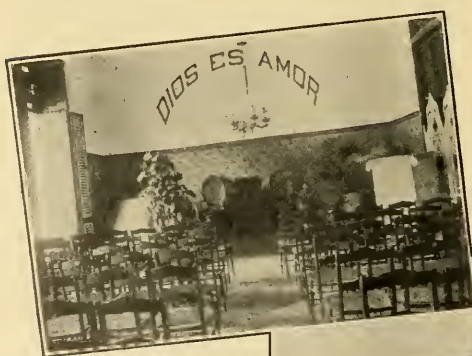
efforts were futile and they left him. He often remarked, "Never before have I realized that God was with me, now I know it for He helps me and hears my prayer, I am conscious that He is present in my room. I could not do what I am doing without Him." He went into retirement for a time. The hair grew upon his tonsured head and the beard upon his smoothly shaven face. When he returned he came dressed as a man. He had put off the old man with his works and put on the new with his face glowing with a peace that surpassed all his former understanding. The first evening that Senor Fortuny-Salvado attended the church service he was asked to tell something of his experience. His emotion was such that he could only say, "God is love." His tears were more eloquent than words could have been. Every heart beat in sympathy, and at the close of the service every hand clasped his in brotherly welcome. He found himself surrounded by friends, all eager to assure him of sympathy. That was a scene never to be forgotten.

Senor Fortuny-Salvado united with the Congregational Church in July, 1903. He soon became a helper in

Sunday school and mission work. He wrote an elaborate article entitled, "The Triumph of Protestantism over Catholicism," which he read to an appreciative audience. Here was a man trained in the highest educational circles and in the best methods known to the Roman Catholic world, eloquent in speech, using the most perfect form of the Spanish language, at home in the fields of history both ancient and modern, well abreast with the times in science, philosophy, theology and current events. His work was fully satisfactory and he was commissioned as missionary by the Congregational Home Missionary Society, and employed as assistant pastor in the Congregational Church in Havana. On November 1, 1903, he married Senorita Gregoria Padrosa Subirana who united with the church on the same evening, having previously accepted the evangelical faith. Senor Fortuny-Salvado was ordained on January 21, 1904, by an ecclesiastical Council composed of the ministers of the Congregational Churches of Cuba, assisted by Rev. J. M. Lopez-Guillen, who was at that time Superintendent of the work of the American Bible Society in Cuba. Senor Fortuny-Salvado remained assistant pastor in Havana until March 18, 1905, when he was placed as pastor of the Congregational Church in Guanajay. That city was a stronghold of Catholicism. Rev. C. W. Fraser, formerly of Key West, had been stationed there since September, 1901. Owing to the strong opposition of the friars located there, Guanajay was pronounced an impossible field for an evangelical work, and we were strongly advised to drop it from our list, but the few members of the church there did not wish the work to be dropped, nor did it seem best to the superintendent to do so. Senor Fortuny-Salvado undertook the work at great disadvantage and under very discouraging circumstances; with firm faith in God, a consecrated zeal and earnestness, and an indomitable energy and will, he has

succeeded in a degree far beyond our highest expectations. Beginning with a church membership of twenty-three persons and with many of them in-different, he has brought the membership up to 135, has gained the honor and respect of the whole city, and with little exception, the friendship of all. The mission-house is the favorite rendezvous of the young people and an asylum for the sufferers from flood and the terrors of war. Mrs. Fortuny-Salvado is an efficient helper. Their little daughter Hilda is a general favorite, and the well kept and comfortable home is an object lesson for all who enter. Both Mr. and Mrs. Fortuny-Salvado were born in the Province of Catalonia, Spain, of which Barcelona is the capital and the largest city in the kingdom. The Catalans are noted for their activity, intelligence and progress. Rev. Jose Fortuny-Salvado was born in Reus, the second city of the province of Catalonia, on August 11, 1866, and was christened on the 27th day of the same month at which time his life was consecrated, by his parents, to the Jesuit order of the *Escolapios*, or *Escuelas pias*—religious schools—whose particular work is the education of the youth. At seventeen years of age he became a novitiate and for twenty

years he labored for the bettering the mind of the young, teaching them faithfully, as he thought right; his doctrines were several times questioned, but his superior intelligence and devotion to study brought him the honors of his profession. He has written many articles for publication which have been well received. The more prominent of his writings are the book entitled, "The Divine Plan," the article entitled, "The Triumph of Protestantism over Catholicism," and his recent book in pamphlet form entitled, "Human Perfectability." He has published several religious periodicals, among which were "El Faro Cristiano," and his present paper, "The Literary Review," which is not only the mouthpiece of the Congregational Church at Guanajay, but has been accepted as the organ of the teachers' association of the Province of Pinar del Rio. Rev. Jose Fortuny-Salvado is an indefatigable worker, a prolific writer, a man of superior intelligence and a devoted Christian character. The Society is fortunate in having such a man in their employ, and he should receive the enthusiastic support of all concerned in the promotion of the Congregational Churches in the beautiful island of Cuba.



MISSION HOUSE  
INTERIOR



REV. MR. SALVADO  
AT HIS DESK



MISSION HOUSE GUANAJAY EXTENSION

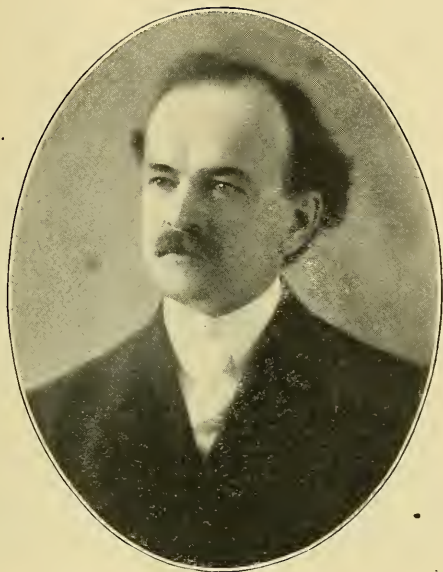


# Nevada

## "NEVADA"

BY REV. CHAS. L. MEARS

"O, My Nevada,  
Dearest home on earth to me.  
Heed not their laughter,  
Who make light of thee.  
Love alone has vision  
To behold how fair thou art,  
And thy children only  
Know thy charms by heart.  
My own Nevada,"  
"I am not ashamed of thee;  
My own Nevada,  
Thou art home to me."  
(From Nevada State Song).



REV. C. L. MEARS

NEW ENGLANDERS passing through the battle-born State of Nevada, in comfortable Pullman cars, with thoughts of green fields and populous communities, undoubtedly wonder why Nevadans are not ashamed of their state—and we must confess to our own impression on the first overland journey, when Nevada landscapes seemed a monotonous succession of sage brush, barren hills and salt sinks,—when the Nevada towns were significant only for the plazas lined with saloons and gambling houses,—in those days we sympathized with the prayer, "God call me anywhere, anywhere except Nevada!"

After living for three years in Nevada, knowledge has taken the place of prejudice. The wealth of soil under the sage brush has been seen to blossom like the rose, the rich ledges of gold have been revealed under the volcanic ash, and back from the village plaza, has been found as cultured, generous and attractive people to live by, and work with, as can be found in any of our great States in the Union. Under the clear sky and genial climate, we now join heartily in singing—"My own Nevada, I am not ashamed of thee." "Thou art home to me." Nevada to her citizens is a land of beauty, of romance, of prosperity and promise.

We love to think of our State as the Holy Land, with Lake Tahoe as the Sea of Galilee, the Truckee River our Jordan, with a suggestion of the low levels of the Dead Sea in our many salt lakes and the region of Death Valley.

Isaiah's prophecies and the imagery of Scripture have eloquent interpretation in the general topography of the state. One learns quickly to love the brown hills and desert places, and the trips of the Sky Pilot, through the desert is made an inspiration by the fragrance of desert flowers, the exhilarating clear air of these high altitudes, and nowhere could one find a more responsive and generous class of people, when the preacher makes his gospel appeal for help and co-operation.

Nevada, the fourth state of the Union in area, is larger than the combined states of Maine, New Hampshire, Vermont, Connecticut, Massachusetts, Maryland, Delaware, West Virginia, New Jersey and Rhode Is-



CONGREGATIONAL CHURCH, RENO, NEVADA

land. The state is a great broad plateau extending from the Sierra Nevadas to the Rocky Mountains. The average altitude is four thousand (4000) feet. The sun shines nearly every day in the year. In 1905, there were only four days that the sun did not make its appearance. We are free from the cold winters of the East, the blizzards of the Northwest and the deep snow of the higher altitudes.

At the present time Nevada is prominent for the discovery of mines of fabulous wealth, the largest known mineral territory in the world. Yet the mines are a small part of Nevada's wealth. Irrigation is creating a rich farming country, with over one-half million acres of new land. Stock raising is extensive. Some single cattle ranches have as high as 50,000 breeding cattle; Nevada sheep bring a premium in every market. Altogether Nevada is a parish of 71,000,000 acres, and the last year-book records only one Congregational Church in the state.

Nevada has been systematically neglected by Congregationalists. Thirty-six years ago, Dr. J. H. Warren, the beloved superintendent of Home Missions of California, responded to the request of some residents of Reno, and assisted in the organization of the first Congregational Church, but apart from the Reno church, which is only nine miles from the California state-line, our denomination has made no effort to establish additional work, until during the past year a small church has been started at Searchlight, four hundred miles southeast of Reno.

Until 1902, Nevada work was in charge of the Superintendent of Missions of Northern California, and during that period California was increasing rapidly in population and had use for all the available Missionary grants of the Society, while Nevada seemed to be on the down grade, losing in population, with living expenses very high, and communities small and widely scattered.

In the years following the decline of the Comstock Mines, Nevada became a synonym for open gambling, prize-fighting and lawlessness.

During the past five years, there has arisen a New Nevada. The United States Government began by spending nine million of dollars on the Truckee Irrigation project, opening up half a million acres of rich agricultural land. Then followed the great gold discoveries at Tonopah and Goldfield. These two events have attracted thousands of people to Nevada, and in the past year so many rich mineral lands have been discovered, that cities and mining camps are to be found from the Oregon line to the Colorado River, and from Lake Tahoe to the Great Salt Lake. The Mohawk Mine alone has produced over six million dollars of ore in the past year.

The railways are showing their confidence in the state by the building this year of about 1600 miles of new road, and the Western Pacific and Santa Fe are reaching for the traffic formerly monopolized by the Southern Pacific.

Every industry in the state is now enjoying great prosperity. Reno is the leading city, the location of the State University and the commercial center of the state; Reno and the nearby railroad town of Sparks have a combined population of 20,000, and everyone seems confident that the present growth will continue. Street car lines are now being built to connect the City Railway system with Lake Tahoe and Steamboat Springs, and several million dollars is being expended on new buildings.

Dependent upon Reno are the great mining communities of Ramsey, Olinghouse, Fairview, Yerrington, Wonder, Hercules, Victor, Rosebud and Vernon. The City of Fallon, at the heart of the new irrigation district, is only forty miles from Reno.

The leading city of Southern Nevada is Goldfield, which now has a population of 18,000. Seven millions

of dollars are being spent on new buildings and improvements. Close by is Tonopah with 6,000, Manhattan with 2,000 and Rhyolite with 4,000 people.

Eastern Nevada is sharing in the wealth and progress of the state; the railway is now completed to Ely, the great Copper Mining City, which promises to be the Butte of Nevada. With a population trebled in the past five years, with dividend paying mines and rich farms extending the length and breadth of the state, the Great American Desert vanquished by the Automobile and Irrigation Ditch, and Death Valley traversed by a railway, with thousands of people to minister unto, the churches now have a real field of permanency and hopefulness.

The seven hundred millions extracted from the Comstock Lode, was a curse to Nevada. The men who obtained the wealth took it away from the state and left behind nothing but men ruined by the Stock Gambling, which they had promoted. Now everything is changed. The mines are largely owned and managed by men who are building homes in, and entering into the life of, the state. Dividends are invested in Nevada cities in permanent improvements. The old helpless, hopeless spirit is now replaced by a confidence and independence that prophesies large things for the future. The first mine in Nevada without Sunday work is now operated by a New York Congregationalist. The hundreds of Easterners, seeking homes in Nevada, are giving every encouragement to religious growth. Our church at Reno has received one hundred adult members during the past three years. Other denominations have awakened to the opportunities of Nevada. The Methodists have about twenty churches and a superintendent continually on the field. The Presbyterians have strong churches at Carson, Elko, Tonopah and Goldfield, and have made large appropriations for church extension in the Goldfield district.





MOHAWK MINE, GOLDFIELD, NEVADA

The Baptists have recently employed an evangelist to organize work in new communities. The Congregationalists in Reno have not been asleep during these years, with a rapidly growing city to minister unto. The members have worked and prayed for reinforcements for the state work. The pastor and delegates have made many public and private appeals to conventions and societies to take an interest in Nevada. With sorrow, the church has been obliged to refuse urgent invitations to organize work in Nevada cities. Now the first encouragements have come. The National Society with the Sunday School and Publishing Society promise to send a man into the field. The State convention of Northern California has voted to take the trip of two hundred and fifty miles to Reno for its annual meeting in October, demonstrating its interest and sympathy with the neighbor state across the mountains. The Reverend John J. Pool late of London, England, now residing in this

country for health reasons, has offered to assist in the new birth of Congregationalism in Nevada. Dr. J. D. Kingsbury, our Western Secretary, at large, stands ready to lend his heart and hand to the spiritual reclamation of Nevada. The needs are growing greater than ever, and the situation calls for money and men at once if the Sons of the Pilgrims are to have any part in the Spiritualization of Nevada. Students are now in the State University at Reno, who, until they entered the University, never had the opportunity of attending a church service or Sunday school. During the past year some of the leading students of the University have joined our church, and many of them must soon return to their homes, where no church privileges are to be found. A service was recently held in a prosperous town in the state with forty men in attendance, where there had been no service for six months. The pastor of the Reno church often responds to calls in neighboring

towns to preach, where there is never a Sunday service. At least twenty-five churchless communities now present hopeful fields, if only support could be assured until the work is established. The days of opposition to religion, so discouraging in past years are now succeeded by earnest appeals for ministers and churches. Nevada is filled with people who are enjoying great material prosperity. They wish to do something for a Christian work, that is aggressive, progressive, brotherly, Christian.

Nevada to-day offers a magnificent opportunity to the Christian missionary. It has generous, willing, men and women, who will repay a thousand-fold, any real interest taken in the spiritual welfare of the state. The

only question is, who will come, and come at once? Shall the Congregational denomination demonstrate its genius to unite the lovers of Christ into one, efficient, Godly, fellowship? It can if it will.

Come! Sons of Plymouth Rock, to the help of the Lord, in a land where there is no false aristocracy, where millionaires and miners cannot be distinguished apart, where the field is open to build up a common wealth, and dedicate its new laws and new life to the Christ of God.

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."



LAKE TAHOE, NEVADA SHORE



# *Southern California*

## **FORTY YEARS OF CHRISTIAN WORK, SOME OF THE RESULTS**

### **A Congregational Constituency of Thirty Thousand**

By Rev. John L. Maile

**I**N THE extreme southwestern corner of the United States lies the fertile plains, the encircling foot-hills, the lofty mountains and the tranquil coast line of the Italy of America with the preponderance in favor of Southern California.

### **Home Missionary Results**

The Congregational Home Missionary aspects of this region may be summarized as follows:

Tabulated outcome of forty years of Christian work—churches ninety, of which eighty-five were aided by the National Home Missionary Society, and forty-seven are now self-supporting. Seventy-three pastors and two general workers constitute the ministerial force. Houses of worship, seventy-four; parsonage homes, thirty-seven.

Total church membership, 10,000. Enrollment in Sunday schools, 9,000. In C. E. Societies, 3,000. Estimated number of families, 6,000. Probably 30,000 people look to these ministers and churches for as much of religious privileges as they wish to enjoy.

Of forty-three fields now assisted thirty-one are served by no other denomination.

### **Present Achievements**

During the year ending March 31, 1907, the new fiscal values put into twenty-eight church, parsonage and missionary enterprises amount to \$164,470.

Of this total, \$15,000 is an annuity fund invested in the old-town branch of Bethlehem Church and reaches Greeks, Italians, Jews, Syrians, and other nationalities. The East Main Street branch puts into this plant \$18,000 in 4 per cent. benevolence, and reaches 1500 artisans employed in foundries and machine shops near by.

Our Swedish tabernacle represents \$36,000, of which \$18,000 is proceeds from former plant. The college church at Claremont costs \$25,000. The remaining twenty-four undertakings stand for an average of nearly \$3,000.

During this first year of state self-support, we raised and expended for grants to mission fields and administration expenses \$10,300, a total of \$174,770.

### **Needs of the Work**

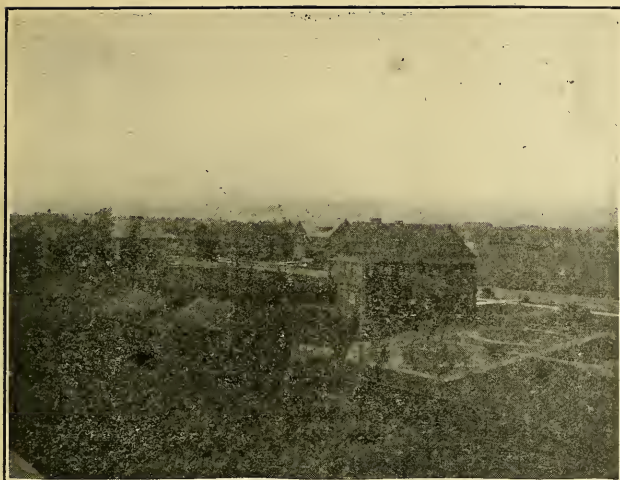
The forty-three existing fields must receive a diminishing amount of aid. Eight clearly defined new fields should be immediately occupied, together with strategic points which will develop along the line of another trans-continental railway line building eastward from San Diego.

Kern City is an operating center on the Southern Pacific system and has 3,000 population. Here we have a new and small church organization which is struggling with the task of paying for a church building site and erection of a chapel, which must possess modern conveniences in the way of class and reading rooms for week-day uses. An auditorium must also be included for Sun-



REV. STANLEY ROSS FISHER



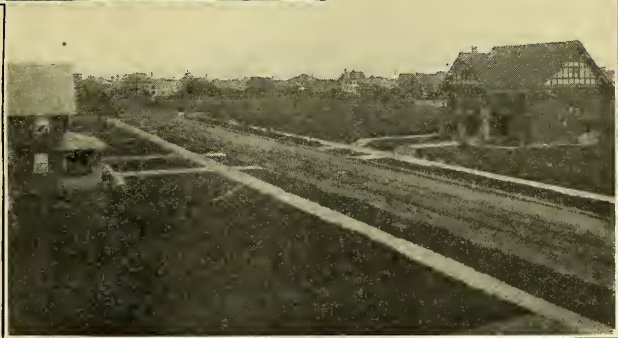


ARLINGTON

HEIGHTS

SUBURB OF

LOS ANGELES



day services. Rev. O. F. Thayer is the efficient pastor of this difficult enterprise. A large grant of Home Missionary aid is made to this field and generous help will be needed from the Church Building Society.

At Colgrove, Graham, Lawndale, Mt. Hollywood and Willowbrook, a church lot must be paid for and funds secured for the building of the house of worship. Doldgeville, a branch of the Bethlehem Institutional Church, located in South Pasadena, has dedicated its house of worship but is \$1,500 short of the necessary funds. The church recently organized in the Garvanza section of the city and the \$6,000 church property dedicated March 31, are largely the creation of the untiring energy of Rev. D. D. Hill, the pastor.

#### A Great City Outlook

Los Angeles now has a population of 250,000 and is rapidly increasing. In

this city we now have fifteen churches and two large additional plants of the Bethlehem Institutional Church.

In nearby circling suburbs we have seven other churches, of which six are recently gathered.

#### Arlington Heights, Los Angeles

Of our new situations, Arlington Heights presents an opportunity of unequaled importance. An elevated mesa about two miles square in the southwestern part of the city is being rapidly built up with houses costing from \$4,000 to \$15,000. But three years have passed since the first residence was erected, and now more than one thousand beautiful homes are occupied by the owners, and the number will be doubled in the not distant future.

Less than a year ago we purchased with the proceeds of a loan a splendid church site for \$7,500, the equity of which has increased by at least \$3,000.

This borrowed money must be soon repaid and \$6,000 secured for the building of a manse that will serve also as a place of assembly until the church edifice can be erected.

The creative epoch of this enterprise begins on the first of May with the coming of Rev. and Mrs. Stanley Ross Fisher. They are superbly equipped for the leadership of this commanding opportunity.

A graduate of Boston University and recently from Yale Divinity School, Mr. Fisher is accomplished in the languages; possesses instrumental and vocal abilities of high order; he is an hymnologist and skilled in architecture; also is a strong executive in numerous directions. European travel has broadened his outlook. He is an effective preacher.

Mrs. Fisher is finely educated, and is an accomplished soprano, as is demonstrated in the choirs of several large

churches. She has widely traveled abroad and is experienced in church activities.

During the past twelve months their work at Ramona, Cal., has been a great success. A church edifice of the English Gothic country style, has been built in a small village, and large additions made to the membership.

At whatever cost of effort and sacrifice, the money necessary to the strong beginning of the Arlington enterprise must be forthcoming.

A large grant of Home Missionary aid is necessary for the first year, also a considerable sum from the Church Building Society. From this movement one of the strong churches of the denomination will result.

We hail with gladness the inspiring outlook which greets the National Home Missionary Society in its reorganized life.

## *Northern New England*

By Rev. Raymond Calkins

**Its vast area—In Maine alone 21,000 square miles of forest—10,000,000 acres of wild land—Rapid growth of population—Development of manufactures—Incoming foreigners—Great missionary problems.**

**T**HE Home Missionary problem, as it exists in Northern New England, differs in no essential respect from that problem as it exists in other portions of our homeland. The only point which needs to be borne in mind is that Maine, at least, differs from our other New England States in the vastness of its area and in the sparsity of its population in its northern portions. Of its 31,500 square miles of territory, not less than 21,000 square miles is forest land, and nearly 10,000,000 acres are taxed as actually wild land. Not one-fifth of Aroostook County, alone almost equal in size to the State of Massachusetts, has begun to be cleared or cultivated. The greater portion of the state still awaits its future development. Thus, the Home Missionary problem in its

general features, is more like that of one of our Western States, than like other portions of the East, or Middle West.

In Northern New England, we confront, as elsewhere, the problem of the foreigner. There are probably 150,000 French Canadians in the mill towns of Maine alone; 5,000 Italians are working in our stone quarries; 2,000 Finns are occupying and redeeming our abandoned farms. Large numbers of Swedes are cultivating the soil of Aroostook and other counties in the state; and of the Russian and German Jews, we have not a few.

In meeting the foreign problem, the Interdenominational Commission is of inestimable service. According to a recent vote of the commission, that denomination which is the strongest in a given community where there is a large foreign population, is to have exclusive charge of the foreign work. If for any reason, that denomination does not take up the work, then any church is to be at liberty to take it. Our own Maine Mis-

sionary Society has a missionary among the Italians, is seeking for one to shepherd the scattered Scandinavians in settlements, and contemplates added work among the Finns. In Lewiston and Waterville, good work is being done for the French Protestants who have a flourishing church in the latter city.

The country church problem presses in Northern New England as no where else. In Maine, out of 260 Congregational Churches, no less than 150 may be classed as country churches, needing endowment or yearly assistance, if they are to do their proper work. The difficulties encountered in keeping these churches up to their proper efficiency is increasingly great. It is hard to find men ready to go into these small communities and do the work which needs to be done. The yoking of adjoining fields is made difficult in our polity which vests full power in the local church, which often declines to be yoked with another. Much patience is required, and the progress is slow.

Peculiar to Maine is its sea-coast work, and its island churches. There is a flourishing church to-day at Matinicus Island, twenty miles out at sea from Rockland, and work is being carried on also at Outer Long Island, Little Deer Isle, Isle au Haut, Deer Isle, Cranberry Island and elsewhere. With its 3,000 miles of coastline, Maine presents almost unlimited opportunities for work which thus far the Maine Missionary Society has not been able to meet as it should. There are so many little settlements, and their isolation and destitution are so great that a considerable outlay is necessary to equip and maintain an adequate force to do the work. Several missionaries provided with power boats could spend their whole time cruising about these islands and sea-coast settlements preaching a Gospel of righteousness, of brotherliness and of hope.

The missionary problem in Northern

New England is bound to become more pressing as the unoccupied territory is opened up and made economically valuable. We are on the eve, here in Maine, of a great industrial advance, and the story of Rumford Falls, Millinocket, which equal in their sudden development that of any western communities, is bound to be repeated many times over in the coming years. No less than three railroad projects recently determined upon, are to open up all the northern wilderness. The Alleguash branch of the Bangor and Aroostook Railroad is to penetrate a distance of 175 miles to the sources of the St. John River. The Somerset Railroad, recently acquired by the Boston and Maine, is to run north from the west shore of Moosehead Lake to the Canadian frontier, and the Portland and Rumford Falls road is to extend northward from the Rangeley Lakes to the Canadian-Pacific, opening up an entirely new territory. All of these extensions mean the bringing into the state of new business, the development of great tracts of virgin territory, the opening of fertile farm lands in the Alleguash Valley, and in the wild country north of Moosehead. Timber supplies will be made available which are not capable of being floated to the mills by water, and water power may be utilized now going to waste in the streams. With the clearing of arable lands and the opening of new settlements, will come the permanent addition of farming areas and of manufacturing centers. Unless something unforeseen occurs Maine is about to witness a great industrial development which will present unparalleled opportunities for aggressive and constructive home missionary work.

Taken in the aggregate, it is to be doubted if any section of the country presents as many, as varied, and as pressing home missionary problems as Northern New England.



# *The Suggestive Claim of Pennsylvania and Adjoining States*

By Rev. C. A. Jones

**“NEVER TOUCHED ME!”** was the defiant claim of a lad to his fellow who declared: “You’re it!” These three words might easily be made the suggestive claim of this superintendency to Congregationalism. For as yet the Pilgrim-Puritan faith and polity has scarcely touched this 129,030 square miles of territory, though the Pilgrim Fathers in 1620 headed for Virginia and rumors of a “Puritan Church” in the 17th century at Annapolis are still echoing in Mary-

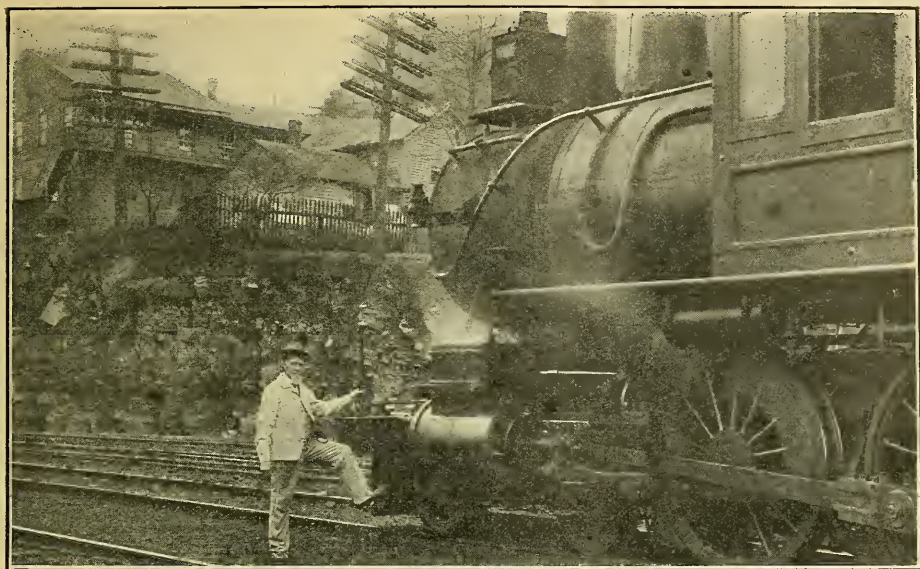
land; while the first Congregational Church organized in Philadelphia dates back to 1698. However, it was the Welshmen at Ebensburg, Cambria County, Pa., who scored the permanent date: 1797. The 1906 record reads: West Virginia, 2 churches; Virginia, 4; District of Columbia, 6; Maryland, 6; New Jersey, 42; Pennsylvania, 116. Total, 176.

## **Congregationalism Really Wanted**

These adjoining states stand ready to respond heartily to the friendly busi-



A METROPOLITAN CONGREGATIONAL TEMPLE, PITTSBURGH, PENNSYLVANIA



ENGINEER MC CANNON, SUSQUEHANNA CHURCH, PENNSYLVANIA

ness-like grip of Congregationalism, spiritualized. Already a local denominational self-consciousness is leavening the lump. New Jersey felt its increasing force and the Congregational Union is the wholesome result. Philadelphia has caught the Congregational contagion and now plans for an efficient City Missionary Society. Washington, D. C., has suspicious symptoms of the same malady. And there are other communities that have been exposed to the flying germs and will ultimately succumb. Congregationalism is in the air. It has something that the people want, namely, ecclesiastical, theological, scientific liberty. And what the people want, they will get, if it is not screwed down too tightly and the screwdriver lost.

#### Invading the Black Belt

This superintendency straddles the Mason and Dixon line. Within its bounds are all the historic battlefields of the Army of the Potomac. Here is Gettysburg. Here is Appomattox. Some of us are "Johnnies;" some of us are "Yanks." Congregationalism asks no sectional questions. So, with impunity, it invades even the Black Belt where people seem to know what freedom real-

ly means, and hasten to fall into line as Congregational possibilities come jogging down the turnpike. Four brand new colored Congregational Churches within a year! Philadelphia, Trenton, Pittsburgh! A general missionary, commissioned especially for this unique work, would marshal a host in ten years. Thus far these dusky-faced Congregationalists have come into fellowship against odds, though not necessarily in poverty. The Trinity Church, Pittsburgh, brought a membership of 198 and a property now worth more than \$9,800, while they plan a \$50,000 plant in the very heart of the Smoky City. Oh, for money to employ a Congregational Moses to guide this 20th century exodus through its wilderness into a desired land!

#### Religious Reuben vs. Churchless Chesterfield

If Congregationalism is strongest in the country where the need is least, and weakest in the cities where the need is greatest, it is high time that the cities be Christianized. This superintendency is an excellent territory upon which to make the test. Thirty great cities, most of them without a single church of our



#### FINNS OF PENNSYLVANIA

faith! What becomes of the domiciled Pilgrim-Puritans? They are submerged and, what is legitimately ours in money and men, signally sustains that which is not Congregational. Nor do we exactly regret this fact. We only wish that reasonable financial support would make it possible for us to utilize our own denominational resources, so that the Congregational branch of church work may not continue the threadbare tale of retrogression in the denominational scale. Once we were near the top; now we are second cousins to the twelfth place. Pennsylvania and adjoining states can help to rectify this unsatisfactory

order. Touch us, fellow-Congregationalists! Help to make us "it!" **Opportunity's Open Door; Shall We Shut it?**

Nearly seventy urgent requests, most of them for city churches, need to be pigeonholed this year for want of money and men. Nineteen hundred and seven's apportionment has been generously increased to \$7,000. Yet \$10,000 would be inadequate to satisfy the absolute need of churches already eking out a struggling existence, to say nothing about New Work, clamoring to be tackled, and which offers a speedy return of 100-fold for every dollar invested. For the



local resources of this entire region are almost beyond computation, but they are slumbering.

#### Local Resources to be Utilized

Anthracite coal mining is not as yet at its zenith. Three hundred years hence will see black diamonds in abundance in eastern Pennsylvania. Bituminous coal fields in western Pennsylvania and West Virginia command increasing attention. There is money in coal lands! Why not secure some of it for C. H. M. S. work? Natural gas booms every now and then. Three miles from Kane, Pa., was recently drilled the biggest gas-well in the world. It broke away and shot into the air a daily waste of 39,848,000 cubic feet. About \$4,000 a day. Three days of this waste would handsomely equip this superintendency for a year. Why not make natural gas-wells count for Home Missions? Glass making is annually growing. A new village, James City, Pa., begins its growth by putting up a million dollar plate glass factory. Two years hence 3,000 people will make good use of a Congregational Church. For ours is the opportunity to plant it right now. Shall we snap it? As for the steel industries, they have not as yet gotten their second wind. Millions are yet to be coined out of steel. Shall we see to it that some of these millions favor the C. H. M. S. work?

#### The Personal Equation

Men mean more than money. Congregationalism is getting hold of men. Home Missionary laymen like Supt. Thomas Addenbrook of Braddock, Pa.; Capt. J. H. Fleming of Portsmouth, Va.; Engineer Wm. McCannon of Susquehanna, Pa.; not to mention the C. H. M. S. Anakim of Jersey, tells us "There is yet a brighter day." And, like Oliver Twist, we shall keep on shouting "More!" The next thing, however, is to utilize even still more all the laymen who desire to do far more than they are now doing, spiritually and financially, for the bringing of men face to face with Jesus, for this is the prime purpose of all missionary work.

#### A Menace or a Making

We mean the immigrant. Nearly one-

fifth of the annual million disembarking at Ellis Island eventually make the Keystone State their Mecca. Misguided at the beginning, the Scourge of Attila the Hun will sink into insignificance compared with the disastrous issue of such an annual influx, at no distant date. Congregationalism to-day has no ready money set apart for a seed-sowing that a quarter of a century hence will mean countless Congregational trees of righteousness. Except among the Scandinavians and the Slovaks, practically nothing is doing in this superintendency. There are no funds with which to do. Five thousand dollars would start ten Immigrant Home Missionary stations.

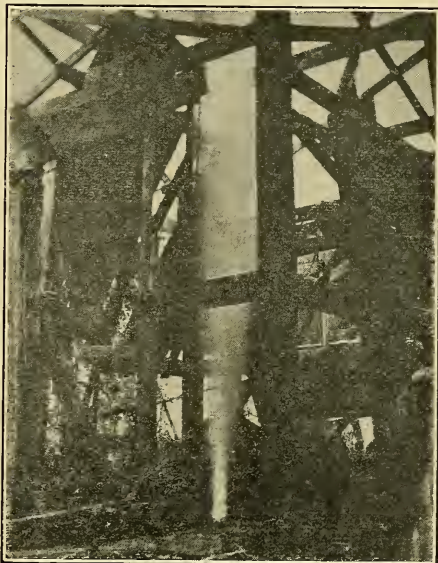
#### An Interesting Conversation

"Do not these immigrants bring any religion with them?"

"Some of them do; others do not."

"Do not the respective denominations minister to them?"

"They endeavor so to do. But a reaction obtains in the immigrant mind against the old country church and religion. In the free air of this country the old people, especially among the reasonably intelligent, soon deprecate any compulsory action on the part of



BIGGEST GAS WELL IN THE WORLD,  
KANE, PENN.

the local priesthood. The children take notice of this and they begin to grow decidedly indifferent; religiously, you can rate them zero. Then comes the public school and a new language and choicer American friendships, forces that tend to transform the grandchildren into religious interrogation points. Possibly the parents may be practically unchanged. Probably they will die in the faith of their fathers. The children are fast becoming utterly faithless. Probably they will augment the ranks of the rationalists, in the less reputable sense of the word. The grandchildren bid fair to become virgin soil for the choicest Christian seed that the choicest Christian can sow."

#### The Conclusion of the Whole Matter

This superintendency longs to touch and to be touched. We have a master passion to become a "Congregational It." Already we are \$13,568 in the game. Plans are making to increase this sum

for the ensuing year. Meanwhile, to eradicate all defunct fields and to transform their unused property into usable Congregational cash; to develop into greater strength and efficiency the weak fields that promise to bring things to pass in the near future; to seed this portion of God's Country at strategic points so abundantly that its Congregational future may be assured, shall continue to busy our increasing constituency. Indeed, we are pledged as a local Pilgrim-Puritan force and as a C. H. M. S. national factor, "to aid congregations that are unable to support the Gospel ministry." So should you in your hustling, interested reader, lose sight of us for a moment; we trust you will immitate the scientific course of the skilled deep-sea fishermen, who know that they have hooked a "record-breaker"—feel our pull and watch our line-cuts. Then shall our grateful acknowledgment be: "You did touch me. I am it."

## Wisconsin, The Outlook

By George R. Leavitt, D. D.

THE EDITOR requests from me a view of "the most striking needs" and of "some of the great opportunities" of Wisconsin as a Home Missionary field, at this critical time. May the response which I gratefully attempt be half as good as the invitation which specifies the following as qualities to be sought by me: "For promise, make it bright; for need, make it strong; for opportunity, make it overwhelming." The text is good. The fault, if I fail, will be mine.

#### I. A Vision of Need

Paul, at his conversion, had a vision of his relation to the world as a field for missions. Afterward, he had more visions. He was a man of visions, as a characteristic of his apostleship. One was of "the man of Macedonia." The aptitude for visions, in all the history of Christianity, has been a qualification for apostleship. Samuel J. Mills had a vision by the historic hay-

stack. He saw the man of Macedonia. Then, I had his vision—no, my own—in the autumn twilight, in the loom of the mountains with the breeze rustling in the grove, and the river murmuring through the valley, and the echo of the prayers of generations of students in my heart, inspiring my consecration.

Those are epochs of vision. I think, now, of Home Missions in Wisconsin. What an epoch was that when the State Home Missionary Society met at Sparta, 1899 and with fear, but, with an enthusiasm of consecration, adopted self-support! We saw the great Commonwealth, still in its pioneer stages of history, but with over two millions of people. We saw our 240 churches, with their membership of more than 20,000. We saw the requirement of doubling our offerings. And we said, as Mills said: "We can if we will." And we did! But it needed the vision!

And not of Wisconsin only, but of a continent. What a vision we had at Sparta! A vision renewed for some years for some of us, for many of us, every year, since that memorable autumn.

Through what an epoch of vision we are now passing, centering in the meeting in January, in New York, of the representatives of our Congregational Home Missionary Society! The center in that epoch-making meeting being the six hours given to ten minute reports of the field agents, giving the vivid, mighty, thrilling vision of Home Missions in this country! Whose only result could be that wonderful meeting following, of response to the appeal for heroic consecration, with its convincing, unchanging note: "We can and we will."

The appeal of that great meeting reached Wisconsin. This is the vision we see: One of the greatest Commonwealths in the Union, never growing more rapidly, its churches never so numerous and strong, with every type of Home Mission work represented in it; the pioneer work largely in the lumber region of the north; the fields, which, after a period of growth, are declining or stationary; the promising fields certain to become self-supporting and strong; the city work in Milwaukee and a dozen lesser cities; its work for immigrants and other foreigners—only thirty per cent. of its population being native born—my own city of Beloit being a representative community, with its German, and Swedish and Norwegian elements, its Greeks and Italians and Russians and Armenians and Poles, in addition to English, Irish, Scotch, Welsh and Africans. Never was our need of wise, consecrated Home Mission work so great and so urgent. And, never, did the Congregationalists of Wisconsin more thoughtfully realize that Wisconsin is only a part of our field, that

the Continental work, East, South, West, is our work, too, in which we must have our share. Nowhere was the interest in the reorganization of our national work greater than in Wisconsin, and the conviction clearer that a fitting response calls for our service, our money, and never did we more vividly realize that it is a new vision of the man of Macedonia which we see, the need of evangelism, the need of giving to men and women, to communities, the Gospel of the redeeming love. This is our vision of need.

## II. Great Opportunities

The need measures the opportunity. The question of our opportunity is of meeting the need. How shall we realize our opportunity?

The answer is the same we were led, providentially, to give in 1899, when we adopted self-support. It is embodied in this brief prayer: "Give us what we have."

(a) Give us the men and women we have: the effective use of our state organization, of the men like Secretaries Carter, Dexter, Whitelaw, and men and women like our missionaries, as good and devoted as can be found anywhere, and of helpers like the students of our splendid academies and colleges. Give us, too, the effective use of our reorganized National Society, of such men as Dr. Mills, and our new Secretary, Dr. Herring, whose hands, with all our consecrated strength, we would now uphold. And

(b) Give us the money we have—not to wrestle in competition with other denominations, but in a new, intelligent devotion of co-operation. Give in the spirit of response that followed the Sparta Convention, when we needed to double our Home Mission offering, and we did it! The appeal now comes again. To meet the present crisis in Wisconsin, and beyond, *give what you have!* It is enough, amply enough to meet the need.



# AMERICAN HOME MISSIONS AS SEEN FROM THE MOUNT

By  
Rev. L. P. Broad



ON THE top of a mountain in Southern Vermont, one thousand feet above the little village at its base is our summer camp. Its principal feature is a square log cabin, from whose pointed roof Old Glory floats throughout the period of our stay; but the glory of the site is the complete circle of great mountains on the wide horizon of the eminence, prominently Mount Monadnock in the east, Mount Stratton of the Green Mountain range in the west, Mount Glebe in the north and Mount Wachusett in the south.

So these four notable mountains are at the four points of our cabin compass; and, glowing with enthusiasm for the redemption of our whole country, Mrs. Broad and I easily, in our home missionary vision, make them symbolic and representative.

Monadnock, with us, stands for the entire eastern section of the United States, Mount Stratton for the west, Mount Glebe for the north, and Mount Wachusett—fifty-four miles away from us as the crow flies—for our great Southland. A glance at them all flashes before us our whole home missionary field.

In making comparison of home missionary needs, I invite the reader to stand with me, in thought, on our cabin

rock and look successively at these four peaks in their representative home missionary character. First we face

## Mount Monadnock.

Now we are looking straight eastward. Behind that majestic peak the sun rises upon New England, first striking Maine, a unique missionary field. The Aroostook forest country, with its one hundred thousand new settlers amid the moose, deer, bear and caribou, is a genuine frontier missionary district. Of Maine's 33,000 square miles, one-tenth is in beautiful lakes and rivers. All of the rest of it is naturally the nation's richest forest reserve, and only one-half of that area is yet cleared for Maine's flourishing cities, towns and splendid farms. In lieu of the foreigner, Maine has the spiritual care of multitudes of lumbermen and of the fishermen on its extended coast.

Mountainous New Hampshire and Vermont have their intense rural problems, affecting the destinies of thousands of young people. On this very cabin rock on which we stand, five hundred to seven hundred people gather annually on a Sunday afternoon, for an out-door service, of whom many go to no church, Sunday school, or other place of prayer.

Massachusetts' story is soon told.

Magnificent in its history, patriotism and Christian benevolence, Massachusetts has large home missionary needs. Unnumbered thousands from other countries dwell in sight of her Capitol building; while much of the western one-fourth of the state is a depleted farming district, and a missionary field; 72,151 alien people settled in Massachusetts in the fiscal year 1904-5. Home Missionary Secretary Ives says, "Massachusetts is the most foreign State of the Union."

As we still gaze on Monadnock, we think, too, of Connecticut—brave, consecrated to missions, overwhelmed by incoming foreigners; and "Little Rhody," able and powerful, but a foreign state.

To complete our eastern glance, Monadnock shall also represent to us New York, the Empire State of the East, with its four million city, including 800,000 Jews and 450,000 Italians, its Missionary Adirondacks, and its incomparable Ellis Island, over which the irresistible tidal-wave of foreign immigration first sweeps in its steady inundation of all America.

Now turn square round, fellow viewer, that we may look at the home missionary West, over

#### Mount Stratton.

This mountain, you see, is alligator-shaped. Look over the head and think of Ohio right in the line of your vision; that state of heroic beginnings, growing industries, and great missionary needs among its foreign races. Indiana, just beyond, shows its new manufacturing centers on the lake, with mixed populations; and farther on, Illinois, one thousand miles away from our cabin rock, burdened for the Christianization of its mighty city, and its southern mining towns. Then glance at the other states on the Great Lakes, Michigan, with its Upper Peninsula of snow, copper and frontier needs, and Wisconsin, with its religious problems of immigration to its north country.

Now look beyond the Mississippi and see Missouri, with its struggling Christian Academies in the bridgeless Ozarks;

Iowa, with its needy rural districts, and Minnesota, with its northern one-third still frontier. Beyond the Missouri River you see Kansas, with its growing foreign population; Nebraska, with its foreigners and frontier; the wonderful new State of Oklahoma; and Colorado, with its plea for Home Missions to save its miners from the peril of godlessness, and its people from the violent clashings of labor and capital. Next you glance at the Dakotas, with their treeless, productive plains, whose frontiersmen must be given Christian privileges while they lay foundations in that wheat belt which must yet feed our army of immigrants; Montana, Wyoming and Idaho, too, with their gold, cattle and advance guard of new settlers.

Utah looms up as a dark spectre, still the slave of Mormonism. Nevada tells us of an extraordinary force in our national life, dangerous for so small a population unless Christianized. And since our southwestern Territories, New Mexico and Arizona are so identified with the West, we will let Mount Stratton also speak to us of their great missionary needs, especially New Mexico, with a total population of 250,000, 140,000 of whom are ignorant, superstitious Spanish-speaking Mexicans.

And now, at last you see the Pacific, and hear the beating of its waves on our western coast. You see the ships coming from afar—from icy Alaska, from China, Japan and Australia to our ports at Seattle, Portland and San Francisco; and you realize that the floodgates not only of commerce and of the peoples of the strange Eastern World are opening toward our shores, but of vice and social ruin as well. Our flash-light view of the West is ended. Instinctively you exclaim as you meditate for a moment on what you have seen over Mount Stratton—"May the God of Home Missions save our West!"

Next we turn on our mountain rock and look at the extreme north, over

#### Mount Glebe.

Far above the whole country, as thus far viewed, we see our Alaska, home of Eskimo and gold. But our missionaries

are there, for all America must be Christianized. We throw a greeting to those isolated heroes, and pledge them our support.

At this point in our observation, let us halt for brief re-capitulation. In the East, West and North we have seen everywhere deep local missionary needs. It may be said, however, that the older East and the West fraternize warmly with each other to meet those needs. The two sections are one in every ambition and interest. There are, moreover, wealth, general intelligence, zeal for education and missionary enterprise in this whole vast district north of Mason and Dixon's line. It cannot be said either, that if any one of these localities were not Christianized the United States might be disrupted. If Utah, for instance, were to become a moral sink, the United States would stand.

There is but one more mountain to face. We look at our Southland over

#### Mount Wachusett.

In our fancied gaze we approach the South by looking at Maryland, Virginia, West Virginia and Kentucky; great border states with southern traditions, sentiments and vast spiritual needs. But beyond these we see the ten extreme southern states which practically constitute the unit we call the South, namely: Tennessee, North and South Carolina, Georgia, Alabama, Florida, Mississippi, Arkansas, Louisiana and Texas. In these ten states are 20,000,000 of our fellow-citizens; 12,000,000 whites, 8,000,000 Negroes. Their difficulties are an unfortunate history, trying racial conditions, and great poverty and illiteracy of the masses both white and black. To these difficulties there are local exceptions. But above all other obstacles to progress, towers the domination of the few in everything, from the beginning of the South's history to the present hour. We do well to remember that the Cavaliers, representing authority, and not the Pilgrims, representing personal freedom were the first settlers of the South.

That personal freedom in word,

thought and act, which has been the North's salvation, has never been the boon even of the liberty-loving white masses of the South in their civil, social or religious affairs; and hence, all its ills. Persons, combinations, classes still rule.

Even the church life of the South is overwhelmingly hierarchical with an intensity unknown in the North; therefore it can never nationalize the Christianity of the South. In four years we cannot remember to have heard in these pulpits one prayer for our whole country.

Is it not the task of Northern Christianity, to give our beloved South its spiritual and mental freedom? We must free the whites as well as the Negroes. The whites can never draw up the negro till they are higher up themselves. The South is not alone the 8,000,000 Negroes, but also the 12,000,000 white people, four-fifths of whom are the grand Anglo-Saxon "Common people," waiting for social and religious freedom, and an enlightenment of which they have never dreamed.

In rising to its true life, the South labors under one overpowering disadvantage not yet named—the sad lack of fellowship between the South and the North. This is, too, apparent to be discussed. Christ has yet to unite the noble brothers, the South and the North, simply through better mutual acquaintance; but meanwhile those powerful advantages for Christianization which, as has been noted, pertain to the East and West by the mutual confidence and co-operation existing between the sections, are largely denied the South. This leads us to the profoundest question in our national life to-day, viz: How can this union of states perpetually exist if these disrupting principles of disunion continue to eat away at its very heart? Christianity alone, and not politics, can save our Union.

The truth as it appears to me, may be succinctly stated thus: The gigantic test of the genuineness of Christianity in America to-day is its ability to unite the North and the South as one Christian



people; and a first duty of organized Home Missions is to do its part by missionary effort of every kind to bring this about.

And for this mighty effort the way is now absolutely open; first, among the millions of practically un-churched "Common people" of the white race, who fairly rush to enlist under our of-

fered banner of ecclesiastical freedom; and in the cities, where intelligence and the growing national spirit will surely give welcome and support to full Christianity, especially under wise Congregational leadership.

In a fair comparison of needs must we not give the South precedence?

## *The Treasure State*

By Rev. O. C. Clark

Its amazing extent—As large as England, Ireland, Scotland and Wales, with 25,000 square miles to spare. Its amazing resources—Untold natural wealth—Its missionary promise and needs.

**T**HE RESOURCES of Montana, the opportunities presented, and the burning needs of this great State is a theme calling for the discussion of a volume rather than a single page.

Montana is in itself a great Empire. In extent it has as many square miles as Great Britain, (England, Ireland, Scotland and Wales), and 25,000 square miles to spare.

### Resources

First: Its soil, and the outlook for husbandry. It is true that great mountain ranges run through the state, with their bald heads, capped with eternal snow. But aside from this there are still fertile valleys, and broad outstretching plains, until the eyes wearies in exploring them.

We rank Montana among the "arid" states, and while its soil is rich,—it can be depended upon for crops, only as water can be provided for irrigation. But Montana is said to be the best watered State in the Union, and of the nearly 100,000,000 acres of land, in the state, it is estimated that fully one-tenth of it can be supplied with water. The factor of irrigation, then, in the development of the arid West, is so fully appreciated by the Government that it is taking an active part in it, and it is

expected that next year the Government will invest \$3,500,000 in Montana alone for this purpose, and probably private companies will invest twice as much more. What this means to the West can be understood only by those familiar with the conditions. A single illustration of what irrigated lands will produce, is taken from the Government's report.

In the Bitter Root Valley thirty acres of wheat yielded 80 bushels per acre, and sold for \$1,368.

Thirty-eight acres of oats yielded 90 bushels per acre, and sold for \$1,368.

Eighty-six acres of timothy and clover yielded 150 tons, the first crop.

Fruit also is being extensively cultivated, in the western portion of the state, and is yielding rich returns. Apples, plums, cherries, pears, prunes and the smaller varieties, can be most profitably cultivated. The land in the Bitter Root Valley is being cut up into smaller farms, and devoted to this purpose, and the price of such lands ranges from \$50 to \$500 per acre.

At the present time the grazing industry constitutes an important factor in the resources of the state. At the last official report there was over 5,000,000 head of stock in the state, with the assessed valuation of \$28,800,000. Sheep, Angora goats, cattle, horses and hogs were all enumerated in this estimate. The same report shows that the wool crop for 1904 amounted to 3,800,000 pounds, and the average price per pound was 16¼ cents.

The great forests of Western Montana

also are an immense source of revenue. The out-put of lumber for year ending June 30th, 1904, was 253,819,000 feet, valued at \$2,485,265.

The coal product of Montana is rapidly developing. In ten years, from 1893 to 1903, the increase of the output has been 660,976 tons. In 1903 it produced 1,553,265 tons.

Of course the material interests of Montana largely center around the precious metals. At the City of Butte, the mining industries are developed to a wonderful degree. It is claimed that Montana produces one-fourth of the copper output of the world, and that 98 per cent. of this comes from Butte. Fourteen thousand men are employed in the mines and smelters of Butte and Anaconda, with a monthly pay-roll of \$1,500,000. The Washoe Smelter at Anaconda, has a capacity for handling 5000 tons daily of ore, and the buildings cover 300 acres of ground and cost in construction not far from \$6,000,000.

This review, then will give a little idea of the natural resources of the state. But it must be remembered that everything in Montana is only in its beginnings, and notwithstanding the fact that statistics abundantly prove that the yearly wealth produced from mine, forest and agriculture is not excelled by that of any corresponding number of people on earth, the opportunity for profitable enterprise is practically unlimited.

Notice some of the crystallized facts that stand as demonstration of what it has produced. Billings, probably the greatest inland wool market on earth, is just beginning to gird itself with strength. Boazman, in the heart of the Gallatine Valley, where her green fields bend with crops of barley, wheat, of oats that defy comparison, is still young. Great Falls, with a water-power second only to Niagara, with a powerful smelter in operation, still allows it largely to run to waste inviting mills and factories yet to come. Helena, the State Capital, with more money in her banks than any other city of the size in the land,—stands upon the site of the "Last Chance



REV. O. C. CLARK

Gulch," where millions of gold have been untouched. Butte, with her mountains of copper, and Missoula, with her University, the center of education and culture, in the beautiful Bitter Root Valley, burdened with fruits and richest viands. These all are only the first fruits; harbingers of a richer harvest still to come.

In addition to the wealth of soil, and mine and forest, Montana is a sanitarium for health. The water pure and sparkling, and the air free from malarial taint. These conditions all combine to make Montana pre-eminently the land of pure air, bright skies, treasure mountains, and fertile fields.

With these conditions present it is unnecessary to say that bright, aggressive, intelligent men of nerve and energy from New England and the Middle West, and from across the waters are making their homes in Montana. And not only these, but the "adventurer" is there as well; the "get rich quick man" is also there. The refugee from justice; he has also come in the van, and standing in the fore-front is the saloon-keeper and in every camp he is the conspicuous figure. All are here! A heterogenous, cosmopolitan multitude.

What, then, are the needs of Montana?



More than all else Montana needs the Gospel, and the fruits that the Gospel yield. Montana needs men of moral conviction, who can impress themselves by their sterling integrity and their habits of commercial honesty and their high ideals of duty upon this young and formative state. Men who can prudently and wisely withstand the inroads of sin, and defend and bolster up the institutions of Christ.

### Need

Montana needs churches, and schools, and Christian homes, and she must have them, or the virus of sin and ruin will enter the veins of the nation and pollute the whole body politic. Montana needs men who believe in its future, and who are willing to give themselves to help mold it. Montana needs money to car-

ry forward religious work, with the same spirit of aggressive enthusiasm that is manifest in material enterprises. No where in all the land can men of money put their hoarded gold where it will bring more rich and lasting returns in molding the character of a great nation, than by helping to equip the struggling religious institutions of Montana.

The mountain people in all lands have always been vigorous in thought and action. The people of mountainous Switzerland, won political freedom and established religious liberty while the lowlands of Europe were still struggling in ignorance and serfdom.

But no rock-ribbed land on earth ever had before it higher hopes than the "Treasure State" of the Northwest. May God pour into this state consecrated lives and consecrated dollars!



THE MOUNTAIN STREAM



# Missouri and Arkansas

BY A. K. WRAY, D. D.

THESE TWO states have been associated together as one missionary field for many years. In the latter state, owing to lack of funds, no advanced work has been done for several years. The one particularly bright and promising work in the state is located at Rogers, in Benton County. Here we have one of the best and most flourishing Academies in the Southwest. Our church here is finely located—owns a good house of worship and parsonage with ample grounds, and is entirely free from debt. The church and Academy co-operate heartily in the support of high Christian ideals and principles.

The one other church in the state is located thirty miles from Rogers in the same county. It is in the midst of the fine fruit belt of the state, and has a bright future before it.

The building of railroads through various sections of the state and the rapid development of the lumber and mineral resources are opening up, great opportunities for advanced work, just as soon as the finances of the Society will enable us to go forward. The next decade is to mark a most wonderful development in this marvelously rich state, and Congregationalists ought to be in the fore-front of the wave of prosperity and growth. Really a new state has been born, and we ought to take rank among the leading forces that are to help shape its policy and determine its rank among the Commonwealths. Now is the time to plant the leaven and sow the seed.

## THE NEW MISSOURI

The best thing that can be said for the new Missouri is that she has *declared self-support*. This is not the result of any sudden accession of strength financially or otherwise, but rather of the awakening to denominational self-consciousness and pride.

We have come to believe in ourselves and in our mission. With able pastors in all our strong churches—with the evangelistic spirit dominant everywhere—with great opportunities and great needs inviting to strenuous effort there is every promise of great missionary activity and enlargement. We confidently say, "watch us grow."

We are to incorporate the State Home Missionary Society and enter the list of Co-operating, if not indeed Constituent states of the National Society, at the meeting of the State Association May, 1907.

## NEEDS AND OPPORTUNITIES

For purposes of convenience we may classify the needs and opportunities under three heads: Great Cities, Mining Districts and Mountain Peoples.

*First*—The five great and rapidly growing cities furnish a perpetual challenge to our missionary spirit and zeal. To any one at all familiar with the staggering city problem in our country, the mere mention of *five* great commercial centers in one state suggests vast needs and splendid opportunities for the wisest and most aggressive missionary work.

There is to-day opportunity to organize two missions in Kansas City, one in Joplin, one in Hannibal and one in St. Joseph, to say nothing of Springfield and St. Louis. In not a single one of these points would we become a rival of another denomination. In most of them we already have good Sunday schools, and in some of them neighboring pastors take time out of their busy lives to give occasional preaching. To delay in these places is forever to lose the opportunity and in some of them *immediate action is necessary to save the situation*.

To work such fields successfully re-

quires strong, well-equipped men; to comfortably sustain such men during the first years demands liberal aid from the Society or other outside source. To go at it tentatively or experimentally is to invite disappointment and ultimate defeat. To begin with, a vigorous self-assurance and show of strength appeals at once to the community, and wins the support of its business men in the initial stages of the movement.

*Second*—The Mining District. Within the last few years a large section of Southwest Missouri has been transformed from a peaceful, prosperous agricultural country, into one busy, bustling mining camp. Here has gathered together in a short space of time a dense population from all sections of our land. It has been impossible to provide day-schools fast enough to accommodate the rapid increase of population. In these camps thousands of men, women and children are living in temporary quarters awaiting leisure and money with which to construct more permanent abodes. Little thought is given to schools or social life. The saloon and its concomitant evils abound. Other thousands are living on the borders of the larger cities in the district. These constitute a "downtown" problem much as is found in the large cities everywhere. Take one example. In the city of Joplin is a section containing four or five thousand people, and only one church of any kind within their reach, and that a small, weak affair and located quite to one edge of the district.

Here and there scattered over the district are camps that have sprung up almost in a day, numbering from one hundred to five hundred people. In many of these camps or villages there is absolutely no religious work of any sort being done.

Fully 95 per cent. of all the people connected with the mining industry of Southwest Missouri are native Americans. Many of them have seen better days and enjoyed better privi-

leges. They have come here where work is plenty, wages good and chances for retrieving losses in modest ventures are offered. Not infrequently we find men and women of education and culture hidden away in a miner's shack, working, waiting, hoping for the angel of good fortune to return. It would be difficult to find greater religious destitution than here abounds. There is a crying need for missionaries who will live among these people and preach to them the Gospel of love and hope. The children in these villages will soon be men and women and should be trained in righteousness which alone will fit them for life's duties and responsibilities. It is their right and our plain duty to give them the help they need.

*Third*—In some respects the most difficult problem that confronts us in Missouri and Arkansas, is the people that inhabit the mountainous sections of the two states. This constitutes *our* part of the great work that must be done all through the South. Call these people Mountain Whites—call them Ozark Mountaineers—call them "poor white trash"—call them what you will, but you cannot deny them their birth-right as children of the Most High.

For more than two centuries they and their ancestors have been sequestered in the shadowy valleys, among the rugged hills and mountains, neglected and alone. They are far removed from the busy, beautiful life of this splendid age. They are strangers to most of the modern conveniences and comforts that sweeten and make cheerful the ordinary life of an American. School privileges are the most meagre. Their religion is half superstition and half tradition. The Bible is practically a sealed book. The ignorance and inefficiency of the native preacher are appalling. Such religious services as they have are few and far between. The late Rev. Victor E. Loba, who labored for years among these people in Missouri and

literally gave his life for them, said: "I have traveled in wagons or on horseback hundreds of miles, and have been in all sorts of gatherings, and have never met a native preacher with anything more than the most meagre education." Regular preaching and regular Sunday school work are unknown among them.

These people are the purest American stock you can find anywhere, and for the most part the virile Scotch-Irish blood flows in their veins.

Congregationalists have a mission to these people, and can do a work

that no other denomination can fulfill. Others are handicapped by their history and traditions. For us it is a free and open field. Our polity appeals to their free and liberty-loving spirit. They respond quickly to sane Christian effort in their behalf. The cry of thousands of children and young men and women come from the valleys over the mountains saying, "Give us a chance—*give us a chance.*" The Great Shepherd says to us, "Give ye them to eat." What answer shall we give them and Him?

## *Gleanings From the Wide Field*

### NEW ENGLAND

#### NEW HAMPSHIRE

**H**ILL, Rev. Edson J. Moore, pastor, reports the largest Sunday school in years.

☐ West Stewartstown, Rev. Edwin A. Tuck, pastor, has tackled a burdensome debt.

☐ Conway rejoices in a new house of worship, costing complete \$10,000. Also the payment of a debt on its parsonage of \$800.

#### MASSACHUSETTS

☐ Mr. J. Lillbach, Revere Training School, succeeds the Rev. V. V. Sundelin, resigned. He will visit scattered communities of Finns, gather them for services, and introduce them to near pastors and churches. This work is widening and full of promise.

☐ Miss Signe Sulin, a graduate of the University at Helsingfors, Finland, has been engaged to work among the immigrants at East Boston. She can communicate with Russians, Germans, Finns, Swedes, Norwegians, Danes and French.

☐ Mr. Stachys Memerides, graduate of Anatolia College, Asia Minor, has been added to the workers among the Greeks in Boston and vicinity.

☐ Mrs. Calliope Vaitises has been commissioned to do special social and visiting work among the Greek people.

☐ Among the Finns the work has been rapidly extending this winter. Many series of special meetings have been held with numerous conversions. A church of thirty-three members was organized in Maynard and recognized by Council in January. Mr. Pekka Miettinen was ordained by Council in December to the work of the ministry among the Finns in Maynard.

☐ Regular public services have been opened in the Italian Mission premises recently provided at East Boston. Prof. Gaetano Caricchia of Dartmouth College conducts the Sunday services for the present. A promising Sunday school of about forty members has been gathered.

#### CONNECTICUT

☐ Bunker Hill, a "new enterprise" in a growing section of Waterbury, celebrates the new year by a voluntary reduction of missionary aid from \$300



to \$200.

☞ Alien arrivals in northern New England during 1906 were 8,546, in southern New England, 112,020, total, 120,566. For 1900-1906 the total is 729,448.

☞ Mianus, between Stamford and Greenwich, is starting the year with a new pastor, Rev. John F. Schneider, and plans for a new parsonage.. It is definitely hoped that permanent growth may result.

## MIDDLE DISTRICT

### PENNSYLVANIA

**A**LBION, Erie County, is taking on new denominational life with the coming of Home Missionary John H. Barnett, who some years ago wrought well at Nanticoke (Bethel) and Corry (1st Church).

☞ Pittsburgh, 1st Church, with its beautiful new modern temple, is rejoicing at the withdrawal of Rev. B. G. Newton's resignation, its efficient pastor and Home Missionary helper in works that are State wide.

☞ Trenton, New Jersey, St. Mark's (colored) Congregational Missionary Society, with a Home Missionary vice-president, was recently organized. A club of ten immediately subscribed for as many copies of Congregational Work, Mr. William J. Webb, President.

☞ Philadelphia churches and ministers are rapidly awakening to the Pilgrim-Puritan possibilities in the growing Quaker City, and are now agitating the organization of a C. H. M. S. (Philadelphia) City Missionary Society in the near future. The iron is hot! Strike hard and fast, brethren!

☞ Portsmouth, Virginia, Rev. D. K. Young retires from the First Church with the New Year, leaving a brand new \$7,000 edifice, paid for, excepting the C. C. B. S. favors. This is a hustling Southern Congregational Church, with fine prospects and a fine opportunity for the Pilgrim-Puritan faith and polity. Watch her grow!

☞ The Superintendent, with the New Year, sent out two hundred and twelve Keystone and Cross (card) Messages, containing a seven-fold tocsin, to be read publicly in the churches. Many reciprocal replies have been very appreciative.

## OLD WEST

### OHIO

**O**NE of the Bible readers among the Bohemians, in visiting a home recently, offered to leave some good Christian reading matter, when the woman indignantly replied that she was an infidel, that her husband was an infidel, and that they were going to bring their children up as infidels. Our missionaries have a great deal of this to contend against.

☞ Rev. William A. Elliott of Illinois, has entered upon the work at South Lorain, a very important home missionary field. That city increased in population 400 per cent. in four years, and it is said of it that there is "boundless devilry, Sunday work and wide open saloons." It is a field to tax a minister's best powers and consecration, and Mr. Elliott is proving himself equal to it.

### IOWA

☞ The Iowa Home Missionary Society has two missions among the colored people of the state.

☞ At Des Moines a church, now numbering sixty members, has been

organized, and a house of worship is so far completed that its basement can be used. Rev. H. W. Porter is pastor.

☛ At Buxton, where there are five thousand colored people, a mining town, Rev. A. L. De Mond, a product of the A. M. A. schools, has been laboring for a year with good success. It is expected that a church will be organized at an early date. The Iowa Congregational Home Missionary Society stands under this enterprise to the amount of \$900. Six hundred of it, however, coming from one man who is specially interested in the work.

☛ The Union Congregational Church of Waterloo, organized a few weeks ago, with Rev. A. B. Keeler, pastor, at the March Communion received forty to membership, thus increasing the membership five-fold. The Society assumes the entire financial responsibility of this mission, expecting quick and large returns.

☛ March 3, the Des Moines Pilgrim Church, just now resting heavily on the Society, had an ingathering of thirty-five, this being the largest accession in the history of the church. Rev. Arthur Metcalf began his work here only a few weeks ago.

#### WISCONSIN

☛ Partnership in home missionary enlargement is Wisconsin's keynote in the new home missionary era, with a 20 per cent. increase for the sake of a 10 per cent. sharing with the National Society, and a moderate response to the growing demands of the northern frontier, besides supporting from extras a pastor at the University for students from Congregational homes.

☛ A recent visit to a missionary field by the Secretary and Chairman of the District Home Missionary Committee, on the plan of the "New Forward Movement for Information, Fellowship and inspiration," resulted in a saving of \$50 on the proposed application, and the inauguration of plans for self-support next year.

☛ Effective rallies in different parts of the state are being held to get the problems of the new partnership, and the growing work before the men in particular.

It is proposed to have a National representative with Secretary Carter, visit each of the ten district conventions held in May and June, and also to hold rallies between times in the churches.

☛ Further emphasis of the partnership idea is shown in the fact that April 9th-11th in Whitewater, the W. H. M. U. and Wisconsin Branch of the Woman's Board, for the first time hold their annual meetings together, and apart from the State Convention.

☛ Federation is prominent in Wisconsin. Committees appointed by the State Conventions of the Baptist and Congregationalists held a joint meeting in Madison, March 19th, to consider plans for closer fellowship and co-operation.

☛ New London, Rev. C. A. Boughton, pastor, celebrated the fiftieth anniversary, February 3-10.

☛ Antigo, Rev. P. H. Ralph, pastor, celebrated its twenty-fifth anniversary, May 22.

#### NEW WEST

##### SOUTH DAKOTA

**B**ELLE Fourche. Since Missionary D. J. Perrin came to this field last September, the audiences have increased from thirty to more than fifty and the prayer meetings have more than trebled. This is the county seat of a country about the size of Massachusetts. A vigorous camping of civic righteousness has driven the half dozen or more disreputable houses which have always reigned in the edge of the town out of the county, and closed up saloons

on Sunday. A reading room has been inaugurated.

❏ Bryant. Rev. T. Leggette. A 38-inch Blymer bell has been purchased and one hundred opera chairs secured. Fifteen members have been received into the church. The Sunday school has one hundred and fifteen on the roll.

❏ De Smet. Rev. Z. H. Smith. The missionary and family moved into the new parsonage during the last month. Parsonage paid for.

❏ Glen View. Rev. R. K. Chapman. A new church building costing about \$900 has been built without asking aid from C. C. B. S. The old building was destroyed by tornado in 1906. New building occupied for the first time February 24.

❏ Letcher and Loomis. Rev. G. W. Kilhon. Special meetings have been held in both churches during January and February, the pastor himself conducting. The meetings in Loomis were especially richly blessed. Many young men were converted and a good ingathering is expected.

❏ Revillo and Albee. Rev. H. G. Adams. At the Annual Meeting it was voted to come to self-support at the expiration of the present commission. About \$800 has been raised for home expenses and \$115 for benevolences. Twenty-three members have been received during the year, sixteen on confession. The average attendance of the Sunday school has increased from twenty-nine to forty-seven.

❏ Webster. Rev. M. A. Martin, pastor. Soon after taking the pastorate of this church in September, 1906, Mr. Martin commenced war upon the saloons and soon there was not a saloon remaining in Webster, where before they had been rampantly active and offensive to the public eye. Of course, some opposition developed and it manifested itself in breaking the windows of the Congregational Church. But friends have multiplied and the church windows were quickly repaired, and Webster now looks like a temperance town.

❏ Wheaton and Sunbeam. Rev. Guy P. Squire, missionary. Mr. Squire, who began work in a country field, twenty-five miles from Redfield, as a student in 1900, and who has seen two churches organized and another ready for organization, two church buildings and parsonage built in a region otherwise entirely destitute of religious privileges, rejoices in now announcing that the field has voted to come to self-support at the close of his last commission, January 1, 1907.

#### MINNESOTA

❏ On the Burtrum-Swanville-Pillsbury field, Pastor A. G. Washington is working up with much encouragement the adult Bible class movement. The Pillsbury station is in need of singing books.

❏ The pastor of one of our "frontierest" fields writes, "I have had one man on his knees to-day in my little backroom seeking Christ. I am hopeful, too, that his concern is genuine. He says 'the die is cast.'"

❏ At Sacred Heart the coming in of a new family or two has made it possible for Pastor Wrigley of Granite Falls, to reorganize the Sunday school and hold a week of special services with good results.

❏ Grand Marais, in Cook County, a village of four hundred whites and one hundred Indians, was visited in the summer by General Missionary Fellows and fixed upon as a good place for work when times should improve. A Christian physician resident there, has ever since been urging the need of the place; no preaching within eighty miles, the opening of the iron mines in the county, the probable developments of the coming summer, etc. There was no man willing to take, in a Minnesota winter, this country, eighty miles from anywhere; and there was no money with which to send him, for the reduced appropriation of the Society for the state was already exhausted. But with March 1, God has given us a man of missionary fervor and martyr lineage, and put it into the



*heart of a member of Plymouth Church, Minneapolis, to furnish the money for the first three months' support.*

## THE SOUTH

### FLORIDA

**R**EV. B. F. MARSH, D. D., of Daytona, Florida, has led in the organization of a church and the building of a tasteful house of worship at Seabreeze, a growing town two miles from Dayton. The building was dedicated January 13.

☞ The Congregational Church at Jacksonville, Florida, is crowded to the doors. It is probable that this fine new church will have to be pulled down to make room for a larger.

### TEXAS

☞ Austin, Texas, is on Home Missionary ground. But it has a Congregational Church about three years old that has been self-supporting from the first. It has built and paid for the most attractive house of worship in the city. It will seat one thousand, and the congregations are among the largest in the city.

☞ A church of twenty-five members was recently organized on a train carrying Iowa people to Lyford, Texas, in its southern-most county. This is the modern Mayflower.

### LOUISIANA

☞ A Home Missionary church among the Indians of Louisiana has a Ladies' Seminary Aid Society. This Society recently sent \$12.50 to Atlanta Theological Seminary, out of their poverty, because they felt the need of ministers of the Gospel.

☞ Rev. Walter C. Vcazie comes from Colorado to Texas to do general missionary work. A dozen pressing fields await his work.

☞ Rev. G. S. Butler, Professor of the Biblical Department of Piedmont College, Georgia, is preaching at the Old Circular Congregational Church of Charleston, South Carolina, while the church is looking for a permanent pastor.

☞ The coming Panama Canal is arousing the whole Gulf Coast, and calls are coming to us to line the coast from Key West to Mexico with Congregational Churches.

☞ Florida has more Congregational Churches in proportion to its population than has Ohio.

## FOREIGN DEPARTMENTS

**T**HE Rev. Karl Newquist, who has been serving Glenwood and Barronett, in northwestern Wisconsin, with excellent results, has resigned his work, because of ill health, and to visit his aged mother in Sweden, who is feeble and failing, and desires her son "to come soon."

☞ A pastor in northwestern Pennsylvania writes: "Two weeks ago we received a missionary box from the Broadway Tabernacle Church. That was the first missionary box we have ever received; and we were really surprised to find so many nice things. They are a great help to us."

☞ A Norwegian pastor in northern Wisconsin writes: "This is a very hard field. Three saloons run open day and night, and Sunday is their harvest day. Indians and drunken people get liquor over the bar, without the least protest. Last week an Indian went home drunk, and kicked his squaw to death. When he awoke to what he had done, he went into the woodshed and hung himself by a rope."

# *The Home Missionary Church as an Evangelistic Agency*

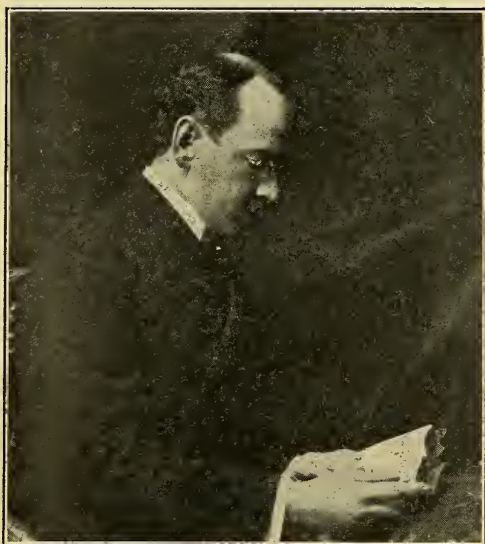
By Rev. J. S. Penman

ON ONE occasion Christ upbraided the Pharisees because they could not discern the face of the sky and foretell the coming of fair weather from the crimson glory of a sunset; yet they could not discern "the signs of the times." They were in the midst of a great spiritual movement; one of the greatest spiritual awakenings in the history of humanity, and yet they knew it not. It was one of those divine hours in the history of man, "in which," as Renan tells us, "Jewish society exhibited the most extraordinary moral and intellectual state which the human species has ever passed through," yet the leaders of the nation were oblivious to its significance, blind to its meaning. The scales were still upon their eyes. The veil was still upon their hearts.

History repeats itself. A great Evangelistic movement is sweeping over our land. A mighty ethical revival is possessing men's lives. A wondrous spiritual yearning is felt in men's hearts. Yet the leaders in the church are blind to the movings of God's Spirit in the ethical revival in society, unmoved by the spiritual yearning of the heart that wells up from God in the soul. They cannot discern the signs of the times.

They see only the impending Paganism of the land; the dominance of the materialism, commercialism, and sensuality of society. They do not see the fields white already to the harvest. The men in the churches are waiting in spiritual yearning and unuttered prayer for the striking of the Evangelistic note and for the sound of the wind in the passing of the Spirit that shall tell them that the new Pentecost has fully come. But the spiritual leaders of the church work on in blind faith without vision and without power,—work on in the end-

less routine of services and of the ministration of tables. They are unconscious of the prophetic vision and the prophetic power. Here and there in the great cities, the Evangelistic passion has burst, for a moment, into a flame, kindled by the fire of a great soul that has lighted his flame across the seas; but the fire and the passion dies down again and the churches settle down to the dull routine of a formal religious life. The great mass of the churches and spiritual leaders are as yet untouched by the Evangelistic passion. It is absent from their work. It is wanting in their preaching. Evangelism has not as yet struck its roots in the life of the church. The ministry is not yet moved by its passion. Like the spiritual leaders in Judaism, they are content with holding the citadels of religion in the Temple and the Synagogues,—unmoved by com-



REV. J. S. PENMAN

passion for the multitude that are as sheep not having a Shepherd.

What is the cause of this condition in the church? Why does Evangelism halt and waver along the whole battle line of the church advance? Why does the church abide in impotence and weakness, broken in its power before the forces of evil in our towns and cities? It is simply because the forces of the church have not been mobilized. Its energies have not been roused; its services have not been uplifted by the spirit of the mighty passion of Evangelism. They have not mastered the problem that confronts them.

### The Problem

It is because the problem is national rather than civic that the church halts in its advance. It is this fact that gives significance to the work of the Missionary Church. What relation do our missionary churches hold to this problem? Are they a factor in its solution, or is its solution to be found at the strategic centres of our civilization?

They are the key to the situation. It has been the failure of the church leaders to realize the value of the missionary church that largely accounts for the arrest of Evangelism in this country. While, undoubtedly there is a strategic centre in religious work, there is also a strategic circumference. The scattered forces of the population in the villages tend to converge toward the great centres. In the Evangelism of the circumference of the religious life is the hope of the Evangelism of the centres. The religious problem is not to be solved simply by working at a few great strategic churches. The strength and power of the religious forces of the future are not to be found alone in our cities. Students of Social Science tell us that our cities are destined to have an enormous growth: that the life of the country tends towards the great centres and will tend at an accelerated rate during the next twenty-five years. The tendency in population is not centrifugal, but centripetal. Population is flowing not from the cities to the vil-

lages; but from the villages to the cities. The character of the rural population will largely determine the character of the urban population of the future. It is this fact that makes village and town Evangelism as important, if not more so, than city Evangelism.

Nothing less than a movement in Evangelism that shall touch the life of our missionary churches will be equal to the problem that confronts us. If we would solve the problem of the religious life in our cities, we must capture for Christ the young manhood of our villages and towns. No Evangelism that simply centres in our large cities will be adequate to solve the problem. Our large cities need Evangelism,—must sustain Evangelism, if they are to be kept and recovered for Christianity; but great missions, repeating themselves year by year, in our large centres, only touch a portion of the religious life of the country.

We are too much enamoured of big crowds, sensation, and advertising. We desire to save men "en masse;" we are not content to save them as individuals. It is want of this spirit that has led to the passing by of our towns and villages in the national work of Evangelism. We are still blind to the ways and the calls of the Spirit. We are dominated by the craze for sensationalism in our religious life. Now Christ's ministry was not alone to the cities of Galilee, but to the villages. He saved men not in masses, but as individuals.

In Evangelizing the villages of our land, we save the Christianity of the future. The missionary churches are the strategic position of the Evangelistic movement. Paganism is not so dangerous in the large cities as in the small villages. While the forces of evil are great in our cities, so are the forces of good. It is in the villages that you find the danger of Paganism,—the paganism that comes from stagnation and dreariness of life,—paganism that threatens small communities where the conditions of church life are discouraging; the resources small; the ministry chang-



ing; the paganism that grows under the drain of the best young men and women to urban life. Stay the paganism on the missionary field and you will do much to arrest the paganism of the city. Now how is this to be done? What is the method to be followed?

### The Process of Evangelism

Evangelism, if it is to be equal to present emergencies, must be conducted with a broader vision and a more comprehensive plan than has been as yet attempted. It must be made the normal work of every church. It must be delivered from the demon of sensationalism. It must be freed from the craze for mobism. We must do away with "wheel-chair evangelists," tornado evangelists," "whirlwind evangelists." When Pentecost comes, we may have a whirlwind and speaking of tongues, but you cannot manufacture spiritual signs or spiritual power. The Spirit of God usually works in quiet, sane, intelligent ways. There may be emotion, but the deepest emotion is not on the surface. Christian people are weary to death with this sensational evangelism. They want evangelism, but it must be Christ-like in spirit and divine in method. They will no longer stand for the evangelism that is abnormal. They demand that evangelism work through the ministry,—through men possessed with the passion to save the lost. Evangelism must also be continuous, not spasmodic. It must be the normal not the exceptional work of the church. It must be continuous with the whole year of church life. Much harm has been done by spasmodic evangelism. Too often it has burnt over the religious field and left the church after it has passed, dry and lifeless.

Normal evangelism will make more of Christian nurture and personal work, less of sensation and crowds. It will recognize the divine opportunity for religious impression in the period of adolescence. It will throw its strength upon the crisis in the religious life,—the period of youth when the destinies of life are usually decided.

The results of evangelism during the

last thirty years proves the wisdom of this method. Seventy-five per cent. of the converts won by evangelists have been under twenty years of age; 83 per cent. of the members of the church have come out of the Sunday school; while most of the crime begins in the period of youth. It is at the period when youth is passing into manhood that the work of evangelism must be done.

Normal evangelism will work in and through the church, through the ministry of the church, by the membership of the church. It will lay stress on the work by individual for individuals. By this method the church has always realized its largest growth and greatest power.

It is the spasmodic character and abnormal elements in evangelism that account for its weakness to-day. The national campaign lacks a definite plan. What is the effect of Gypsy Smith's work in Chicago? What can one man do amid heathen forces of such a city? He is like an oasis of spiritual life in a desert of paganism. One Gypsy Smith is not enough for such a work. We need fifty men all working and preaching in a simultaneous mission. And they can only be found for the national work when every pastor becomes an evangelist and is drafted for a mission in other centres than their own.

Now in this work, our missionary churches by their organization under state secretaries, are equipped to take the lead. I am convinced that all the work of evangelism will halt or be merely the play upon the surface of the religious life of the country, until this work is organized broadly and wisely. Never was the opportunity greater for such a movement than the present hour. Evangelism fails for want of a clear vision of its mission and a definite organization for its expression.

Such evangelism must abhor sensationalism; give up the fascination of crowds; empty itself of the insane desire for fame and advertising; be content to work in the ways of quietness and obscurity—making itself of no reputation

to win men to Christ. When Evangelism works in this way, there will be less excitement, noise, and talk of numbers, but there will be more spiritual results. **The Characteristics of this Evangelism**

There are three distinct notes that must mark the Evangelism of to-day. First, the scriptural note. The secret of successful Evangelism lies in the Word of God. Not the Bible of criticism, but the Bible of experience and life is the secret of power with men.

All great awakenings in the past have found their inspiration and power through the word of God in the Scriptures. This was true at the beginning of Christianity. It has been true through all its later development. It was true in the Reformation; true in the Puritan Revival; true in the Evangelical Revival under Edwards and Wesley. It was this appeal to the word of God in the Scriptures that these mighty spiritual awakenings first roused the hearts of men.

Never has there been a great spiritual awakening that neglected the Bible. Never have men been moved to repentance and righteousness but under the power of the word of God.

That has been the secret of Evangelism in ancient and modern times. By the sword of the spirit the battles of Evangelism always have been won.

Secondly, the wooing note. It is the note of love, not severity, that must Christianize the Evangelism of Jesus. Men are not driven into the kingdom by fear: they are won by love. Evangelism has failed too often because men have thought they must "compel them to come in." Christ did not say "compel;" but "constrain them to come in." The note of constraint is not compulsion, but love. It is the wooing of the preachers in the sweet accents of love, laden with the spirit of sympathy and tenderness that wins the hearts of men.

It has been well said, "Any man can be won, if we only love him enough." It is the spirit of love, the note of wooing that touches men's hearts. No Evangelism can be triumphant that lacks this note. It is not the severity and judgment of God, but the goodness

of God that leadeth men to repentance. The great Evangelists and preachers have always been marked by the wooing note. They have won men because they have loved men.

When the Evangelist and preacher are baptized again in the spirit of Christ's love and wooing, then Evangelism will know again the power of the Evangelism of Jesus.

Thirdly, the passionate note. This passion is the fire of God's love in the soul. No man can save men's souls who is devoid of passion. The passion of Jesus for the lost was one secret of His power to save the lost. All great movements in religion have been inspired and sustained by passion. No Evangelism has ever marched to victory that was wanting in the passion of God. Emerson has said, "Every great and commanding movement in the history of humanity is the triumph of enthusiasm."

Enthusiasm, passion, fervor, agony must possess the preacher that would save men. Only through the passion of love can the breath stir the sleeping souls of men. Brilliant preachers, cold as icebergs may win men's admiration. They can never move their hearts and wills. A critic of our Gladstone once said, "'Tis a pity Gladstone puts so much heat, so much irritability into business. Now I am as cool as a fish." And Mr. Morley writes, "The worst of being as cool as a fish is that you never get great things done, you effect no improvements and you carry no reforms against the lethargy and selfishness of men and the tyranny of old custom." It is by passion that great things are done; reforms achieved men won from their indolence and sloth to the life of righteousness. The multitude was never touched until they beheld the passion of God in Jesus Christ. It was this awful, holy, divine passion that has touched the souls of men in all the ages; melted their hearts with contrition and repentance.

An Evangelism without passion is like an ocean liner without its throbbing engines. Passion is the power of God in the soul that moves, touches, changes the hearts of men.

# Appointments and Receipts

## APPOINTMENTS

March, 1907.

Not in commission last year.

Brown, Amasa A., Gregory, So. Dak.  
Butler, James E., Wheatland, Wyo.  
Gray, Mrs. Annette B., General Miss. in Wyo.  
Mygatt, Albert E., Herrick, So. Dak.  
Shafer, Theodore, Trinidad and Starkville, Colo.  
Williams, Mark W., Cummings, Caledonia and Buxton, No. Dak.  
Worthington, William, Seattle, Wash.

Recommissioned.

Bliss, Francis C., Minot and Deering, No. Dak.  
Brown, Daniel M., Chamberlain, So. Dak.  
Brown, H. B., Agra, Okla.  
Carden, William J., Bremen, Ga.  
Carlson, Walter G., New Brighton, Minn.

Champlin, Oliver P., Oriska, No. Dak.  
Cram, Elmer R., Maxbass and Pilgrim, No. Dak.  
Dickson, James M., Moxee Valley, Wash.  
Douglas, Alexander, Wibaux, Mont.  
Dowding, Henry W., Monterey, Penn.  
Fisher, H. P., General Miss. in No. Pacific Conf.  
Gasque, Wallace, Atlanta, Ga.  
Grieb, Edmund, Seattle, Wash.  
Holford, David, Douglas, Alaska.  
Martin, George, R., Pearl, Idaho.  
May, N. M., Murdo, Draper and vicinity. So. Dak.  
Michael, George, Walker, Minn.  
Miller, Henry G., Jerome, Ariz.  
Spangenberg, Louis E., Dawson, No. Dak.  
Saunders, Eben E., Heaton, No. Dak.  
Van Sickle, Cecil H., Panasoffkee, Fla.

## RECEIPTS

March, 1907.

MAINE—\$135.63.

Bath, Winter Street, 32.59; Farmington, S. S., 20; New Castle, 2nd, 16; Portland, Miss F. M. Simpson, 5; Saco, 1st, 62.04.

NEW HAMPSHIRE—\$5,169.07; of which legacies, \$4,987.58.

N. H. H. M. Soc., by A. B. Cross, Treas. By request of donors, 16.09; Concord, South, "G.", 20; Fitzwilliam Depot, 11.06; Hampstead, 2; Hampton, 13.34; Hancock, 3; Hopkinton, Estate of Harriet T. Kelly, 566.25; Pelham, Estate of Elizabeth W. Tyler, 4,421.33.

F. C. I. and H. M. Union, Miss A. A. McFarland, Treas., 100; Bristol, Aux., 11; East Sullivan, 5. Total, 116.

VERMONT—\$3,276.89; of which legacies, \$3,000.

Vermont Domestic Miss. Soc., by J. T. Ritchie, Treas., 158.83; Burlington, College St. S. S., 13.61; Ludlow, S. S., 3.45; D. F. Cooleedge, 20; Mrs. E. Humphrey, 1; Middlebury, Mrs. M. W. Mead, 1; Newport, Estate of Mrs. H. P. Dickerman, 3,000; Stowe, H. A. G. Abbe, 20; Strafford, 9; Vermont, A Friend, 50.

MASSACHUSETTS—\$2,070.17; of which legacy, \$241.74.

Ashburnham, Cong. Ch., "C. M. Proctor" Fund, 4; Attleboro, 2nd, S. S., 16.33; Cliftondale, 1st, add'l, 3; Dalton, 1st, to const. T. E. Warren, Mrs. M. E. Dyer and Miss J. R. Field, Hon. L. Mr., 150; Dedham, 1st, 140.78; Enfield, 73.40; Great Barrington, Mrs. E. S. Beckwith, 1; Greenfield, 1st, 20; Haverhill, Centre S. S., 20; Union S. S., Primary Dep't, 3.82; A. E. Welch, 10; Holyoke, 1st, 91.57; Ipswich, Estate of Abigail G. Appleton, 241.74; Ipswich, Linebrook, 12.55; Leominster, F. A. Whitney, 15; Monson, 115.80; New Bedford, Trinitarian, 100.37; Newburyport, Prospect St., 57; Belleville Progressive, Miss. Club, 3; Newton, 1st, 82.61; Newtonville, Central, 30; Northampton, 1st, Dorcas, 25; Edwards, 203.57; Pepperell, S. S., 20; Petersham, Mrs. E. B. Dawes, 100; Princeton, 1st, 56.56; Smiths, Mrs. L. A. Smith, 30; South Framingham, Mrs. C. A. Kendall, 25; South Hadley, Mt. Holyoke College, Y. W. C. A., 100; Stockbridge, Miss C. P. Wells, 2; Wellesley, A Friend, 50; Westboro, E. Sawyer, 5; Winchester, 2nd, 507; Worcester, Piedmont, 19; "In memory of E. P. S. and J. E. S." 5; H. E. C., 5.

Woman's H. M. Assoc. (of Mass. and R. I.), Miss L. D. White, Treas., 227.

RHODE ISLAND—\$41.

Pawtucket, "Cash," 35; Woonsocket, Globe, C. E., 6.

CONNECTICUT—\$6,206.02; of which legacy, \$1,000.

Miss. Soc. of Conn., by Rev. J. S. Ives, 39.56; for salaries of Supts., 675. Total, \$714.56. Bridgeport, Olivet, 34; West End, 14.38; C. M. Minor, 15; C. M. M., 35; Bristol, Mrs. M. F. Martin, 10; Brooklyn, 1st, 20; S. S., 5; Deep River, 1st, 20; Hartford, Asylum Hill, Mr. and Mrs. O. B. Colton, 25; 4th, 18.18; Center S. S., 40.02; Peaselee Fund, 11.03; Lebanon, 1st, 20; Meriden, Center, J. W. Yale, 10; Manchester, Mrs. J. E. Grush, 1; Middletown, 1st, C. E., 10; Milford, 1st, 3.01; Naugatuck, 100; New Britain, 1st Ch. of Christ, C. E., 30; South, 15; A Friend, 4; New Haven, 1st, 94.24; A Friend, 10; New Preston, Rev. H. Upson, 5; Newtown, 20; North Haven, Mrs. A. Bishop, 1; Mrs. S. B. Thorpe, 1; Mrs. C. A. Blakeslee, 3; Norwich, Broadway, 3,000; Park, 108.22; Putnam, 2nd, 74.65; Rockville, Mrs. J. N. Clark, 1; Salisbury, W. B. H. M., 11; Simsbury, Estate of J. L. Tomlinson, 1,000; So. Norwalk, Woman's Assoc., 5; Wallingford, A. W. Hull, 150; Westville, 9.54; Windham, 1st, 15.80; Windsor Locks, 244.39; of which 100, special.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas., 125; Hartford, Center, of which 30, special, 55; Newington, Aux., 4; Norwalk, 1st, 23. Total, \$207.

NEW YORK—\$2,484.76; of which legacy, \$99.67.

Angola, A. H. Ames, 5; Antwerp, 1st, 26.81; Batavia, Mrs. F. A. Olmsted, 2; Brooklyn, Puritan, 121.43; Central, Ladies' Aid Soc., 50; Henry Ward Beecher Memorial, 20; C. A. Clark, 8; Fairport, Mrs. A. T. Baker, 50; Flushing, 1st, 265; Fredonia, H. T. Fuller, 11.75; Honeoye, to const. Mrs. Helen North Dill on Hon. L. M., 50; Jamestown, 5; S. S., 20; Massena, S. S., 5; Mt. Vernon, A Friend, 500; Moravia, 1st, 33.25; New Lebanon, E. C. Kendall, 1.50; New York City, Broadway Tab., 1,110.95; Christ Ch., 34.25; Norwich, 1st, 33.82; Riverhead, 1st Ch., C. E., 13.33; Roscoe, 7; Sherburne, 1st Ch., and S. S., 24.50; Sidney, 1st, 36; Wawarsing, Estate of Clarinda Strong, 99.67.

NEW JERSEY—\$87.32.

Egg Harbor City, Emanuel, 5; Hackensack, Mrs. C. A. Jones, Easter offering, 5; Little Ferry, German Evan., 19; Montclair, 1st, 450; W. B. Holmes, 20; M. E. Fowler, 5; Plainfield, 250; Roselle, H. O. Dwight, 5; Verona, 1st, 3.32; Westfield, M. Welles, 25.

PENNSYLVANIA—\$172.51.

Received by Rev. C. A. Jones, Philadelphia, Bethany, Mrs. E. F. Fales, 5; Scranton, Provi-



dence, 15. Total, 20. Arnot, Puritan, 2; Bangor, Welsh, 5; Braddock, Slovak, 8; Chanders Valley, Swedes, 2; DuBois, Swedes, 3; Ebensburg, No., 3.75; Forest City, Welsh, 4.35; Fountain Springs, Christ Ch., 2.50; Glen Lyon, 5.50; Horatio, 5.68; Le Raysville, C. E., 5; Philadelphia, 4; Germantown, 1st, 18.37; Pittsburgh, 1st, 9.36; Puritan, 12; Riceville, 5; Ridgway, Miss. Soc., 16; C. D. Osterhout, 10; Scranton, Puritan, 10; T. Eynon, 10; Sharon, 7; Sugar Grove, 4.

#### MARYLAND—\$10.

Baltimore, 2nd, C. E., 5; Frostburg, Bowry St., 5.

#### DISTRICT OF COLUMBIA—\$526.00.

Washington, 1st, 525; Mrs. C. D. Jones, 1.

#### NORTH CAROLINA—\$66.73.

North Carolina, 10; Southern Pines, 56.73.

#### GEORGIA—\$24.48.

Baxley, Rev. G. N. Green, 10; Haoschton, Macedonia Cobell, 1.50; Lindale, 1.98; Powersville, 10; Woodbury, Jones' Chapel, 1.

#### ALABAMA—\$13.25.

Birmingham, Pilgrim, 4; Blackwood, 25; Clio, New Hope, 25; Dothan, Newtons Chapel, 4; Midland City, Rev. S. Long, 1; Christian Hill, 75; Thorsby, United Protestant, 3.

#### LOUISIANA—\$16.19.

Hammond, 5.37; Iowa and Manchester, 5.82; Vinton, 5.

#### FLORIDA—\$176.23.

Avon Park, Rev. S. J. Townsend, 5; Elarbee, Pearl Chapel, 6; Interlachen, 1st, 2; Orange City, 45; West Palm Beach, Union, 50; Winter Park, 57.48.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas. Lake Helen, Aux., 4; Ormond, Aux., 6.75. Total, \$10.75.

#### TEXAS—\$107.84.

State H. M. Committee, 100; Amarillo, 1st, 7.84.

#### OKLAHOMA—\$123.39.

Received by Rev. C. G. Murphy. Alpha, 2.45; Hydro, 1.26; Kingfisher, 17.50; Lawnview, 2; Verden, 2.50. Total, \$25.71.

Agra, 1st, 4; Bethel, 5; Forest, 1.75; Gage, 1st, 10; Hillside, S. S., 4.08; Jennings, 1st, 6; Kiel, Park, 3.40; Okarche, 10.30; Oklahoma City, Pilgrim, 16.65; Otter Creek, 2.25; Pond Creek, Union, 23.50; Wellston, 10.75.

#### NEW MEXICO—\$13.45.

Albuquerque, E. M. S., 4.05; Ranchos de Atrisco, 9.40.

#### KENTUCKY—\$8.80.

Berea, Ch. and S. S., 3.80; Mr. and Mrs. J. W. Raine, 5.

#### OHIO—\$619.59.

Ohio Home Miss. Soc., by Rev. C. H. Small, 618.19; Brighton, 1.40.

#### INDIANA—\$250.14.

Fairmount, 13.70; Hammond, 1st, 20; Porter, 5; West Terre Haute, Bethany, 6.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. East Chicago, 15.64; Elmwood, 5; Indianapolis, No., 2.47; Peoples, 15; S. S. Infant class, 5; Mayflower, S. S., 2.39; C. E., 10.60; W. H. M. S., 34.85; Kokomo, 00; Jr. C. E., 5; Lowell, Mrs. S. P. Morey, 1; Porter, 5; Riceville, L. A. S., 5; Terre Haute, Plymouth, 3.49. Total, \$200.44.

#### ILLINOIS—\$664.57; of which legacy, \$10.

Ill. Home Miss. Soc., by Rev. R. B. Guild, 137.57; Antioch, Ch. and S. S., 24; Cambridge, Estate of H. G. Griffin, 10; Highland, 1st, 5; Mendon, 28; Morrison, Robert

Wallace, 400; Oneida, Mrs. F. B. Shedd, 50.

Woman's H. M. Union, Mrs. A. O. Whitcomb, Treas. Decatur, 5; Marseilles, C. E., 5. Total, \$10.

#### MISSOURI—\$395.25.

Kansas City, S. W. Tabernacle, 24.95; S. S., 11.22; St. Louis, Hyde Park, 60; Pilgrim, 165.21; C. E., 16.37; Compton Hill, 113; Willow Springs, 1st, 4.50.

#### MICHIGAN—\$2,273.80; of which legacy, \$2,197.80.

Allendale, Estate of A. M. Cooley, 2,197.80; Flat Rock, C. E., 5; Lawrence, Mrs. C. Halbert, 1; Owosso, Mrs. L. A. Gould, 50; Wheatland, 20.

#### WISCONSIN—\$5.

Clear Lake, Swedes, 3.50; Wansau, Scand., Rev. C. J. Jensen, 1.50.

#### IOWA—\$620.16.

Iowa Home Miss. Soc., by A. D. Merrill, Treas., 601.16; Dubuque, Mrs. A. Williams, 4.

Woman's H. M. Union, Mrs. H. K. Edson, Treas. Ottumwa, 1st. Abigail Soc., 15.

#### MINNESOTA—\$2,906.62; of which legacy, \$1,500.

Biwabik, Rev. E. Larke, 5; Burtrum, Palmer, 1.13; Cannon Falls, 1st, 18; Dawson, 21.41; Dodge Center, Claremont St., 5; Excelsior, 12; International Falls, 5.10; 1st, 4.25; Moorhead, 1st, 44.25; Rainy River Valley, 3; St. Paul, Estate of Anson Blake, 1,500; Shafer, Scand., 6; Spencer Brook, Swedes, 2.25; Waterville and Morristown, 5.

Received by Rev. G. R. Merrill. Appleton, 7; Brainerd, 1st, 25; Duluth, Pilgrim, Hon. Ward Ames, 25; Elk River, 15; Edgerton, 5; Fairbault, 50.34; Freeborn, 31; Hancock, 36; Hawley, 3.30; Little Falls, 25; Mapleton, 23.85; Marshall, Rev. J. W. Vallentyne, 20; Mankato, 1st, 10; Minneapolis, Pilgrim, S. S. Birthday offering, 13.56; Vine, add'l., 1.56; Plymouth, S. S., 38.50; C. A. Bovey, 100; First, 400; S. S., 35; Lyndale, 36.35; Fremont Ave., 53; Morris, 5; Ortonville, 20; New Ulm, 25; Paynesville, 4; Plainview, 25; Rochester, Mrs. M. Russell, 25; J. A. Malone, 10; St. Paul, Peoples, 50; Cyril, 45; Shelburne, 16.75; Sleepy Eye, 29.86; Staples, 15.16; Tyler, 7; Villard, 3; Walker, 10; Wayzata, 2; Winona, 2nd, C. E., 2; Winthrop, 25. Total, \$1,274.23.

#### KANSAS—\$7.50.

Manhattan, Mrs. E. E. Shelley, 5; White City, Rev. J. Wilde, 2.50.

#### NEBRASKA—\$40.50.

Cowles, Rev. S. Deakin, 5; Germantown, German, 7; Grafton, C. E. Soc., 5; Hay Springs, 8.50; Inland, Rev. A. Kern, 2; Norfolk, Zion German, 5; Rising City, 5; Waverly, 3.

#### NORTH DAKOTA—\$506.69.

Received by Rev. G. J. Powell. Armenia, 140; Eckleson, 2.75; Edmunds, 2; Fargo, 1st, Ladies, 8.30; Fessenden, Ch., S. S., C. E., 25; Glenullin, 34; S. S., 10; Maxbass, 35; Lakota, 15; Maxbass, 5; Michigan, Ladies' Soc., 5; Oriska, 12.60; Pingree, 2.85; Plymouth, C. E., 5; Santorn, 7.33; Sykeston, 7; Valley City, 75. Total, \$366.18.

Berthold, 18; Erwin, 7.45; Carrington, A. C., Edwards, 3.75; Fargo, 1st, 38.71; Granville, 6; Kensal, 3; Lawton and Adams, 2.08; Manvel, 5; Marion and Litchville, 9.71; Michigan City, 35; Nekoma, 3; Oberon, 6; Rutland, 30.65.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas. Fargo, Plymouth, 13; Ladies' Miss. Soc., 6.55; Harwood, 4.50; Litchville, 3.85; Manville, Ladies' Aid and Miss. Soc., 20; S. S., 8.26; Oberon, 6. Total, \$62.16.

#### SOUTH DAKOTA—\$452.61.

Received by Rev. W. H. Thrall. Deadwood,

15.20; Hudson, 35; Lake Preston, S. S., 2.56; Jr. C. E., 1; Mrs. A. A. Keith, 5; A Friend, .44; Redford, Jr. C. E., 1; Sioux Falls, 29.92; South Shore, 1.36; Willow Lakes, C. E., 10; Jr. C. E., 2.50. Total, \$103.98.  
Aurora, Friends, 87; Friends, 10.50; Bowdle, 10; Carthage, 4; Carthage, Glenview and Redstone, 2; De Smet, 1st, 12; Lake Henry 3; Estelline, 10; Eureka, 12.50; Frankfort, 5; Garretson, by Rev. J. Danes, 11; Herrick, 18.65; Highmore, 7.30; Iroquois, 20.15; Mission Hill, 5; Meckling, 13.40; Mitchell, 33; Pierre, 17.45; Rapid City, C. E., 10; Redstone, 3; Ree Heights, 15.56; Revillo and Albee, 2; Selby, German, 23.76; Sunbeam, 13.75; Wheaton, 14.02; Turton, 1st, by Rev. E. P. Swartout, 6.23; Valley Springs, 9.25; Waubay, 6.61.

Less .....\$490.11  
erroneously ack. in Jan. receipts from  
Academy ..... 37.50

\$452.61

**COLORADO**—\$1,553.97.

Received by Rev. H. Sanderson. Cope, 6.50; Denver, 1st, 112.75; 2nd, 50; 3rd, 93.40; Park, 8.60; Harmon, 9.05; S. S., Easter offering, 8.11; Grand Junction, 50; Kremmling, 5; Lafayette, 4.90; Lyons, 5.47; Silverton, 32; Steamboat Springs, 14; Telluride, 38.20; Ladies' Miss. Soc., 25; S. S., 18.55; C. E., 3.25. Total, \$484.79.  
Bethune, "Special Offering," 2.33; Brighton, Platte Valley, 5; Claremont, 1st, 1; Special offering, 3.85; Colorado Springs, 1st, 55.27; Cripple Creek, 1st, 50; Denver, Plymouth, 54.30; So. Broadway, 54.83; S. S., 16; C. E., 2.75; Ohio Ave., 77.50; Englewood, 2.83; Flagler, 3.02; Fountain, 1.65; Pueblo, Minnequa, S. S., 1.75; Seibert, Special offering, 4.15.

Woman's H. M. Union, Mrs. L. D. Sweet, Treas. Boulder, 10; Boulevard, 5.80; Colorado Springs, 1st, 40; Denver, 2nd, 30; Plymouth, 50; Ohio Ave., 10; So. Broadway, 12.50; Fountain, 5; Fruita, 2.50; Greeley, 15; Longmont, 25; Manitou, 2.50; Montrose, 10; North Denver, 2; Pueblo, Pilgrim, 13.40; Stratton, 3.25; White-water, 2. Total, \$238.95.

**WYOMING**—\$37.05.

Big Horn, 2.05; Green River, 10; Rock Springs, 1st, S. S., 8.

Woman's H. M. Union, Miss E. McCrum, Treas. Cheyenne, 1st, 17.

**MONTANA**—\$33.15.

Big Timber, 1st, 10; Columbus, 3.15; Wibaux, 5. Woman's H. M. Union, Mrs. W. S. Bell, Treas. Billings, 10; C. E., 5. Total, 15.

**UTAH**—\$35.

Salt Lake City, A Friend, special, 35.

**IDAHO**—\$64.77.

Received by Rev. J. D. Kingsbury, D. D., Boise, 1st, 32.15; Mountain Home, 13.62.

Woman's H. M. Union, Idaho, Mrs. G. W. Derr, Treas., 19.

**NEVADA**—\$20.

Reno, 1st S. S., 20.

**CALIFORNIA**—\$105.

El Cajon, Mrs. E. D. Abernethy, 100; Pasadena, A Friend, 5.

**OREGON**—\$26.80.

Abany, 1st, 3.80; Beaver Creek, 7; Cedar Mills, German, 13; New Era, 3.

**WASHINGTON**—\$45.75.

Alberdeen, Swedes, 3.25; Granite Falls, Union, 18; Meyers Falls, 5; North Yakima, Moxee Valley, 15.50; Spokane, Crobin, Park and Lidgerwood, 4.

**CUBA**—\$10.

Matanzas, S. S., 10.

## March Receipts.

Contributions .....	\$19,156.86
Legacies .....	13,036.79
Interest .....	\$32,193.65
Annuity Settlement.....	859.76
Home Missionary.....	21,330.00
Literature .....	196.48
Total.....	29.52
	\$54,609.41

Total Net Income for the year ending

March 31, 1907.	
Contributions .....	\$120,421.51
Legacies, less legal and estate ex-	
penses .....	87,512.20
From Income and Annuity Fund....	15,955.77

Total .....\$223,889.48  
Home Missionary receipts and literature sales,  
viz., \$1,960.83 credited to publication account.

## STATE SOCIETY RECEIPTS

**MASSACHUSETTS HOME MISSIONARY SOCIETY.**

Receipts in March, 1907.

Rev. Joshua Coit, Treasurer, Boston.  
Abington, C. E., 10; Amherst, So., 13.15; Andover, Free, 50; South Friend, 100; Ashland, 10; Atlantic, 9.75; Barnstable, Centerville, 9.33; Boston, Dorchester, Central, 50; Roxbury, Immanuel-Walnut Ave., 1.244.73; Dorchester, Romey, 5; Village, 18; St. Mark, 5; Boylston, Ellis Mendell Fund, 30; Bridgewater, East, 16.51; Scotland, 3; Brimfield, 1st, 40; S. S., 5; Brookline, Harvard, 130.34; Cambridge, 1st, Evang., 184.58; Carver No. C. E., 30; Chelmsford, Central, 18.75; Chelsea, 1st, 26.60; Chicopee Falls, 2nd, 17.19; Fall River, Central, 513.22; Fitchburg, Finn, 5.28; Framingham, So. Grace C. E., 5; Georgetown, Estate Mary E. Hoyt, 100; Gurney Fund, Income of, 20; Halifax, 1.80; Haverhill, Union, 15.08; Ward Hill, 7.06; West, 7.40; Hawley, 5; Hopkinton, 1st, 20.94; Lawrence, Trinity, 26.53; Lee, X. Y. Z., 5; Lowell, Swede, 5; Marion, John Pitcher Fund, 15.67; Maynard, Finn, 1.50; Merrimac, 1; Middleboro, Central, 30.98; Millbury, 1st, 7.71; Monague, Millers Falls, 7; New Bedford, No., 52.21; Newton, Eliot, 213; New Salem, C. E., 5; No. New Salem, 3; Northbridge, Center, 12; Packard-

ville, 5; Pelham, 3; Plainfield, 6.30; Plymouth, Italian, 120; Quincy, Finn, 2.30; Park and Downs, 5.63; Reed Fund, Income of, 127.50; Royalston, So., 2nd, 14; Scituate, 2.30; Somerset, S. S., 9; Somerville, Broadway, 48.31; Southbridge, 3.46; South Dennis, 10; So. Hadley, 15.26; Springfield, Eastern Ave., 5.22; Emmanuel, 10; Park, 29.56; St. John's, 6; Upton, 4.47; Wayland, 20.15; Whitcomb Fund, Income of, 60; Winchendon, No., 38.48; Winchester, 1st, 40; Westport, Pacific Union, 25; Worcester, 2nd, Swede, 6; Designated for Easter School of Theology, Andover, W. P. Fisher, 15; Boston, II. B. Day, 15; Cambridge, 1st, 15; Holyoke, 2nd, 15; No. Adams, 15; Winchester, Preston Pond, 15; Designated for Italian Mission, Wellesley, Waban S. S., 11.  
W. H. M. A., Lizzie D. White, Treasurer.  
Salaries, American International College, 95; Italian worker, 40; Polish worker, 35.

## SUMMARY.

Regular .....	\$3,784.79
Designated for Andover School of Theology .....	90.00
Designated for Italian work.....	11.00
W. H. M. A. ....	170.00
Home Missionary.....	4.00

Total, \$4,059.79

## THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in March, 1907.

Ward W. Jacobs, Treasurer, Hartford.

Berlin, 2nd, 30; Sunday School, 25; C. E., 15; all for Italian work, Brooklyn, 10; Burlington, for C. H. M. S., 7.22; Canterbury, Estate of Emblem M. Williams, 11.84; Canton Center, 25; Chaplin, 7.83; Collinsville, Swedish, 12.50; Special, 3; East Canaan, 3; East Haddam, 1st, 4.26; for C. H. M. S., 7.74; C. E., for C. H. M. S., 5; East Haven, 18.25; Haddam, 1st, 11; Kensington, for Italian work, 15; Killingworth, 1; Litchfield, C. E., Special, 12.16; Middletown, 1st, 23.25; Swedish, 4.25; Naugatuck, 125; New Haven, 1st, 94.25; Rcdemer, for Italian work, 25; New Milford, Sunday School, for Italian work, 30; C. E., for Italian work, 7.50; Plainville, H. A. Frisbie, Personal, 10; Somers, 6; South Manchester, 41.35; Washington, Swedish, 5; Middlesex County Conference, 7.31.

Total .....\$603.71

M. S. C.....\$583.75

C. H. M. S..... 19.96 \$603.71

## NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Receipts in March, 1907.

Alvin B. Cross, Treasurer.

Alstead, 6.90; Bristol, 4.43; Charlestown, 15; Concord, 116.92; Dover, 94.52; Dunbarton, 3; Fitzwilliam, 11.06; Hampstead, 2; Langdon, 8.75; Rochester, 18.02; So. Barnstead, 6; Sullivan Centre, 5.32. Total, \$291.92.

## NEW YORK HOME MISSIONARY SOCIETY.

Receipts in March, 1907.

Clayton S. Fitch, Treasurer.

Brooklyn, Italian S. S., 5; Parkville, (2), 11.03; German, 37.50; Glendale, 12.50; East Rockaway, 15; Lockport, East Avenue Bible School, 25; Longwood, 15; Luzerne, Rev. W. P. Harmon, 30; New York, Claremont Park, 10; Finnish, 10; Spring Valley, 30; W. H. M. U., as follows: Brooklyn, Clinton Avenue, 50; New Village, W. H. M. S., Total, \$256.03.

## OHIO HOME MISSIONARY SOCIETY.

Receipts in March, 1907.

Rev. C. H. Small, Treasurer.

Amherst, 3; Ashland, Per., 5; Ashtabula, First, 25.25; Swedish, 5; Atwater, 4.10; Per., 5; Austinsburg, C. E., 5; Belpre, C. E., 5; S. S., 3; Bluestcreek, 3.45; Brownhelm, 3.50; Burton, 3; Berea, 11; Centennial, 4.25; Centerville, 5.25; Center Belpre, 0.15; Ceylon, 3; Ceredo, W. Va., 10; Chagrin Falls, C. E., 2; Chardon, C. E., 5; Chatham, 15.70; S. S., 10; C. E., 1; Chillicothe, 10; Cincinnati, Storrs, 5; S. S., 1.25; C. E., 1.30; Walnut Hills, 57.85; North Fairmount, S. S., 12.90; C. E., 1.20; Claridon, Per., 1; S. S., 15; C. E., 5; Columbus, South, 12.30; First, 37; Per., 62.50; Plymouth, 29; Per., 20; S. S., 10; Coolville, 5.44; Miss Comings, 2.22; Croton, 2; Cuyahoga, Falls, 4.10; Cleveland, Archwood Ave. S. S., 5; Per., 6; Bethlehem, 32.75; Euclid Ave., 113.25; S. S., 15; Plymouth, Per., 13; Swedish, 10; Hough Ave., 31.83; W. M. S., 31.83; North S. S., 5; Pilgrim, 125.50; S. S., 5; Highland, 7.50; Trinity, 25; Per., 25; Denison Ave., 8.05; Kinsman, 35; S. S., 10; C. E., 5; Per., 2; Grace, 15; W. M. S., 5; S. S., 6.93; C. E., 5; Franklin Ave., 7.60; Union C. E., 5; Park, 17.30; Glenville, 5; East Cleveland, 5; Eagleville, 4.25; Edinburg, 22.09; Elyria, First, 105.69; Per., 5; Fort Recovery, 22; Fitchville, 4; Florence, 2.35; Freedom, 3; Geneva, 30.69; Per.,

5; Girard, 3.25; Greenfield, 4; Gustavus, 4.75; Hudson, Per., 10; Huntington, W. Va., Per., 5; Huntsburg, C. E., 5; Interest, 2.30; Isle St. George, 3; Ireland, 3.88; Johnsonville, 5; Kelley's Island, W. M. S., 8.65; Miss Sarah Kellogg, 11; Kent, Per., 5; Lakewood, 1; Lexington, Per., 2; Litchfield, 10; Lorain, 2nd, 5.50; S. S., 2; W. M. S., 3; Lucas, 10; S. S., 10; Lyne, 2; Marblehead, 9.20; Marietta, First, Mr. W. W. Mills, 300; Per., 5; Marietta, Harmar, 10.65; Mansfield, 118.80; Per., 5; Mayflower, 10; Mesopotamia, 5.78; Mt. Vernon, 9; Nebo, 2.30; Newark, 1st, 7.43; Newport, Ky., 22; S. S., 8; North Amherst, 27.25; S. S., 6.75; C. E., 5; No. Bloomfield, 5.10; No. Monroeville, 1; S. S., 2.50; Norwalk, 10.70; Oberlin, 2nd, 29.98; Rev. I. W. Metcalf, 100; Per., 1; Oberlin, 1st, 141.97; Per., 21; Painesville, First, 14.75; C. E., 3; Penfield, 5.30; Pierpont, 6.73; C. E., 3.27; Plain, 12; Radnor, Per., 5; Ravenna, 11.20; Per., 25; S. S., 30; C. E., 2.65; Rochester, 1.10; Rootstown, C. E., 3.25; Richfield, 6.32; Rock Creek, 6.35; Shandon, C. E., 5; S. S., 5; Shawnee, 10; S. S., 10; W. M. S., 5; Springfield, First, 31.60; Per., 5; S. S., 1; Siloam, 1.15; St. Albans, 3.50; Sylvania, 5; Sullivan, 8; S. S., 8; Tallmadge, 54.25; S. S., 37.14; Toledo, First, 100; Second, 7; Washington St., S. S., 25; Twinsburg, C. E., 5; Vermilion, 10.86; Per., 10; S. S., 3.14; C. E., 4; Washington, 17; Wauseon, Per., 5; Tyn Rhos, 1; Troy, 5.20; 22; S. S., 5.40; Wayland, 11; Wellington, 15; S. S., 5; Weymouth, 4.50; York, 7.88; Youngstown, Plymouth, C. E., 3.80; Zanesville, 1. Total, \$2,841.57.

Receipts from Ohio Woman's Home Missionary Union, Mrs. Geo. B. Brown, Treas., Toledo.

Andover, W. M. S., 5; Ashtabula, First, W. M. S., 15; Akron, First, W. M. S., 50; Barberton, W. M. S., 3; Brownhelm, W. M. S., 5; Burton, C. E., 5; Chatham, C. E., 2; W. M. S., 7.25; Chillicothe, W. M. S., 10; Claridon, W. M. S., 5; Cleveland, Euclid Ave., W. A., 19.25; Y. L., 4; Hough Ave., W. A., 17.50; Park, W. M. S., 1.55; Franklin Ave., W. M. S., 5; Dennison Ave., W. M. S., 5; Woman's Cong'l Club, 10; Cincinnati, Plymouth, W. M. S., 3; Cuyahoga Falls, W. M. S., 5; Elyria, First, W. A., 12; Geneva, L. G., 10; Litchfield, C. E., 5; Madison, W. M. S., 11.20; Mansfield, Mayflower, W. M. S., 10; Medina, W. M. S., 14; North Fairfield, C. E., 3; Jr. C. E., 50; Norwalk, W. M. S., 1.50; Oberlin, First, W. M. S., 75; Ravenna, W. M. S., 10; Sandusky, W. M. S., 5; Springfield, First, 5; Strongsville, C. E., 1.40; Sullivan, W. M. S., 3.50; Toledo, Second, J. M. C., 5; Washington St., W. M. S., 30; Wauseon, W. A., 12.50; Wellington, W. A., 5.50; Wakeman, W. M. S., 8; Zanesville, C. E., 5.

Total .....\$410.65

Grand total.....\$3,252.22

## DONATIONS OF CLOTHING, ETC.,

Reported at the National Office in February and March, 1907.

Berlin, Conn., Ladies' Aid Soc., box and cash, 55; Brooklyn, N. Y., South Ch., box, 177.33; Cleveland, Ohio, Euclid Ave., Woman's Ass'n, bbl., 94; East Cleveland, Ohio, Woman's Ass'n, bbl., 22; Farmington, Conn., Ladies' Benev. Soc., bbl., 84.62; Glen Ridge, N. J., W. H. M. S., box, 217; Hartford, Conn., Center Ch., bbl., 98.94; Middletown, Conn., 1st, L. H. M. S., bbl., 42.60; Newark, N. J., Belleville, Ave., W. H. M. S., two bbls., 95; New Haven, Conn., Ch. of the Redeemer, L. A. H. M. S., box and bbl., 150; Orange, N. J., Orange Valley Ch., box, 100; Plainfield, N. J., Woman's Ass'n, Typewriter, box, 180; St. Louis, Mo., Pilgrim, W. H. M. S., bbl., 148.33; King's Daughters, pkg., 15; Sharon, Conn., L. S. S., bbl., 50; Wallingford, Conn., 1st, Ladies' Benov. Soc., two bbls. and cash, 163.16; Wethersfield, Conn., L. A. S., 1 bbl., 100; Woodbury, Conn., North, Ladies' Aid Soc., bbl. Total, 1,822.98.



# Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

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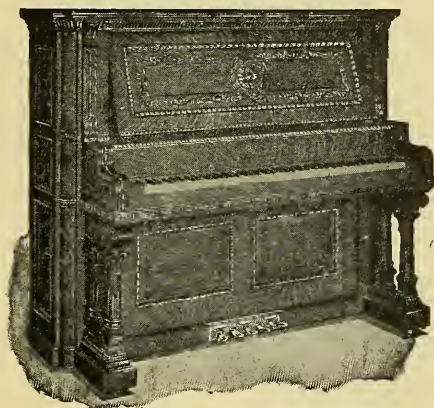
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# CONTENTS

For JUNE, 1907.

THE ITALIAN AND HIS CHURCH AT HOME	Illustrated	
Minnie J. Reynolds		81
THE TREASURY		89
THE GEM OF THE ANTILLIES	Illustrated	
George L. Todd		90
HOME MISSIONS IN THE OLD DOMINION	Illustrated	
Charles A. Jones		92
ILLINOIS, DEMANDS AND OPPORTUNITIES	Illustrated	
Roy B. Guild		93
EDITOR'S OUTLOOK		
Our June Number--Editorial Notes		95
OUR YOUNG PEOPLE		
The Blue Marble	Illustrated	
Katharine R. Crowell		96
A Make Believe		
Mrs. Caswell-Broad		105
Another Victory at the Front		
Earnest Bourner Allen		106
The Most Podular Thing in Town		
Grace C. White		109
MONEY-RAISING AND CAMPAIGNS	Joseph E. Mc Afee	111
APPOINTMENTS AND RECEIPTS		114

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# THE HOME MISSIONARY

VOL. LXXXI

JUNE, 1907

NO. 3

## *The Italian and His Church at Home*

By Minnie J. Reynolds

**E**DITORIAL NOTE:—the following article by Minnie J. Reynolds, is her latest contribution to a series that has appeared in this magazine from her pen, illustrating different phases of the immigration problem. These articles have attracted wide attention, and have been extensively copied by the religious and secular press. The present article throws special light upon the character of Italian immigration, which has become a notable factor in the great problem. The viewpoint of the author is just now in Sicily, which has the name of furnishing the worst and most hopeless class of Italian immigrants. In a personal letter from Miss Reynolds, dated at Trapani, Sicily, April 12th, she says: "The observations which I have set down in the enclosed article were to me very interesting and surprising, and I hope they will form a contribution for The Home Missionary. Were I in America I should read such an article with intense interest, for the reason that in the secular press, both newspapers and magazines, it is almost impossible to find a word of this kind, unless some convulsion takes place like that in France, and even then the press is most guarded. It has seemed to me that this picture of conditions at home might be enlightening to persons interested in home missions, as your readers are. I am just now living in an Italian villa on a mountain side, with range upon range of mountains back of me, a city 2,500 years old at my feet, and beyond, the blue, blue Mediterranean. All of this end of Sicily is soaked with history, Phoenician, Carthaginian, Greek, Roman, Saracen, Norman; and it is dripping with fertility and like a fairyland for natural beauty."

**I**T IS an interesting experience for one who has studied the Italian colony in New York for some years, to visit the source and fountain of that enormous emigration which has almost startled America in recent years, and see the Italian at home. Even the best read and most liberal minded New Yorker cannot restrain a slight feeling of stupefaction, on landing upon Italian soil, to reflect that it is all Italian. Accustomed to regard the Italian as the poorest, the greenest and the most ignorant of the immigrants, perform-

ing the most menial and ill-paid tasks in the community, it is with a kind of bewilderment that he gazes at these splendid public buildings, these magnificent semi-tropical parks, these wide and elegant streets and modern offices full of traffic and business, these buzzing electric cars, dashing automobiles and smart private traps with their liveried servants—and realizes that it is all Italian; that it is Italians alone who are carrying on all this impressive civilization and making all this display of wealth and luxury. We hear so much in America of the misery



of the immigrant, the poverty of the immigrant, the dangers of immigration to the country, that unknown to ourselves we get a subconscious impression that nobody but Americans or persons who have been for a long time in America have any money or any business ability. It is an excellent thing for the American to travel in

rects a number of his ideas about religious conditions in Italy.

There is a false conception among Protestants that all Catholics are bigoted, intolerant, and animated by an intense devotion to their Church; or at any rate, if they do not care much about it themselves, that they are ready at any moment to resent a



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#### THE ITALIAN AT HOME, TRAPANI, SICILY

Europe, just as it is an excellent thing for the European to go to America. And just as he corrects his ideas of material affairs, so the American who knows the language, who takes up his residence in an Italian family, is admitted into its circle of friends and relatives, listens to their talk and becomes one of them for the time, cor-

word against it from a Protestant. I believe we get this idea in America because most American Catholics are Irish. The Irishman clings to his Church with an intense affection because it has long been the centre of his nationality. He has, very much against his will, been subject to a Protestant power politically, and he

considers that he has been subject to much persecution for his faith. Also, the Irishman is one of the best fighters the world has ever known. He has proved his title on many a field of glory, and he carries his characteristic virtue into the field of polemics. Therefore, the Catholic as we know him in America is sensitive as to

French Canadians of to-day, who are far more devoted to their Church than their race on this side the water, and so fearful of assimilation into the English population that they turn pupils out of their church schools perfectly ignorant of the English language, although it is most necessary for their economic advancement.



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#### CORAL POLISHING, TRAPANI, SICILY

his faith, touchy about his Church, and goes about with a chip upon his shoulder. It is the same with the modern Greeks, who through long centuries of subjection to a power alien in race and faith learned to regard their Church with intense affection and loyalty, as their only centre of nationality. And it is so with the

But it is far otherwise in Italy. In proof let me describe the state of affairs in this city of Trapani, where I am now writing. I take Trapani because it is a small and remote city, little visited by foreigners, and therefore much less affected by foreign influence than the great, cosmopolitan, tourist haunted cities of the North.

Also, it is in Sicily, in farthest Sicily; and to the average New Yorker Sicily stands for all that is ignorant and unprogressive. Trapani has 60,000 inhabitants. Of that number I am told by intelligent and educated natives of the city, two-thirds never go to confession. Of the remaining 20,000 a large number, including a very large majority of the men, goes only once a year, at Easter time. It is rare in this community that any man goes to confession more than once a year, and probably seven or eight tenths of them never go at all. There are certain other practices of the Roman Church which seem objectionable to the Protestant; such as the buying of indulgences, according to those notices posted in Catholic Churches which offer remission of sins for a certain length of time in return for certain special devotions; or the buying of souls out of Purgatory by the simple expedient of paying for the masses which are to pray them out. Forty thousand out of the 60,000 of this population pay no more attention to such things than a Protestant would. The Protestant tourist, seeing the ancient churches filled with the accumulated pictures, statues and votive offerings of centuries, believes the whole population steeped in bigotry and superstition. As a matter of fact, two-thirds of the population regard these things with no more reverence than the tourist himself. Of the 40,000 Trapanesi who never go to confession, a large number go to church occasionally; some of them every Sunday, others on special occasions, the act being as much one of social pleasure as religious duty; just exactly, in fact, as a good many Protestants go to church. But there is also a considerable number of this liberal or indifferent element—just as you choose to call it—which never steps inside a church, unless it be to look at the girls or to watch some church spectacle of dramatic or historic interest. This non-churchgoing element includes the young university men,

and some of them are inspired by so active a dislike of the church that they will not step inside a church even for the ulterior purposes named.

Right here the Protestant visitor from America comes upon a curious thing. We have in America a large class of what Mr. Walter Laidlaw in his church census tables calls "Indefinite Protestants." Questioned by the census taker of the Church Federation Society, they will reply that they are Protestants, but belong to no denomination and attend no church. They are married and buried by a Protestant minister, but there their connection with Protestantism ends. There is exactly such an element in Catholic Italy. They are married, buried, and, in addition, baptized by the Catholic clergy; but that is the extent of their connection with the church. But the underlying causes in the corresponding cases are markedly different. The "indefinite Protestant" may have slipped out of church going for a variety of reasons; change of residence, breaking of old church ties, desire to make a holiday of Sunday, and so on. But for the most part, get down to the bottom facts and you will find that the non-church going Protestant no longer believes in the Bible. He has ceased to accept the Bible as true, he no longer regards Jesus as a divine or supernatural being. As a logical sequence he stops going to church. But he has nothing against the church or its clergy. He is in no way incensed or embittered against either. All the anti-church feeling in America comes from across the water. There is none of it among Americans of the old stock, and in fact, non-church goers often contribute to the benevolent and educational work of the church, and even to its support.

The exact reverse of this condition exists in Italy. It is true that the young university men of Italy are almost to a man agnostics. But the mass of the "indefinite Catholic" population believes in a personal God, in



Jesus Christ as the Son of God, in the Madonna as a divine protectress and to a certain extent, varying with individuals, in the saints of the Catholic Church. But it does not believe in the church or the priests. Instead, it seems inspired by an active dislike of them, amounting at times to actual hatred. Here in Trapani one can hardly enter a social or friendly gathering without hearing the conversation turn sneeringly or contemptuously upon the priests, and the superstitions of the "bigotti." Every person in Trapani who is devoted to his church is called a "bigotto"—bigot—by the "indefinite" element. They speak of the priests with a lack of respect which no Protestant in America would ever use in regard to the clergy of any church; call them "crows," "beggars," and other opprobrious epithets. They will tell more scandalous stories of priests than any Protestant ever thought of; tales of their dishonesty, of their hardheartedness, of their private life. But it would be distinctly unfair to credit their dislike of the priests to the immorality of the latter as a class. The percentage of priests of whom these tales are told is an infinitesimal one. The scorn of the priests does not depend at all on individual ill-doing. The best educated and most intelligent people of the community lump the priests together and despise them as a whole. Their argument is simple. They consider the priesthood a "graft"; a vast organization for the purpose of getting all it can out of the people in the way of money and power. The church, they will tell you, is based on the ignorance and superstition of the uneducated. That is its life blood. Therefore it is to its interest to maintain ignorance and superstition. Every step in education, in progress, in the advance of human rights in Italy, they say, has been taken in spite of the church. The priests are educated men, they will tell you. Therefore they must know that a man cannot forgive sin; that the Pope can-

not be infallible; that God is not vile enough to keep a soul in Purgatory till his relatives have paid for prayers enough to get him out; that the silly miracles related of the saints and their relics cannot be true. Therefore the very fact that a man is a priest proves him to be living a life of conscious deception.

All through Sicily the drugstore is a sort of club for the better classes. In any one of them of an evening a group of well-to-do persons may be found chatting. Happening to step into one one evening with a friend and her son, the latter, a high school lad of sixteen, fell into controversy with a priest. In the course of it the boy burst out with, "Well, if I had known what they were doing when they baptized me I would never have let them do it; and if I ever have any children they never shall be baptized." No schoolboy in America would say such a thing to a clergyman, whether Protestant or Catholic. He would have too much respect for the man and the office, no matter how he regarded the rites of the church. It was a piece of impertinence, and the priest answered it with suitable dignity when he said, "Ah, but you are very young my boy." At this point the druggist took a hand.

"I hear," said he to the priest, "that that Luca Della Robbia Madonna in the Church of Santa Maria di Gesu opens and closes its eyes at times. Tell me, is that true?"

The priest threw up his hands with a deprecating gesture and said in a subdued voice, "They say so, Signore, but I have never seen it."

This sort of bullying and baiting of a priest could not take place in America. In fact, it is said in Italy that the papacy regards America as the most favorable field in the world for the propagation of the faith, because of the toleration and respect for all Churches which there exist. Some years ago there was in Trapani a priest, Vito Pappalardo, who was excommunicated by the Pope for his



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#### ITALIAN GROUP, OLD TRAPANI, SICILY

liberal ideas. He was a professor of philosophy and a writer. A beautiful marble bust of him now stands in the Trapani picture gallery, placed there by the city government. It was raised to his memory as a scholar and a man of letters; but I confess that I do not know any city council in America which would have the temerity to raise a statue to a priest excommunicated by the Pope so short a time before. It seems to me sometimes that they are more independent in some things in Italy than we are in America.

For example, Giordano Bruno, the philosopher, was burnt to death as a heretic in Rome in the year 1600. The

other day I observed, scrawled on walls in the main street in Trapani, the words "Abasso i preti"; "Viva Giordano Bruno"; "Abasso i preti ladri"; "Abasso il papaccio ladro." Which mean respectively, "Down with the priests"; "Hurrah for Giordano Bruno"; "Down with the robber priests"; "Down with the big ugly thief of a pope." Please remember that I am not saying these things, but translating literally. Wondering much at this ebullition of enthusiasm three centuries after the event, I made inquiries and found that the government has recently established a memorial day for Bruno, and it had been celebrated a few days before in Trap-

ani. The theatre, gorgeously dressed with flags and lights, was packed to the street, and the mayor, a professor and a distinguished lawyer pronounced discourses on Bruno. The whole audience then issued forth, carrying flags, and marched to music to the statue of Garibaldi, where further discourses were pronounced. No such demonstration could take place in America under government auspices. It would mean political danger for the party attempting it. But they do these things in Catholic Italy; and the Church maintains a discreet and perhaps terrified silence. As for the Pope, the class which I have described seems to have no more respect for him than it has for the priests. A most common epithet applied to him is "Bestia"—beast. All this means that here in Italy in a few years there will be some such movement as that which has recently convulsed the relations of Church and State in France; and that Italy will impatiently shake off the burden of a State Church. Large numbers of men resent bitterly the fact that they must be taxed to support a church which they neither attend nor love. I never heard a word of objection when monastic refugees from France settled in the United States recently. But there are growls and murmurs here because of those who came into Italy at the same time, with predictions that not only they, but all Italian conventual orders will be expelled in time.

Most of the old convents are forbidden to accept any new members. A few aged nuns wander like ghosts among the great halls and corridors which once sheltered hundreds—in Trapani there is one with only three. When they are gone, the government will take the building, apply it to some modern use, or raze to make way for some new building. The most common fate of these old convents is to house a public school. Certain sisterhoods are still permitted to receive new members, but they are sisterhoods going out into the world and

engaged in active work, charitable or otherwise, like the Sisters of Charity. Very few Italian girls are now entering nunneries; and this was the more surprising to me when I recalled that in Quebec and Montreal last summer I found the convents all full of life, activity and prosperity, flocks of Canadian girls entering them, and even discovered under the black robe of one novice a beautiful young American girl.

All this indicates that the Italians are outgrowing their Church, both intellectually and morally. I think if the Church had to shift for itself here as it does in America, with no source of income except voluntary subscriptions, that two-thirds of the church buildings would be closed and two-thirds of the priests would be obliged to seek other occupations. People are not leaving their money to the church any more. A large sum was left not long ago in Trapani for the assistance of the widows and orphans of sailors, a class abundant in this seafaring town. It was left in charge of a secular board of trustees. Not many years ago every such charity would have been left to the administration of the Church. Now almost none are so left.

Aside from the spread of education through the extension of the public school system, one great fact has had a part in bringing about this state of things; the refusal of the papacy to be reconciled to the government of Italy. To comprehend the effect this has upon Italians, Americans should imagine the following situation: Supposing our revolution had occurred at the time of the civil war, so that it was as fresh in our minds as the latter. Supposing that at its close Washington, commanding all the respect and admiration which we now feel for him, had become king; and that at present his grandson, an aimable and industrious young man against whom no one had a word of complaint, sat upon the throne. The feeling of the American people toward the reigning house



would then be similar to that of the Italians for the House of Savoy. Italians take all the pride in their magnificent and heroic risorgimento that we do in our revolution. They revere the House of Savoy as we do the name of Washington. They adore the name of Garibaldi, and all his dashing and splendid deeds. They thrill over the martyrdom of Mazzini, the masterly statesmanship of Cavour. The history of the world does not con-

tain a more brilliant page than that which tells the tale of the rise and union of Italy. He would needs be a clod who could read that story and not tingle with patriotism.

The Italians appreciate it to the full, and glory in it. For them Italian history begins with United Italy. It is the heroes and events of the revolution that they commemorate in statues and new streets. All natives who in any way opposed the revolution and



Photo. Underwood & Underwood, N. Y.

SUNDAY STREET PERFORMANCE, TRAPANI

the union, simply occupy the place that the Tories did in our revolution. The Italian Tories are of but one kind; the Pope and his political followers.

That the Pope should refuse to recognize a government which has treated him with every courtesy; that he should presume to announce himself to the world as a prisoner, when he is as free as any citizen of the land; that he should maintain an obstinate and continued attitude of disloyalty to the government which protects him and supports his churches—irritates the Italians extremely. Probably no Church ever made a more fatal mistake in policy than when the papacy ranged itself against the government under which it has its seat. The full fruits of that policy will be seen when the country which has housed the papacy for fifteen hundred years; from which the Pope thundered his commands to Europe and crowned and uncrowned emperors—when this country refuses any longer to rest in the Church of the Pope as its State Church.

To me there are a number of lessons for any church in the situation in Italy. One is that it is very dangerous for any church to fall below the highest standards of intellect and morality in the community where it exists. The

moment it fails to keep up with the most advanced standards it finds it to its interest to hold the people upon its own lower plane; where it may retain its influence over them. Another lesson is that it is very dangerous for any church to go into politics; perilous for it to take sides in any great political struggle; to tie up its interests with any party, or be identified in the public mind with any phase of political life. And still a third; when individuals are no longer swayed by superstition, when they are touched by agnosticism or free thought, when in short they no longer seek the church to insure their own salvation in a future life, the only hold the church can then retain over them is through its good works. They may reject the doctrines of the church; but if they see the church educating and uplifting belated races; teaching and befriending the puzzled child of the immigrant; following the American flag with schools and churches which embody the best we know in America—those who no longer love the church for their own sake must at least respect it for the good it does. Far, far be the time when the Church in America is referred to in such terms of sneering contempt as one hears repeatedly in Italy!

## *The Treasury*

**W**E GIVE below a tabulated and comparative statement of the receipts of the Society, from living givers for the month of April, 1906 and 1907.

It is not altogether encouraging; although the total receipts for the month, including legacies, show an

increase of more than \$10,000, over April, 1906:

The appeal for the \$470,000 from living givers has already gone out. It stands as the judgment of the committee constituted by the National Council that this sum is needed for the work of this Society.

	Churches	Sunday Schools	C.E.	Women's Societies	Individ- uals	State Soc.	Total
1906	\$7,079.80	\$223.96	\$88.12	\$1,603.33	1,375.52	\$1,812.25	\$12,182.98
1907	5,404.67	60.12	—	1,961.91	931.32	1,085.55	9,443.25



*THE GEM OF THE ANTILLES*  
by Geo. L. Todd, D.D.

**C**UBA IS a land of Promise as yet unfulfilled. Her natural resources are almost unlimited but to a great extent undeveloped. Her climate is almost perfect. The extreme heat of the northern summer is seldom known. The cold of the northern winter never comes. The Gulf-stream carries its genial warmth to the confines of the frigid zone. The little hills of Cuba should be crowned with sanitariums and beautiful homes where human beings might breathe in the health-giving purity of the breezes which always blow direct from the great waters surrounding this island of sunshine.

What are the causes of Cuba's lack of progress? Human beings. In what consists her hope of future progress and prosperity? Human beings. Her great need is a people, not so much a new people as a regenerate people. The descendants of the people who murdered the quiet and peaceful Carib are here. The descendants of that people's slaves are here. They have mingled to such an extent

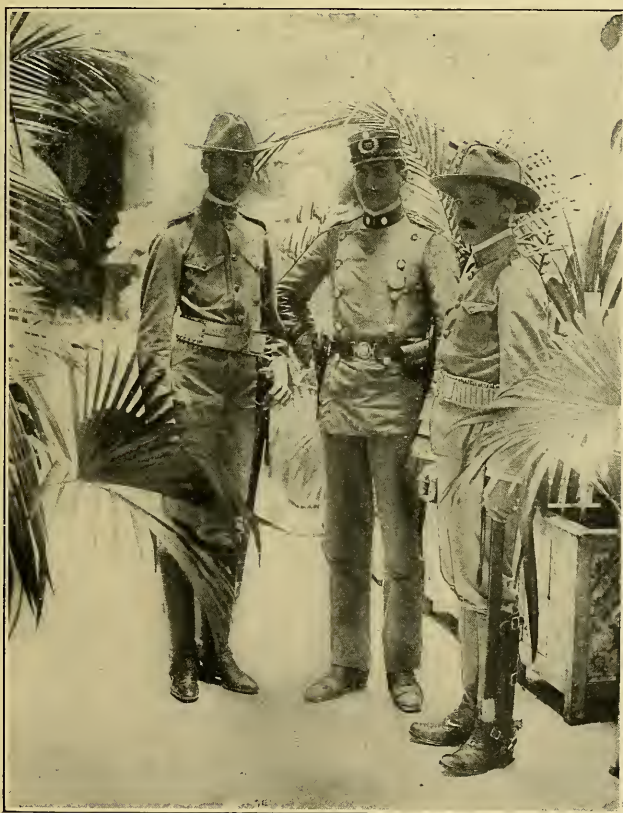
that it is difficult to draw a dividing line. The treatment of them by the Church which has professed to care for their spiritual and moral welfare has not been of such a nature as to help them think of moral and spiritual things, but rather to keep them in ignorance and continuous degradation. The clergy naturally fell, morally and spiritually, to the level of their own teachings and although they may at times have preached better things, they did not practice what they preached. Fully one-third of the children were born out of wedlock. Marriage was a form which the wealthy only could afford, and now multitudes must be counted as "bastards and not sons." Shall we look for real prosperity until moral and spiritual prosperity is established? No, a thousand times NO. Such conditions may be nominally enforced by arms, but never really established until the people yearn for them from their inmost souls. Cuba's fertile lands, her valuable forests, her great mineral wealth claim the attention of the whole



world, but the harbinger of peace and the forerunner of prosperity is the Gospel of Jesus the Saviour of the world. The moral and spiritual decay of a resourceful people has left behind a compost-heap rich in possibilities. Shall we leave it because it is rotten? Let the thundertones of indignation and the showers of abuse and scandal and the torrents of political destruction and the floods of cupidity cease. We need no more water. Let us hasten to cultivate the compost-heap and plant the seeds of a practical Christianity, educate the children, lead the youth from out this wicked and adulterous generation to marry legitimate wives and plant honorable homes, let the breezes of heaven blow away the fumes and stench of decay, let the vegetation of decency and morality and uprightness absorb the

filth of that decay and the desert shall blossom like the rose. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "Men of thought and men of action, clear the way."

You do not need information concerning Cuba. If the years of newspaper reports and of magazine articles and of personal experience have not enlightened you, what more can be done? Cuba is the strategic point to be gained in order to enter Latin America. She forms the pivot, delicate yet strong, on which will turn the destiny of millions of human souls.



CUBAN GUARDS

Will the Congregational Churches, leaders in education and practical Christianity, representatives of so large a percentage of a great nation's wealth, famed for her devotion to the cause of humanity, diligent in busi-

ness, sitting at the feet of Jesus of Nazareth the Saviour of the world, permit so wonderful an opportunity as Cuba presents go by without grasping it with firm and resolute hand? God forbid!

## *Home Missions in the Old Dominion*

BY REV. C. A. JONES

ON ST. PATRICK'S Day, March 17th, our newest Virginia Home Missionary church entered a new pastorate. Rev. H. W. Dowding, for three years the very successful pastor of Hawley Memorial, Monterey, Pa., takes up the Congregational work at Portsmouth, Va. This newest Pilgrim-Puritan enterprise in the Old Dominion State has, even against odds, shown unusual vigor and thrift, as well as continued generosity and self-sacrifice. In February, 1905, the First Church was organized. It has flourished from its conception. Its constituency is practically southern and has proved by its good works its right to our fellowship. Small in numbers, these Virginia Congregationalists rank first in local church finance. Rev. John G. Sibson, their first pastor, was obliged to retire suddenly from the field by reason of sickness. He left them well organized and in possession of two fine lots, paid for. Rev. D. K. Young, Jr., who now retires, leaves them in possession of a \$7,000 new edifice, with no debt upon it, except that of the Congregational Church-Building Society, whose annual payments can be easily handled. While the Portsmouth Congregationalists continue to command the respect of all Christian people in that city and Norfolk, they have handled their finances largely in their own circle. Forty or more members will back Mr. Dowding to the



THE "JOHNNIE REB" CHURCH,  
PORTSMOUTH, VIRGINIA

echo. We shall watch them grow. A crisis for them is at hand. Mr. Dowding, as a leader, will be equal to it. It is the Jamestown Exposition and what that may mean to this band of Congregationalists. Plans will be made to call the attention of every Congregationalist in the United States to this enterprise. Every visitor to the Exposition will find a hearty welcome at the First Congregational Church, Park View, Portsmouth, Va., just a few squares back of the Naval Hospital where Admiral Cervera and his captured veterans found, during the Spanish-American War, such a reception as friends, not foes, vouchsafe. Visit our "little Johnnie Church" when you go to that part of the interesting South.

# Illinois

## *Demands and Opportunities*

BY REV. ROY B. GUILD, SECRETARY

**I**LLINOIS, LIKE ancient Gaul, is divided into three parts for Congregational Home Missionary work. Technically we have one Society with two auxiliaries; practically we have three societies, the Illinois Home Missionary Society, the Chicago City Missionary Society and the Peoria Missionary Society. The Chicago City Missionary Society assumes responsibility for the churches inside the limits of that city as does the Peoria Society in that city, leaving their suburbs and all the state to the care of the State Society.

For nearly thirty years we have been self-supporting. At the same time the demands of the National Society have not been unheeded. In answer to these demands an arrangement was made by which the contributions from living givers was divided proportionately between the Illinois Home Missionary Society and the Congregational Home Missionary Society, all above a certain amount to go to the National Society. This arrangement came to be known as the "Illinois Plan" used now in the division of receipts in all constituent states. That the plan is a wise one no one doubts, after observing how much stronger the appeal is to the contributing public when the needs of city, commonwealth and country are combined.

The rural districts which, thirty years ago, called for the largest expenditure of funds are to-day of less importance. The zeal that planted many churches in country villages, over-reached itself, because many of these villages never realized in size the hopes of the early settlers. Many of our churches in these communities are to-day unable to maintain regular and effective services unaided. To aid them necessitates neglect in unchurched communities about our cities and great coal mines.

This does not mean that our work is therefore finished in these fields. The weakness in many cases is due to a cause that will before long give us splendid opportunities. That cause is the incoming foreign settlers, who have bought out the less thrifty American farmers and village merchants. Their children will some day wish to go to American churches, and the Congregational Church is truly American. To the limit of our ability we must in these fields continue our work, laying the foundation for greater usefulness in the future. There is a far better opportunity for making good citizens of these of foreign birth in the rural district than in the closely settled yet isolated colony of the great city.

As Illinois is second in the rank of coal producing states, many industries are attracted to sites within our border. The most encouraging outlook for planting churches that will become strong and self-supporting, is in these communities. In East Moline and Ridgview hundreds of homes have been built by those employed in the John Deere and Moline Plow works, the Moline Tool works and kindred manufacturing plants. Two churches were organized in these communities three miles apart. They are connected by the street-car line, which makes it possible for one man to care for both. So successful has the undertaking been under the leadership of Rev. H. C. Harris, that we have dedicated two church buildings and erected a parsonage, free of all debt. One





KELLEYSVILLE

are rallying about the pastor. For years the Goodrich Church in East St. Louis has been a reproach to our name, but the busy pastor of Plymouth is slowly pulling it out of the "slough of despond."

Our Missionary churches in the suburbs of Chicago steadily pass from our rolls. The last to do so was the church at Morton Park, near the mammoth Western Electric plant on the Burlington road. From a condition that warranted receiving \$300 a year aid, it has called its own pastor at \$1,200, and is now able to help us establish other churches.

A source of weakness in



THE PAIL BRIGADE



THE MINERS

Without giving more illustrations of this character of our work, suffice it to say, we could profitably spend every dollar given the Society in these new industrial communities. From the standpoint of statistics, it might be the most satisfactory thing to do, but beyond the factory is the coal mine. Here the need

of the churches will soon come to self-support.

In East St. Louis, the city that is growing by leaps and bounds, we are having similar success in the Plymouth Church, of which Rev. R. K. Stetson is pastor. In this city we are handicapped as we are in Danville, Bloomington, Streator and other cities by not having a strong mother church. The Plymouth Church promises now to become such a church, because of the interest of men of influence who

the matter of preserving the fruits of our labor is that there are so many large cities in our state in which we do not have any church. Chief among these is Joliet. The Association to which a Joliet church would belong feels this loss so keenly that it has petitioned the Society to undertake the work here on a scale, and under a leadership that will rally the hundreds of Christians who are, or have been, members of Congregational Churches.



#### SEATONVILLE DEACONS

*is the greatest, and so to the man of the missionary spirit, the opportunity of service is the most attractive.*

*Coal mines are scattered over two-thirds of our commonwealth. A quarter of a million persons depend upon them for a living. These persons represent most of the nations of the world. Every coal camp is a miniature Babel. Every influence is present that makes for the destruction of body and soul. The gloom of the mine makes the brilliancy of the saloon all the more attractive. The constant hazarding of life in the presence of falling slate and blasting powder makes men careless, reckless in every way. They hold life cheap, and so have little regard for the soul. The home life in most of the mining towns reflects all these influences, and from infancy, children are accustomed to profanity and little regard for the soul. The home life in most of the mining towns reflects obscenity. To a casual visitor, the chief task of these little ones is to carry pails of beer on Sunday, for half drunken parents—except when a Sunday school teacher can get them to the mission church for an hour or two.*

*In such a place Christian work is full of discouragements. The inspiration comes from the needs of the people, and the knowledge that the Gospel, and nothing but the Gospel, will supply the needs.*

*Through the services of our home missionary pastors, inspired by these needs, we have had some very satisfactory results. Seatonville may be taken as a type. A church building was erected here some years ago. A year ago the last dollar of indebtedness on church and parsonage was met. In the winter our State Evangelist, Rev. J. G. Brooks, held special meetings, and the church is at last self-supporting. The strong, hopeful spirit greatly encouraged the pastor, Rev. MacInness. This is the only Protestant Church in a community of 2,000 people.*

*Eight miles from Seatonville is Cherry, a town that has sprung up almost in a night. The Chicago, Milwaukee & St. Paul Railroad owns the mines. Five hundred workmen already on the pay-roll. The population numbers 1,000. There is every prospect it will double in a year or two. There are fourteen saloons and not a place of worship.*



# Editor's Outlook

## Our June Number

IT HAD been our purpose to make the June HOME MISSIONARY a young people's number, including in that class the boys and girls and the young men and maidens of the Congregational Church. We have only partially realized our intention. Valuable matter accumulated, which it was desirable to publish before summer. The June number is the latest until September. We have, therefore, compromised with our intentions, and have divided the June issue between our older and our younger constituency. Our older friends, we doubt not, will read with interest the articles of Mr. Allen, Miss Crowell, Mrs. Broad and Miss White, and our younger readers will be very unwise if they do not read with care, as we are sure they will read with interest, the articles of Miss Reynolds, Dr. Todd, Secretary Guild and Secretary McAfee. We believe that no recent number offers a richer variety of matter, or promises greater enlightenment, than the June HOME MISSIONARY.

## An Important Notice to Women

The annual meeting of the National Federation of Women's Congregational State Home Missionary Organizations will be held in Cleveland, Ohio, next October, in connection with the National Council.

Annie A. McFarland, *Secretary*.

## Notes

¶ Mr. Charles C. West, for several years a valued member of the Executive Committee, has found it necessary to resign. His place has not yet been filled.

¶ Rev. S. V. S. Fisher, for many

years our Superintendent of the Scandinavian Department, has returned to the pastorate, and this Department has been placed under the care of Professors Grauer and Risberg, of the Chicago Theological Seminary.

¶ Dr. E. D. Curtis, after a long and faithful service, has retired from the superintendency of Indiana, and Rev. Albert E. Ricker, of Aurora, Nebraska, whose interest in Home Missions has always been active, has been appointed in his place.

¶ Dr. Frank E. Jenkins, late pastor of the Central Congregational Church, Atlanta, is now the Superintendent of "The South," including North and South Carolina, Alabama, Georgia, Kentucky, Tennessee, Florida, Texas and Louisiana. This is a large parish, but Dr. Jenkins is a man of large experience, as well of sincere interest in the development of southern Congregationalism. Dr. Gale has retired from the superintendency of Florida, and Rev. A. T. Clarke from that of Alabama, to make room for this important change. The long service of these brethren will be gratefully remembered.

¶ Rev. C. E. Clapp, who since 1889, has been the beloved Superintendent of Oregon, has yielded to his first and greater love, and exchanges the superintendency for a general missionaryship in the Northwest, including Oregon, Washington and Idaho. To this work of evangelism he will carry the love and good wishes of many churches and friends.

¶ Rev. W. S. Bell, for eighteen years joint Superintendent of the Home Missionary Society and the Sunday School Society in Montana, and the fruit of whose labors is his enduring monument, has been called to become Secretary of the Montana



Historical Society, upon which service he will enter June 1. Among fourteen applicants for the place. Mr. Bell was regarded as the most promising and available.

¶ The Maine Home Missionary Society began the celebration of its one hundredth anniversary May 7. Secretary Harbutt made a report covering not only the story of the past year, but including many facts of historic interest during the last century. Dr. Smith Baker presented an interesting paper upon the secretaries of the Society, with many of whom he has been in personal touch and close acquaintance. Dr. H. C. Herring, General Secretary of the National Society, was cordially received and made an impressive address on "The Century of Home Missions." President David N. Beach, of Bangor, Rev. Raymond Calkins, of Portland, and Rev. S. P. Cook, State Missionary of Massachusetts, took leading parts in the program. The anniversary is in progress at the present writing.

¶ Dr. Herring, as General Secretary of the Society, has had reason to regret that he is not possessed of several lives to spend in its service. The demands upon his time have been continuous, and his excursions have reached in every direction from the office. It is an augury of future prosperity for the Home Missionary Society, that its newly elected Secretary is everywhere welcomed and everywhere wanted.

¶ Two veteran Superintendents have withdrawn from the service of the Society within a few months past. Rev. J. Homer Parker began work for the Home Missionary Society in 1882. He was the founder of the Atlanta, Georgia, Church, and for some time its pastor. He entered Oklahoma at the beginning of things, and has been an indefatigable Superintendent from

then until now. His long and tireless service has somewhat affected his health, and he retires in favor of Rev. C. G. Murphy, late of Texas, who has been welcomed by the Oklahoma churches as their future leader. Rev. Harmon Bross, D. D., has been at the head of Home Missions in Nebraska for twenty years, enjoying the confidence and sympathy of the churches to an unusual degree, and now retires with the good will of the Society. Rev. S. I. Hanford, a Nebraska pastor, has succeeded Dr. Bross as Secretary of the now independent state, with every promise of successful leadership.

¶ Miss M. Dean Moffatt has been known in connection with the Field Force of this Society since 1895, and there are few churches, East or West, that have not heard her earnest addresses. In the enforced economy that requires a reduction of our Field Force, Miss Moffatt has retired, and is now engaged in philanthropic work in New Haven, Connecticut.

¶ Rev. J. K. Harrison, for many years Secretary of the North California Home Missionary Society, has been obliged by ill health to resign his work. His services will be greatly missed as they have been greatly valued. Under his direction the Society has come to self-support and enlarged prosperity.

¶ We are pleased to announce to the churches that the day of unpleasantness in Florida is at an end. At a recent meeting of the State Association all parties made mutual concessions, buried all animosities, and came to an amicable understanding for the future. Churches that separated from the Association came back, and good will crowned the entire meeting. The Florida case is now a matter of history, and while it will be remembered with regret, the end is peace.

# Our Young People

## *The Blue Marble---A Child's Story*

BY KATHARINE R. CROWELL,

*Author of "Coming Americans"*

**L**ISTEN! Do you not hear it—that far-away music, sweet and faint, like an echo from fairy land? And indeed it must be fairy music, for as we listen do we not see the blue marble—blue as blue can be—falling into the grass and the eager little children who, looking for it find it not? The blue marble is gone! but only because it has changed into the bluest of blue violets.

Fairy music—yes; but “truly” music too; sung by hundreds of children’s voices—sweet as sweet can be. Except for certain happenings we should not hear them—and then there would have been no story of the Blue

Marble!

Let me tell you what did happen. It was one day last summer—in June the “leafy” month; but it was not leafy in the New York street where we find Isodor and little six-year-old Freda. Oh, no; not leafy—or anything that is cool and fresh and green. Isodor and Freda and hundreds—no—thousands—of other children are in these crowded streets. Worse than crowded. Look at the pushcarts—in endless rows—containing almost everything you could name and some that you could not. You will recognize them though by sight not by sound, for the peddlers are calling



Courtesy of Federation of Churches and Christian Organizations

VACATION SCHOOL-KINDERGARTEN



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WEAVING RAFFIA\*

their names in outlandish Yeddish. Do you know what kind of children speak Yeddish? Look at the women "shopping" in this shoeless place, with children in their arms and children hanging on to their skirts. There are children sitting on the sidewalk, too, and children in every doorway and on every stoop; children running up and down the middle of the street, shouting, screaming, playing, fighting—and all the while dodging wagons and street cars. Such is the "children's play-ground," and school vacations are just about to begin—must the children spend all the coming summer mornings in these hot and noisy streets? But wait! A good many people have been thinking about the summer days and these children. You will see presently what this thinking has amounted to.

We must go back a little—it is in April and May—is it not? that we see sometimes countless birds flying overhead? They come from the South somewhere. Well; last May a flock of white birds flew away out of the

city to the country. (And no wonder). You must have noticed that in some strange way birds always know just where to go. Watch our little white birds now! They fly to the north and they fly to the south; to the east also and to the west, but everyone makes straight for a college campus! And presently we see a student here and another student there holding in his hand a white bird (a letter in a white envelope you know it really is) and thinking very hard over a message it brings—and do you know every "bird" carries a message about the little children in those hot and noisy streets who, unless these students can prevent it, are likely to spend all the vacation days in the streets—in idleness and in learning to do wrong things. The students look rather sober over the matter, for over against the thought of those crowded streets with their sights and sounds and odors (but let us not speak of the odors) and children, rise visions of the sea (Ah! its strong and salty breezes!) of glorious mountain



tramps; of long journeys of delight—which have been planned to fill *their* vacation days. But a lovelier Vision and more winning Voice intercedes for the little children; and so it has come about that on this summer morning, as Isodor and Freda look longingly through iron bars, on fresh green grass and the “leafy” walls of a beautiful church—for in New York many church walls are leafy and cool and green—the white birds’ message is bringing from north and south and east and west student volunteers, who on these vacation days shall help to change all life to come for many a boy and girl.

And this brings us back to Isodor and Freda. They are not now looking through iron gratings; for a lovely lady fresh and crisp—like her white shirtwaist—told them yesterday that to-day the gates would swing open for them, and sure enough at nine o’clock they are wide open, and hundreds of children from the streets nearby are pouring into the big church—one of the twenty-three churches where the Federation Daily Vacation Bible Schools are to be held, (we will glance in at some of them presently)—for the crisp young ladies and the wide-awake and alert young men who will be the teachers have been making friends with these tousled little street children in ten different neighborhoods (different, but all alike crowded with children) on the east side, and ten on the west side—two in Brooklyn and one in Jersey City! We must first see where our two little friends are—Ah! there in the midst of over two hundred other little Russian Jews, we see Freda, with curly hair and sparkling eyes. The principal tells us that these little Jewish children are among the most lovable of God’s creatures, and their teacher says that Isodor Is-ador-able! But you want to know what is done in these vacation schools—for let me tell you, they are not a bit like *un*-Vacation schools!

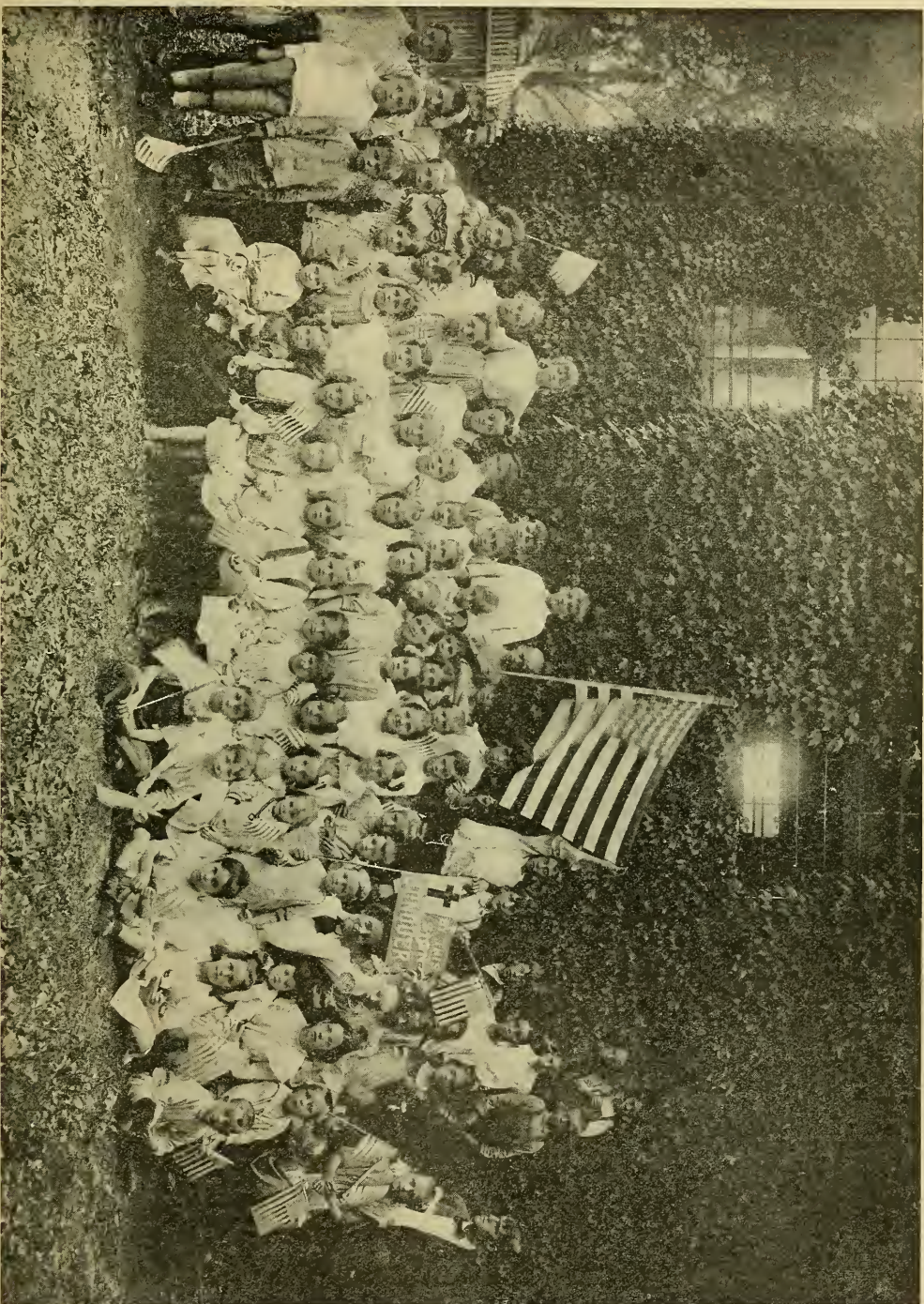
Well, in the first place, all these

church doors open wide at nine o’clock each morning. The children troop in and are registered (the first day). At 9.30 they sing a hymn; then listen to a Bible story. (*The teachers know how to tell Bible stories*, and these little street children listen to them entranced). Then there are calisthenics and a song; at 10.30 every boy and girl is busy with raffia, hammock twine or sewing; at 11.30 after another hymn and the repetition of the child’s benediction, all the little people march out to the sound of music—and that is the end for to-day. Not always the end, though. Many of them have grand good times playing basketball in the afternoons, for in this way, the principal fairly captures the hearts of his boys.

Now for our flying visit to some of the schools. No. 1 is in the Five Points Mission in Park Street. We must walk through Mulberry Bend to reach it—not the old Bend—but “Mulberry Bend as it is.” (You know this picture?) If not, look for it in “The Making of an American.” Here are Italian children—nearly three hundred—fearfully poor but bright and dear, as their teacher says lovingly. As we glance in we see them sewing clothes for baby brothers and sisters.

Epiphany Chapel in Stanton Street is next, with its poorly dressed but winsome faced little Russians. You will entirely lose your hearts to the little children of the Epiphany kindergarten! “Ah!” you say, “they are just *dear*.” And so they are. Guess how many pupils the Epiphany Bible school has on its roll. You cannot? Then I must tell you—five hundred and sixty-one! Stanton Street children certainly must like Bible stories.

In School No. 3—we find Italians and Jews—such poverty! Poor little people—but their eyes are bright and their hands busy. They will not always be poor. They have a perfect passion for making hammocks, partly because their leader is himself so enthusiastic in the work. School No. 4



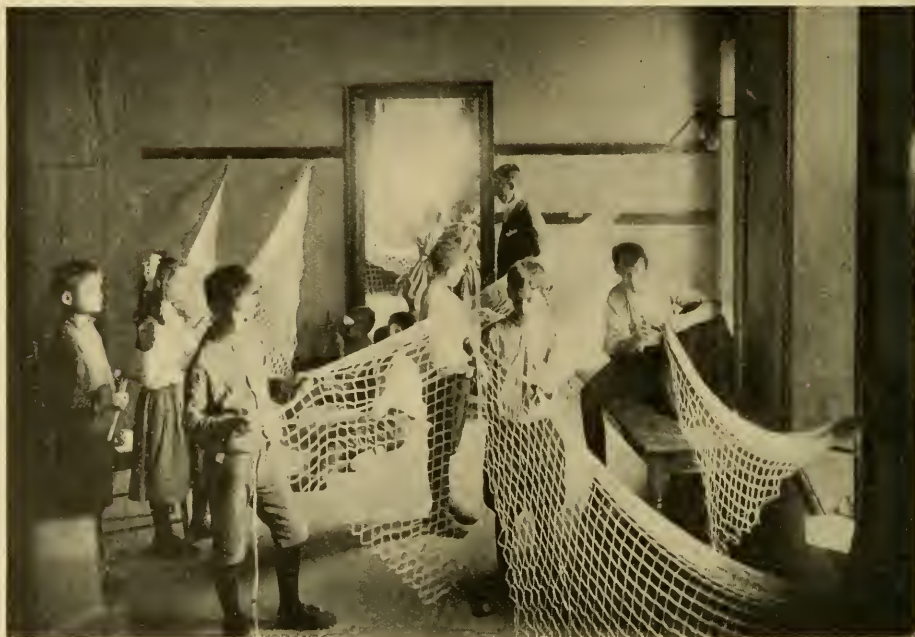
Federation of Churches and Christian Organizations

VACATION DAILY BIBLE SCHOOL, NEW YORK



has Irish children—hard to manage, *very*. They keep quite still though, to catch every word of the story of Joseph, which being long must be "continued in our next." Here are the chapters: One chapter each day—Story of Joseph's boyhood ambitions; Joseph made a slave; Joseph in prison; Joseph's deliverance; Joseph's brethren. The children love this story. The principal plays basketball with these boys in the afternoons, and to-day they are to play a match with

children, mostly Bohemians, do not miss one session of the whole summer. Could you equal that? The rector of a certain dearly-loved church, before sailing for Europe remembering the tenement children in the neighborhood, asked for a Daily Bible School for them, promising to see provided all that was needed to support it. This is school No. 7—and in it we see another "kind" of children—Germans—orderly, clean and industrious, and you should hear them



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#### HAMMOCK MAKING

another school. No. 5 shows us a new combination—Bohemia and Italy. You should see some of their work—it is fine I can tell you. No. 6 is held in a beautiful church on Madison Avenue. "But," you say, "where are the children? There are no 'slums' or tenements here!" No, but the pastor of the church wanted a Daily Vacation Bible School, paid all expenses and made it so attractive that every morning in the hot summer days, the children walk from four to ten "long" blocks to attend. Fifty

sing—perhaps you may before we finish. We have time only for another peep or two to see the "kind" of children. No. 8 is Irish chiefly. No. 9 is the Harlem Y. W. C. A.—and is for "girls only," but of many nationalities. No. 10 is happy in having almost a garden around the church where it is held, and here the children from ramshackle tenements work in the open air! The kindergarten in this "garten" is worth seeing. No. 11 is in a church to which city children owe a great deal of pleasure, for the



first of the children's summer playgrounds was established by it and neighboring churches. These children need playgrounds! We speak of the crowded blocks on the East side—this West side block is nearly as bad. It sent more than three hundred children to No. 11! In another school we find Irish, Italian, German and African children; in still another three hundred and fifty children. Italian chiefly, but with Irish, French, Jewish, German and African modifications!

garians and Italians (the most interesting and intellectual, and Americans (the most snobbish) they were not so popular, especially among the Americans. The teacher speaks of one boy who yawning disdainfully, remarked that when *he* was sick he had a doctor, and when he got hurt he had an operation!

But we must see the "Commencement" of all these schools—even if we leave the rest unvisited—saying only that owing to the Daily Vacation



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#### THE FLAG GAME

The Ten Commandments are taught in the Bible Schools—and it was in the last named that a boy recited, "Thou shalt not steal," but forgot it when a tempting jack-knife came within his reach; the next day at the close of the lesson he came to the teacher of his own accord, and gave up the knife.

"First aid to the injured" talks are given in all the schools; they are generally popular—but in one school where there are Germans (the best-workers) Irish (the most noisy) Hun-

Bible schools, there were saved from the miseries and temptations of the streets last summer, 6,696 boys and girls. They must have liked the schools! And they must have loved their teachers! Indeed they showed that they did by begging them to have the schools this year.

I wonder—don't you?—how many schools there will be in Greater New York *this* summer? And why not in other cities? Twenty-three? Fifty-three? One hundred and three? For there are plenty of churches in which



# A "Make Believe"

## FOR THE LITTLE ONES

BY MRS. CASWELL-BROAD

**C**HILDREN, sometimes you play a "Make-believe" game. John becomes a "make-believe" giant in a castle, and you pretend to be very much afraid of him. Mary is a "make-believe" housekeeper, and all her dolls are real live babies.

Now I want you to "make-believe" with me, awhile. Here before you is a large, clean blackboard. There is nothing on it but a big

C.

What does that stand for? Annie says, "Christian;" Ella, "Church;" for the girls think such a big C in "The Home Missionary" must mean something religious. Robert says "Club;" Peter "Coach," and little lame Ben thinks it may stand for "Crutch."

But no. It is a long, long word, and you cannot guess.

C.—CON-GRE-GA-TION-AL.

Now put on your thinking caps while I "make-believe" print another letter on this "make-believe" blackboard.

H.

Oh, you 'all know that! and are all speaking at once. I hear the words "Heart," "Hen," "Heaven," but little Bessie has it.

H.—HOME.

The next "make-believe" letter is a big

M,

which begins so many words, and this is another long one. And now some of you begin to guess at what is coming, and I hear the words, "Minister," and "Missionary." Yes! that is it.

M.—MISSIONARY.

The last word you will all guess, at once, I am sure. It begins with a big

S.

What a shout But no—it isn't "Sun-

day school." What do you call it when several boys and girls, or men and women, meet together once a week or month, and talk about something they want to do? Ah! James has it! He has joined a "Busy Bee" Society. So here it is:

S.—SOCIETY.

Now here are four very important words. Let us put them together on our "make-believe" blackboard.

CONGREGATIONAL HOME  
MISSIONARY SOCIETY.

This is a Society that you and I and all the men and women, boys and girls in the country may belong to. Let us join at once. Why? Because if we love our country we want everybody who lives here to love our Lord Jesus Christ.

Now that we have joined this Society, what must we do?

1. We must love our country.

2. We must love the dear old flag with its beautiful stars and stripes.

3. We must sing, "My Country 'Tis of Thee."

4. We must save a part of our "candy money," a part of our gift money, and a part of our earned money to send to the

CONGREGATIONAL HOME  
MISSIONARY SOCIETY.

WHAT FOR?

Once upon a time, away out on the prairie there was no Sunday school or church, so, of course there was no missionary.

One day a lady told some children there, that where she used to live they had a Sunday school. These children had never seen a Sunday school and were much interested in her story.

"We want a Sunday school!" they cried. "How can we have one?"

"Well," said the lady, "you must



first find some one who can pray, to take care of it."

"Can you pray?" asked a little girl with blue eyes.

The lady looked very sober as she said softly, "I never pray."

After school the next day you might have seen a group of small boys and girls, starting out on a most important errand. At the first house the little girl of the blue eyes knocked timidly at the door, and when it was opened by a woman, she asked:

"Is there anybody in this house who can pray?"

"No!" exclaimed the woman, and slammed the door in their faces. At the next house the inquiry was made by a boy, with the same result. From house to house trudged the brave little band, always meeting that dread-

ful word, "No!"

Quite discouraged they appeared before the lady who told them of a Sunday school, with the pitiful story: "There is nobody anywhere who can pray! What shall we do?"

"I will tell you," said the lady. "Write to the

### CONGREGATIONAL HOME MISSIONARY SOCIETY,

at New York, and ask for a Missionary. The child-letter was written, and the Missionary was sent, and the dear children had a Sunday school, and all the people had a minister and a church.

Isn't it worth while to save your pennies, and send a missionary to people who do not pray, and children who have no Sunday School?

## *Another Victory at the Front*

BY REV. ERNEST BOURNER ALLEN

**I**N TIME of war, news from the front is awaited with anxious eagerness. Who has forgotten those days of '98 when we watched for word from Dewey and Schley, from Wood and Roosevelt? News from the King's men is of mightier moment. No newspapers print their names in type like a yard stick, no city gives them a big reception with bands and banquets. But God writes over their lives what one group of honest western men carved on the modest tombstone of a missionary preacher:

"If you seek his monument,  
Look around you."

Let me paint you a picture on the canvas of the years.

I knew him in the middle west where he was the pastor of a little home missionary church in the suburbs of a capitol city. It was a discouraging field, but he held it for ten long years. Repeatedly he was called to other and larger places, but he steadfastly stuck to his place, believing that time would tell the story. He

preached at a little country hamlet beside. The usual accompaniment of long drives and trying physical service was his lot. But they never murmured. I say *they*, for she was made of the same heroic stuff, cast in gentler lines. They were proud of their girls,—sweet, pure, gentle girls, like their mother.

Then came the call to the West, in a great mining state. They went because—well, it was hard, men were not easily found, there was a chance to lay foundations, they wanted to pioneer for Christ. It was the thing to which they had consecrated their lives. Folks who do not know the joy of giving up one's life called it foolish, but these missionaries smiled at others' ignorance.

They settled at the confluence of two rivers, where the gold hunters established their winter headquarters before the war. It is the Mecca of the Pacific Northwest—where summer nights are cool, and game abounds, and the freedom of forest and hill is a tonic to body, brain and heart. Two

towns stand in neighborly relations where the rivers meet. They have today a tributary area greater than the total land and water surface of Massachusetts, Delaware, Maryland and Rhode Island. *Possibilities!* That is the thrilling word that one utters under his breath! The Christian statesman and seer is thinking not only of commerce and schools, of mines and cities, but of civilization and churches and men. Who builds foundations here renders service immortal!

What did our missionaries find on the field? A little handful of hopeless, leaderless, homeless people. There were just twenty-two, counting men, women and children, embarked in the Mayflower of a forlorn hope. They had no place to meet, nothing with which to pay a pastor or buy a gallon of oil. No Sunday school or Endeavor society existed. *Behold what God hath wrought in eighteen months;* The Sunday school averages 100; there were 124 on a recent Sabbath. The church enrolls sixty members, the Endeavor society twenty. They are completing their own church, of pressed brick, veneered, and trimmed with sandstone. It will cost \$7,500 and seat 250.

Do you know how they did it? I have a letter from that missionary pastor, my friend. He says the Church Building Society have helped them, but the most of the money has been raised on the field. How? "*It is given till the blood comes on the part of some of us.*" We have already put over \$400 into the work. Don't you want to have a share in this new and glorious work? I hope you can help just a little."

Here is the stuff of which heroes are made. Have you caught a glimpse of this man's consecration? Have you given as much in eighteen months as he gave out of his meagre salary? And he has been partially supporting two daughters in a Christian college, who are doing their utmost to earn their own way. Write these words down in your Bible, words he put in his letter:

"I like hard places.  
It gives one a chance  
To draw upon the  
Almighty for supplies."

Have you ever felt like that? Where are the young men and young women who think they have hero stuff in them? Have you longed to do some difficult, dangerous service? What sacrifice for the Kingdom will you endure? Are you willing to give "*till the blood comes,*" in order to see that the Gospel is preached? The Master gave His command to *every* disciple. If you cannot give your life, you can give your money. It represents life and love. You can put money into the work of this home missionary pastor. There are scores like him. To tell his story puts iron in one's blood, and it ought to put blood into our giving! "I have never doubted," he says, "never doubted the call to come here. It would have been easier to go to ——— and into a new church already built, but it would not have been so heroic nor such a blessing as to take this hard place."

These men and women at the front are God's soldiers. God pity us if we withhold ample supplies from the men at the front. It is heartless for us to cheer them when they return, scarred and worn by the battles, unless we have kept them furnished with the ammunition of adequate salaries and encouraging words. Many a young man could easily give ten dollars a year, about forty cents a week, for the salary of one of the soldiers of the Cross. *When the man at the front is giving "until the blood comes," no man at home can compare with him till he, too, gives "until the blood comes!"* It is costly to be heroic, and many of us, alas! are only *tin* soldiers! Thousands of Christian young people are earning enough money not only to buy their clothes and to help the home folks, but to have a margin for many knickknacks and pleasures. Who will really *sacrifice* to give liberally to God? Who will go without dresses, like

this missionary pastor's wife, in order to keep up the church and give it a home? What Christian Endeavor society will say: "Count on us for \$50 a year for the most needy home missionary field," and raise the money by giving, for Christ's dear sake, "until the blood comes"?

We ought to pray for such missionary pioneers. The story of their labors is like a dash of Hebrews II in a modern Bible. Let us make men read it by rehearsing the story. All honor to the handful of people standing by the work of God's Kingdom in a hard place. They are building good stuff into life's temple—it is like "gold and silver and precious stones." I covet the honor and blessing of doing likewise! Do you? Then there are some things we ought to do, now and always:

1. We ought to pray for the work and the workers.

2. We ought to give, "until the blood comes," in order that our Lord may be everywhere known and loved.

3. We ought to know and tell the story of our pioneers on the outposts. Start that Mission study class *to-day*. You *can*. How? Enroll *yourself*!

4. We ought to study the problems of Christian conquest so as to intelligently co-operate in the great and vital plans of our denomination for extending Christ's Kingdom. Study the ample, inspiring literature our Missionary Societies issue.

5. Every Christian ought to be a missionary enthusiast, burning with the fire that flamed in the heart of our Lord. To be "like Christ" is to be thus minded, and He summons us to stand by every herald of the cross, every campaign for extending the Kingdom. We ought not to need to be coaxed or coddled or convinced. Let us follow Him!

## *Home Missionary Acrostic*

### HOW CAN WE HELP

H *means how it can be done.*

O *is what we owe, each one.*

M *is what my part should be.*

E *is every one should see*

*How we all must work and plan,*

*To help Home Missions all we can.*

M *means money, who will say*

I *will send a gift to-day?*

S *is send it with a prayer.*

S *is others' burdens share.*

I *is interest, keen and sure.*

O *is offerings for the poor.*

N *is now for needs are great.*

S *is send c'er 'tis too late.*

*For Home Missions everywhere*

*Need our money and our prayer.*





# The Most Popular Thing in Town

BY GRACE C. WHITE

A COMPANY of girls sat on Piney Knoll picking over arbutus, and thoroughly enjoying their annual May-day excursion.

It was easy to be confidential out there, and Celia Thornton drew a sigh as she said, "It seems harder to do disagreeable things when the days are so glorious than it would if the weather was disagreeable too!"

"What do you mean?" asked the others in amazement. "What do *you* have to do that you don't like?"

"Just what everyone of you would dislike as much as I do, if you had it to do."

"That isn't telling what it is," said Isabel, "and since you have roused our curiosity you ought to tell the rest."

"Well, then, Mr. Wadleigh sent me a notification yesterday that I have been appointed one of the collectors for Missions; and the first collection to be taken is for the C. H. M. S. Now, above all things I hate, it is going round asking people to *give*; besides, to be honest, I don't know what C. H. M. S. stands for."

"It must be one of the six societies that Mr. Wadleigh spoke of Sunday"—said Esther. "You know he said a new plan had been adopted this year, and committees would be appointed to solicit for the different societies at specified times."

"And I remember," chimed in another, "that he said the gifts to Missions were too small for the wealth of the church, and it was hoped that a house to house soliciting would bring better results."

"Since 'misery loves company'—I'll confess that Mr. Wadleigh sent me one of those dubious notifications," said Bertha. "I do know that C. H. M. S. stands for Congregational Home Missionary Society, but I don't

know much more." This opened a spirited discussion, and it was plain that collecting was a very unpopular thing and Missions a bore.

"It seems strange," said Ruth, "that Missions interest anybody very much, they are so entirely about people one would never expect to see or know,—but there is Aunt Sophie,—she gets so absorbed in reading the Missionary Magazines that I believe I could tell her the most interesting news and she wouldn't hear it at all. I used to think that Missions interested only elderly people, but she is young and popular."

"Another thing about it," said Celia, "is that I have no *time* for it; if I attend to half the social things I'm planning for, there won't be time to hunt around here and there for a dollar for Missions. But when Mother hears about it, I am afraid she will insist on my doing this, and giving up some of the things I care so much for." "Oh dear,"—she added, "I don't see how I can ask anybody to give to a society I know so little about."

It was quiet Mary Morrison who was roused to combat their acknowledged leader.

"Ignorance does not excuse any of us," she said warmly, "and there is no more reason for our not understanding what *Home Missions* means than there is for our not understanding what the church bell rings for on Sunday morning! According to Mother, Missions are a great deal more important to the church than the bell is, and ought to speak as loudly to our hearts as that does to our ears. Don't you see that by appointing you they did you the credit of supposing you were as intelligent on Missions as you are on other things?" She had said more than she meant to, but several who had been silent looked their ap-

proval.

"I have a plan," said Ruth Edgerly, "Why not all go home by my house, and ask Aunt Sophie, who is one of the Missionary Committee, if she won't get some one else—and I almost know she will." They went joyfully;—but it was not so easy to state their trouble as they had thought, for she was an enthusiast on Missions and they were rather ashamed of their errand.

Ruth announced to her Aunt Sophie that Celia and Bertha had a special errand to her. She suspected the reason, but waited for them to open the subject.

Time slipped delightfully away, for Miss Maxwell knew how to entertain young people. She told them many incidents and bits of real life, and they could have listened the rest of the afternoon if Ruth had not asked Celia if she had changed her mind or forgotten her errand. Neither Celia nor Bertha could find words, and their tell-tale blushes made Miss Maxwell say quickly, "We have not spoken of a special errand. What is it?" No one spoke, and Esther came to their relief. "It seems to us," she said, "as if the Missionary Committee had made some mistake; for both Celia and Bertha are so busy with other things that we all came to see if you could not excuse them."

The girls looked distinctly grateful. "Why!" said Miss Maxwell, "we thought of you as having more freedom of time than most of our young people." "Are you quite sure we made a mistake?"

"I don't know," said Celia apologetically, "but we *could find time* to do it if that was all, but there's another thing harder than that, *we don't like to collect*, and Missions aren't very popular." "It is so disagreeable to ask people to *give* us something!" "Wouldn't it be all right to just send out a card to those we were to see, asking them to leave their contributions at our homes?"

Among the girls this suggestion

was popular; but Miss Maxwell's face showed surprise and amusement. "I remember when some, I think, *all* of you, have been here collecting—once, it was for food for a fagot party—once for quaint costumes for a ball, and once for fine old china for a Boston Tea Party! and more than once for money to carry out some cherished plans of your own; but I cannot recall our ever receiving cards as you suggest. You have always done it very cheerfully, and your experience made us think you especially well fitted for the work."

"I am afraid, girls, that it is not the *collecting* you dislike, but the *object to collect for*."

"We never meant to let you know that was the real reason, but it is," said Celia in embarrassment. "Missions seem so unpopular! and when the notice came yesterday, I actually didn't know what the capital letters stood for."

"You are right," said Miss Maxwell with a comprehending smile. "It would be adopting a disastrous policy to have for our Missionary Collectors those who are not interested in the cause, and disinclined to that particular kind of work." With this she turned the subject and the girls supposing she had yielded to their wishes, felt relieved.

Soon they were absorbed in looking at curios and listening to stories connected with them, and so deftly did she capture the opportunity before her that the incidents belonging to Missionary life which she told so graphically seemed a marvelous unfolding of her own pathetic touch with life. They cried over the story of brave Tiria, and declared vehemently that never again would they shop in the last days before Christmas, when they heard of the lad who helped on a delivery wagon, and being too tired the last night to go home, froze to death on the seat of the wagon in its shed!

Where do you find such wonderful experiences, and how do you know where to look for them?" they asked,

very much shocked.

"Isn't there something I can do for Tiria?" asked Celia with tearful eyes. "I want to help her right away."

"Does she interest you so much?" asked Miss Maxwell.

"Interest us?" chorused the girls. "We never heard such interesting things in all our lives." "The things we hear about or read about in the papers are so commonplace beside the things you know and see."

Mary Morrison said what they all felt when she added, "It is living a life that's worth while to be in the heart of things the way Missionaries are."

"I want to take back my 'errand' and ask you to forget it," said Celia eagerly, "for I would rather help get money for Missions and have a part in their work than do any other thing I know of."

Miss Maxwell saw the faces made bright by awakened hearts, and said

earnestly, "Girls! I think Missions should be 'the most popular thing in town.'" "And we'll help to make them so," was the quick response rich in promise.

These are only glimpses of Missionary life," said Miss Maxwell gently. "Our Foreign Missionaries found Tiria in Micronesia, and the boy is one of the pathetic things that came into the life of one of our Home Missionaries, while the story of the Mountain Sunday School is a bit from the experiences of an American Missionary, and yet 'the half has never been told.'"

It was Celia who spoke first. "I said I wasn't interested in Missions, but I am now, and the fault has been mine of not knowing before what they really are."

"They are *splendid!*" said Bertha, "and I wonder I ever thought they weren't."

## *Money-Raising and Educational Missionary Campaigns*

BY JOSEPH E. McAFEE,

*Associate Secretary Presbyterian Board of Home Missions*

THERE are two ways of getting money out of people: sand-bagging, and the other way. The fable of the contest between the wind and the sun is fresh in the memory.

There are two ways of inducing people to buy goods. One is the way of the traditional book-agent who succeeds in coming off with the money, but who leaves the customer gnashing his teeth in the chagrin of having-been taken in once more. The other way is to set up store and pass over the counter goods which people really want and are glad to pay their money for. There are two ways of exploiting a field. One is to plunge in and smash through, seizing everything within reach, sweeping the ground clean. The other way is to step with more care, plucking only the ripe fruit

and leaving the immature for a later picking. Each method has its recommendations. The former is more properly effectual, is at least more summary; it brings the results and does not keep one waiting. The other is far less summary, but many consider it in the long run more effectual.

There is, first, the campaign properly so-called. It consists of concerted and simultaneous arousments in a given centre or group of centres of missionary interest. For instance, one of our missionary Boards will marshall much of its best force (say) in the city of Cleveland for three days, or a week, or two weeks. During the given period, every church of that denomination will hear of little or nothing from morning till night and late into the night, except missions. There



will be meetings of men and meetings of women and meetings of children, there will be conferences of leaders, and then mass meetings of everybody. To make such campaigning successful there must be a good representation of speakers who have a thrilling story to tell, sky-pilots (say) from mining and lumber camps, men and women who are the living embodiment of the romance of missions. For there is a great deal of romance in missions, genuine and heart-touching romance, as well as the pseudo-article which is occasionally thrust in with bad effect. There is enough genuine romance to meet the full demand without the manufacture of the false article. Then, any well-conducted campaign nowadays aiming to be comprehensive includes at least the flashing of the great array of modern literature of missions before the attention of the people. Group conferences and question boxes give each inquirer a chance. There is no limit to the intensity which may develop in a campaign. And there is no limit to the variety of method to be employed in gaining that intensity. Campaigns ought to go with a whoop; they are gotten up for whooping purposes. All the well-known arts of advertisement must be restorted to, or better still, those which are not well-known. We have borrowed the word campaign for our use more directly I suppose from the field of politics, though perhaps it comes originally from further back, from the military. With us the aim is analogous to that of the politician in his campaign. He wishes to create and arouse public sentiment. That is what we are after: we wish to arouse public sentiment for missions. The aim is to make people stop and think, to come out and listen, to be moved deeply, as deep, if it can be contrived, as their pockets.

But does not this cheapen the enterprise of missions? Yes, it does; in the estimation of some people, just as campaign politics are cheapened in the estimation of some citizens, just as some forms of modern evangelism



J. E. MCAFEE

cheapen religion in the estimation of some. Just how far missionary campaigns ought to be carried by campaign methods is the open question, and always will be the open question, I suppose. It is possible to cheapen our cause to the limit of disgusting all sane and serious-minded people, and on the other hand, it is possible to run a campaign so pokily that it would far better not be run at all. In any event, campaigns are meaningless, and worse, if they are not made to go; they ought to fill the air with missions. They are meant to heat things up red hot.

In the second place, another method of general campaign nature now of very broad acceptance, is that of inducing individual churches, and organizations in churches, and individual persons, to focalize their missionary interest in the support of particular persons or institutions on the mission fields. Each up-to-date church must have its missionary pastor or several of them. And the churches and people have taken to the plan with im-

mense enthusiasm. They feel as a correspondent expressed it to me the other day, "We want flesh and blood; give us some man or woman we can call our own." The pastor of the church to which I am to go next Sunday writes, "Come prepared to offer us a man or a woman for ourselves. That will give the cause a big lift among us." A good woman I was talking with the other day after coming to the relief of a particular sufferer, remarked with a deep sigh of satisfaction, "My, how much nicer that is than supporting a cause." That is the way a lot of people feel. They announce themselves tired of hearing of causes, and they spring with great heartiness to the relief of specific need and to hold up the hands of a particular worker, whom they know by name, from whom they can receive letters, though they may not always have the pleasure of meeting face to face. The method has developed a very remarkable vigor. It has increased the benefactions of some congregations hundreds percent.

And, third, there is the method of campaigning which keeps everlastingly at it. It is the method of the only really successful political propaganda nowadays. The method is not likely to be flamboyant; it cannot well afford to be. You cannot burn up all the fuel there is and do it all the time. In the long run you will get more heat by keeping the fire going steadily, at any rate the heat will stay more nearly where you want it and will keep the wheels of the engine moving more satisfactorily.

But to conclude—Every method will founder upon this one rock: upon this craggy, jagged headland, any one of our ships, however brilliantly bedecked, however stanchly hulled, however elaborately rigged, however fair be the skies under which it may be launched; upon this rock the best of them will split wide-open and sink to the bottom; this—an *unconverted*

*pastor*. I mean of course a pastor unconverted to the missionary enterprise. Some pastors are converted in the conventional sense of the term, and yet are unregenerate where the missionary enterprise is involved. The blocking capacity of the pastor is one of the marvels of our age. That one man should bulk so large would be beyond belief if it were not so apparent. There are amazingly few missionary churches not headed up by missionary pastors. Such combinations do not long remain combined. Either the pastor goes or the missionary interest does. I am not suggesting that the fact should be lamented. The condition is perhaps not our business. The condition is rather to be taken advantage of. And the missionary enterprise must be set forth in such fashion that a pastor who does his whole duty by his whole church and all its enterprises can, in all wholesomeness and sanity, be the guiding force in the enterprise of missions. Missions is the enterprise of the Church of Christ to-day. But the church is the agent of the enterprise. If the enterprise is properly conducted it will contribute directly to the life of the church. That must not be held simply as a theory, but it must be demonstrated as a fact, as it can be readily. The surest way to push pastors and congregations is the persistent, everlastingly tactful, irrepresively buoyant, determinedly compelling, divinely sanctioned line upon line of the true educational method.

This is the age of conventions. We are not losing confidence in them, but are rather multiplying them and controlling them with finer effect. But all methods are only demonstrating the more clearly that the key to the situation in the missionary campaign business lies in reaching the individual church member in his home where he lives, and reaching him all the time. Only then will it be profitable to get him into conventions some of the time.

# Appointments and Receipts

## APPOINTMENTS

April, 1907.

Not in Commission last year.

Anderson, Frank J., Missoula Mont.  
Bevan, Noah, Frostburg, Md.  
Blackbourn, C. G., Myers Falls, Wash.  
Dazey, I. C., West Guthrie, Okla.  
Deiss, Harry J., Fountain Springs, Pa.  
Fletcher, William, Milaca, Minn.  
Haggquist, Frank G., Cannon Falls, Minn.  
Jones, John B., Sharon, Pa.  
Mason, John R., Shippewana, Ind.  
Olson, Anton, Ekdale and Grantsburg, Wis.  
Pinkerton, H. M., Grand Marais, Minn.  
Pitzer, Harland H., Indianapolis, Ind.  
Scoggin, A. T., Cedartown, Ga.  
Shelland, I. C., D. D., Hopkins, Minn.  
Sibson, John J., Charleston, Pa.  
Streeter, Clayton M., Buena Vista, Colo.  
Teel, W. A. M., Washutuna, Wash.  
Williams, William T., Shamokin, Pa.

Recommissioned.

Bartholomew, Noyes O., Denver, Colo.  
Bekeschus, Edward, Garden City, Kan.  
Berry, John E., Brainerd, Minn.  
Bird, Martin B., Julesburg, Colo.  
Blanchard, John L., Denver, Colo.  
Bobb, Joseph C., Fountain, Colo.  
Bodine, J. E., Hastings, Okla.  
Bormose, N. N., Philadelphia, Pa.

Bowron, Joseph, Steilacoom, Wash.  
Champlin, O. P., Tolna, No. Dak.  
Crawford, Otis D., Fairmount, Ind.  
Cunningham, Robert A., South Bend, Wash.  
Curtis, Norman R., Pueblo, Colo.  
Fletcher, John, Burke, Idaho.  
Gasque, Wallace, Atlanta, Ga.  
Haecker, M. C., Chickasha, Ind. Ter.  
Herrick, E. P., Matanzas, Cuba.  
Hodges, William R., Kremmling, Colo.  
Holloway, I. W., Newark, N. J.  
Hullinger, Frank W., Colorado City, Colo.  
Hyatt, Albert R., Okarche, Okla.  
Jones, W. C., Pittsburg, Pa.  
Kaitschuck, E. B., Brooklyn and Glendale, N. Y.  
Kendall, R. R., Sanford, Fla.  
Kershaw, John, Braddock, Pa.  
Locke, Robert L., Binger, Okla.  
Loud, Oliver B., Lawton, Okla.  
McKay, Charles G., Atlanta, Ga.  
Palm, William S., Minneapolis, Minn.  
Patterson, George L., Colorado Springs, Colo.  
Peyton, Frank, Pond Creek, Okla.  
Richards, William J., Egg Harbor, N. J.  
Salvado, I. Fortunv, Guanajay, Cuba.  
Shafer, Theodore, Trinidad, Colo.  
Singleton, J. H., Springdale, Wash.  
Skeels, Henry M., Denver, Colo.  
Someillan, H. B., Guanabacoa, Cuba.  
Thomas, Owen, South Sharon, Pa.  
Todd, G. L., Havana, Cuba.

## RECEIPTS

April, 1907.

NEW HAMPSHIRE—\$14,529.45; of which legacies, \$13,739.72.

W. H. Miss. Soc., A. B. Cross, Treas., 758.17;  
Amherst, Estate of Mrs. Elizabeth S. White, 13,264.72; Durham, Estate of T. H. Wiswall, 475; Pittsfield, 17.60; Temple, Willing Workers Band, 5; West Lebanon, 8.96.

VERMONT—\$2,810.02; of which legacy, \$2,775.52.

Castleton, 9; East Hardwick, 13.50; Vermont, C., 2; West Brattleboro, Rev. L. M. Keneston, 10; White River Junction, Estate of R. C. A. Latham, 2,775.52.

MASSACHUSETTS—\$4,712.14; of which legacies, \$4,270.28.

Braintree, Miss A. T. Belcher, 15; Two Friends, 3; Dorchester, 2nd, 51.19; Interlaken, 2.99; Leominster, F. A. Whitney, 15; Ludlow, Mrs. W. M. Ayers, .50; Mattapoisett, 18; Mitineague, 28; Northampton, Estate of W. H. Harris, 50; "M. C.," 20; North Brookfield, Estate of W. H. Howe, 87.78; Rehoboth, 10; Salem, Tab., 21.44; South Boston, Phillips, 5; South Deerfield, 24.73; South Hadley Falls, "G.," 50; Springfield, Faith Miss. Circle, 5; South, 85.95; Tewksbury, 10; Watertown, Estate of Edward D. Kimball, 3,562.50; West Somerville, 26.06; Williamsburg, Estate of Charles D. Waite, 500; Williamstown, Estate of Mary E. Woodbridge, 70; Worcester, Union, 25; C. E. Hunt, 25.

CONNECTICUT—\$3,178.50; of which legacy, \$50.

Bridgeport, 2nd, 231.36; Canaan, Pilgrim S. S., 20; Colchester, Mrs. M. T. Linsley, .50; Connecticut, A Friend, 100; Derby, 2nd, 10.48; Groton, S. S., 6; Litchfield, Estate of Earl Johnson, 50; Milford, 1st, 30.06; Plymouth, 26.84;

New Haven, Center, Special, 2,042.46; Church of Christ, Yale University, 190; Miss S. L. Stone, 10; Northfield, 3.85; Norwich, Park, Miss M. P. Huntington, 20; Salisbury, 37.73; Somerville, 14; Terryville, 161.22.

Woman's H. M. Union, Mrs. C. S. Thayer Treas., 120; Hartford, South Sew. Soc., 10; Meriden, 1st, Ladies' Soc., 10; Winsted, 2nd, Aux., 75. Total, \$215.

NEW YORK—\$1,319.10.

Brooklyn, Plymouth, 323.60; Puritan Ch., Woman's Guild, 4.30; "S. E. H.," 5; Burns Mills, Burrville, 4; Franklin, 47.53; Hamilton, 13; New York City, Camp Memorial S. S., 10; K., 125; Northfield, 6.25; Phoenix, S. S., 5; Port Leyden, 1st, 14.50; Riverhead, 2nd Ave., 42.62; Spencerport, 1st, 4.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Binghamton, 1st, 50; Brooklyn, Tompkins Ave., L. A. S., 33; Ch. of the Pilgrims, 75; Central Ch., Zenana Band, 250; Buffalo, Pilgrim, L. A. S., 10; Canandaigua, 48.30; Flushing, H. M. S. Special, 25; S. S., Special, 6.75; Moravia, Mrs. W. C. Tuthill, 80; New York City, Broadway Tab., W. Soc., 20; Poughkeepsie, 25; Rutland, W. A., 7.70; Ch., 11.55; Sherburne, 50; Syracuse, Good Will, 13. Total, \$714.30.

NEW JERSEY—\$81.48.

East Orange, Mrs. J. A. Hulshammer, 10; Perth Amboy, Swedish, 5; Plainfield, 66.48.

PENNSYLVANIA—\$188.29; of which legacy, \$25.

Darlington, Miss R. Davis, 5; Kane, 1st, 120; LeRaysville, 7; Pittsburgh, Estate of Ellen P. Jones, 25; Philadelphia, Central, 16.29; Rev. E. F. Fales, 5; Ulysses, Mrs. A. L. Crum, 10.



DELAWARE—\$10.  
Wilmington, E. Spruance, 10.

VIRGINIA—\$7.55.  
Herndon, 7.55.

NORTH CAROLINA—\$18.

Tryon, Church of Christ, 18.

GEORGIA—\$7.25.

Atlanta, Central, 6; North Highland, .25;  
Seville, Williford and Kramer, Asbury Chapel, 1.

ALABAMA—\$21.05.

Talladega, 18.05; Talladega College, Little  
Helpers, 3.

FLORIDA—\$31.36.

Lake Helen, 1st, 31.36.

TEXAS—\$1.75.

Pruitt, 1.75.

OKLAHOMA—\$16.05.

Binger, 2.05; Hennessey, 14.

NEW MEXICO—\$23.

Cubero, 20; Seboyeta, 3.

OHIO—\$414.68.

Oberlin, 1st, S. S., 14.68; Mrs. P. L. Alcott,  
100.

INDIANA—\$17.53.

Bremen, 12.50; Fairmount, .53; Shipshewana,  
1.50.

ILLINOIS—\$102.12.

Illinois Home Miss. Soc., by Rev. R. B. Guild,  
102.12.

MISSOURI—\$510.08.

Eldon, 22.16; St. Joseph, 5; St. Louis, Olive  
Branch, 7.50; Springfield, German, 14.15.

Woman's H. M. Union, Mrs. A. D. Rider,  
Treas. Aurora, 4; Bevier, 1; Cameron, 6; Carthage,  
7.50; Eldon, 5; Kansas City, Beacon Hill  
W. U., 2; 1st, C. E., 5; Brooklyn Ave., Branch,  
20; McGee St., Branch, 72.81; Ivanhoe, 3; Prospect  
Ave., 2; Roanoke, .50; S. W. Tabernacle,  
5; Westminster, 30; Kidder, 5; Maplewood, 9;  
Neosho, 6; New Cambria, 2; Old Orchard, 2;  
Pierce City, 2; St. Joseph, 12; St. Louis, Compton  
Hill, 1; 1st Sen. L. M. S., 40; Fountain Park  
W. A., 20.45; Hyde Park, 6; Memorial, 3; Olive  
Branch, 1; Pilgrim, L. M. S., Sen. Dept., 75.72;  
Jr., 21.30; Sedalia, 2nd, 2; Springfield, 1st, 22;  
Pilgrim, 1.10; Webster Groves, 61.29; Willow  
Springs, 2.10; Windsor, 2.50. Total, \$461.27.

MICHIGAN—\$14.44.

St. Clair, S. S., 14.44.

WISCONSIN—\$29.73.

Wisconsin Home Miss Soc., by Rev. H. W.  
Carter, 18.98; Ogdensburg, Bethany, Scand. Free  
Evang., 2.75; South Milwaukee, German, 5;  
Woods Lake and Doctors Lake, Swedes, 3.

IOWA—\$15.80.

Des Moines, Pilgrim, 15.80.

MINNESOTA—\$1,137.60.

Received by Rev. G. R. Merrill, 50.08; Ada,  
25; Faribault, 118.77; Glencoe, 19.86; Mankato,  
10; Minneapolis, Park Ave., 113.; Pilgrim, 39.40;  
Plymouth, 100; Rochester, 5; C. E., 25; St.  
Clair, Circuit, 4.50; St. Paul, Peoples, 20; Win-  
ona, 1st, Special, 100. Total, 630.61.  
Crookston, 1st, 13.37; Fertile, 23.50; Granada,  
25; Granite Falls, Union, 7; Groveland, 3.10;  
Lake City, 1st, 31.47; McIntosh, Erskine and  
Mentor, 2.50; New York Mills, 1.50; Nymore,  
1st, 3.60.

Woman's H. M. Union, Mrs. W. M. Bristol,  
Treas. Ada, 5; Austin, 14.35; Benson, 5; S. S.,  
1; Big Lake, 4; Cannon Falls, 2.50; Elk River,  
3; Faribault Aux., 20; Hawley, 1; Mantoville,  
7.50; Marshall, 10; Mazeppa, Aux., 2.50; Min-  
neapolis, 1st, Aux., 25; Plymouth, 50; Park Ave.,  
39.97; C. E., 20; Como Ave., Aux., 25; Rob-  
binsville, Aux., 5; Lowry Hill, Aux., 5; Morris-  
town, Aux., 2.50; New Ulm, Aux., 1.65; North-

field, Aux., 30; Paynesville, C. E., .62; S. S.,  
1.36; St. Paul, Park, Aux., 38; Waseca, Aux.,  
10; Winona, Aux., 55; Waterville, Aux., 2; Zum-  
brota, Aux., 9. Total, \$395.95.

KANSAS—\$216.28.

Kan. Home Miss. Soc., by H. C. Bowman,  
Treas., 206.28; Thayer, Carl Hess, 10.

NEBRASKA—\$21.78.

Lincoln, German Salems, 6; Naper, Christ's,  
German, 4; Olive Branch, German, 5.68; Prince-  
ton, German, 6.10.

NORTH DAKOTA—\$117.53.

Antelope, 5.65; Beach, 3; Buchanan, 9.85;  
Cleveland, Wirt Mem., 2.05; Colfax, 1.19;  
Dickinson, 1st, 7.25; Dwight, 7; Elbowoods, 8;  
Fargo, 1st, 7; Ft. Berthold, 2; Mooreton, 2.37;  
Woman's H. M. Union, Mrs. E. H. Stickney,  
Treas. Fargo, 1st, Ladies' Miss. Soc., 24.67;  
Garrison, 2.50; Glen Ullin, 10; Wahpeton, 25.  
Total, \$62.17.

SOUTH DAKOTA—\$268.48.

Received by Rev. W. H. Thrall. Mission Hill,  
12.58; Perkins, 5; Watertown, 50; C. E., 10;  
S. S., 4.15. Total, 81.73.

Custer, 11; Ipswich, Rosette Park, 5; Letcher  
and Loomis, 20.75.

Woman's H. M. Union, Mrs. A. Loomis,  
Treas., 150.

COLORADO—\$48.35.

Received by Rev. H. Sanderson. Denver, 2nd,  
5; 3rd, 3.75; Highland Lake, 9; Rye, 4.50.  
Total, \$22.25.

Collbran, 15; Greeley, German, 10; Highland  
Lake, 2; Wellington, 7.25.

Less error in August, 1906, Windsor.... \$56.50  
German ..... 8.15

\$48.35

MONTANA—\$27.

Received by Rev. W. S. Bell. Plains, 27.

IDAHO—\$111.14.

Boise, 1st, 29.22; Council, 50; Pearl, 3; Priest  
River, 1st, 10.

Woman's Miss. Union, by Mrs. G. W. Derr,  
Treasurer. Mountain Home, Aux., 8.92; Pocatel-  
lo, Aux., 10. Total, \$18.92.

OREGON—\$44.

Ashland, 7.50; Ione, 5; Lexington, 5.50;  
Rainier, Crystal, 3; Willard, 3.

Woman's H. M. Union, Mrs. C. F. Clapp,  
Treas. Portland, 1st, 20.

WASHINGTON—\$246.99.

Received by Rev. H. B. Headley, Treas. Bel-  
lingham, 1st, 2; Dayton, 1st, S. S., 13; Port  
Gamble, C. E., 2; Spokane, Plymouth, 13.75;  
St. John, C. E., 12; Specials, 143.24. Total,  
\$185.99.

Anglin, 6; Kirkland, 1st, 24; Lakeside and  
Chelan, 5.50; Loon Lake, 4.40; Seattle, 1st, Ger-  
man, 7; Springdale, 4.75; 1st, 3; Tacoma, Alki,  
.35; Trent, 6.

ALASKA—\$5.25.

Valdez, 5.25.

April Receipts.

Contributions .....	\$0.443.25
Legacies .....	20,860.52
Interest .....	\$30,303.77
Home Missionary .....	32.62
Literature .....	113.65
	20.48
Total .....	\$30,470.52

MASSACHUSETTS HOME MISSIONARY  
SOCIETY.

Rev. Joshua Coit, Treasurer. Boston.  
Arlington, Park Ave., 30; Belmont, Plymouth,

21.32; Boston, S. P. Cook, 15; Boylston, 46.33; South, Phillips, S. S., 14.17; Dorchester, Romney, 6.30; Boxboro, 10; Boylston, West, 14.42; Brackett Fund, Income of, 80; Bradford, Mrs. L. H. Kendall, 5; Braintree, 1st, L. H. M. S., 4; Brockton, Campello, So., 26; Buckland, E. S., 5; Cambridge, Pilgrim, 8.19; Concord, Trinity, 27.05; Dover, 11.30; Everett, 1st, 26.62; Fall River, Central, 47; Fitchburg, Finn, 8.05; Framingham, So. Grace, 51.45; Plymouth, 75.88; General Fund, Income of 296; Greenfield, 2nd, 39.65; Great Barrington, Housatonic, 39.59; Groton, Union, 22.91; Miss E. P. Shumway, 100; Hale Fund, Income of, 30; Lawrence, Estate Gilbert E. Hood, 677.37; Longmeadow, 1st Benev. Ass., 7.05; Lowell, French, 25; Mansfield, Mendon Con., 10; Maynard, Finn, 1.50; Medford, 10, Medway, West, C. A. Adams, 5; Millis, 22.50; Milton, 1st, S. S., 3.29; Newbury, 1st, 25.91; Newton, Eliot, 264.49; S. S., 25; 1st, 73.60; No. Attleboro, Trinity, 10.01; Northbridge, E. C. Day Band, 13.17; Otisville, West Africa, 5; Orange, Central, 22.74; Pepperell, 27.05; Pittsfield, 2nd, 6; Quinc, Finn, 3.90; Reed Fund, Income of, 84; Salem, Crombie St., 45; Springfield, Hope, 120.68; Olivet, 20; Southboro, 11.51; Southville, 6; South Hadley, Center, 16.54; Stoneham, 23.50; Sutton, 7.92; Wall Fund, Income of, 48; Waltham, 1st, 5; Estate Daniel French, 507.17; Wareham, 9.45; Ware, East, 215.77; Watertown, Phillips, 101.85; Wellesley, 155.69; Hills, 38; Westboro, Estate Harriet S. Cady, 5.500; West Springfield, 1st, 18; Weymouth, So., Old So, 5; So. Union, 20.74; Whitcomb Fund, Income of, 64; Whiting Fund, Income of, 250; Whiting Fund, Income of, 25; for Annuity, 1,000; Whitman, 63.48; Williamsburg, Haydenville, 6.86; Williamstown, 1st, 190; Worcester, Finn, 5.45; Old So., S. S., 23.93; Piedmont, 2; Plymouth, Worcester, 57.53; Designated for Easter School at Andover, W. C. for Annuity, 1,000; Framingham, So. Grace, 15; Greenfield, 2nd, S. S., 15; Ware, Lewis N. Gilbert, 15; Winchester, S. J. Elder, 15; Designated for Italian work Winchester 1st, Mission Union, 10; Designated for Finnish Students, Middleboro, 1st, 25; Designated for Rev. Mr. Long, Nogales, Ariz., 65.50; West Newbury, for J. D. Kingsbury, 15; Designated for C. H. M. S., Newcastle, N. H., 4; East Providence, J. A. Moore, M. D., 5;

## SUMMARY.

Regular .....	\$11,947.88
Designated for Easter School at Andover .....	60.00
Designated for Italian work.....	10.00
Designated for Finnish Students.....	25.00
Designated for C. H. M. S.....	89.50
Home Missionary.....	4.30

Total.....\$12,136.68

## NEW YORK HOME MISSIONARY SOCIETY.

## Receipts in April, 1907.

Clayton S. Fitch, Treasurer.  
Brooklyn, German, 5; Willoughby Ave. Chapel, 11.48; Buffalo, Plymouth, 7; Clayville, Ch. & S. S., 15; Elmira, St. Luke's Ch., 9.60; Gloversville, 188.56; Little Valley, 41; Lockport, Rev. G. A. Brock, 10; Napoli, 5.42; Norfolk, 4.25; Plainfield Center, J. M. B., 5; Rodman, 10; Savannah, 9.70. Total, \$322.01.

## THE MISSIONARY SOCIETY OF CONNECTICUT.

## Receipts in April, 1907.

Ward W. Jacobs, Treasurer, Hartford.  
Abington, 8; Ansonia, German, 5; Bridgeport, 2nd, 86.76; Bristol, 1st, 18.26; Brookfield Center, 45.60; East Hampton, 1st Charles W. Bevin, Personal, 6; East Hartford, South 10; East Hartland, 10; Easton, 10; Ellington, S. S., 25; Hartford, 1st, 145.26; Park, 52.88; Lisbon, 10.50; Litchfield, 1st, 32.12; Marlborough, 10; Meriden, 1st, 500; New Haven, Redeemer, for Italian work, 25; Northfield, 3.86; Plantsville, 54.35; Riverton, 12; Stamford and Greenwich, Swedish, 5.50; Terryville, 78.78; Waterbury, Bunker Hill, 5;

West Avon, 3.29; West Hartland, 10; West Haven, 1st, 18.80; Woodbury, 1st, 26.43; W. C. H. M. U. of Conn, Mrs. George Follett, Secretary, Berlin Aid Society, H. M. U., Special, 35; Plantsville, L. A. S., Special, 10; Meriden, 1st, Pleasant Givers, Special, 30. Total, \$1,293.39.

## OHIO HOME MISSIONARY SOCIETY

## Receipts in April, 1907.

Rev. C. H. Small, Treasurer.  
Ashtabula, Second, 23.07; Barberton, 3.30; Cleveland, Cyril, 5; Hough, S. S., 9.42; Highland, Personal, 2; Immanuel, 12; First, 31.15; Madison Ave., 8.60; Columbus, North, Rev. G. T. Nichols, 5; Cuyahoga Falls, S. S., 10; East Cleveland, 10; Greenwich, 8.33; S. S., 2.60; Mansfield, Mayflower, 15; Rev. LeRoy Royce, 1; Secretary, Pulpit Supply, 20; West Milgrove, 7.90; Youngstown, Plymouth, Jr. C. E., 5. Total, \$179.37.

## DONATIONS OF CLOTHING, ETC.,

Reported at the National Office in April, 1907.

Brooklyn, N. Y., Central, Ladies' H. M. and Benev. Soc., seven bbls. and two pkgs., 807.59; Buffalo, N. Y. Ch., 75; Hartford, Conn., 1st, W. H. M. S., bbl., 60.41; South Ch., bbl., 151.25; Farmington Ave., W. H. M. S., boxes, 390.95; Lancaster, N. H., Ladies' Miss. Circle, box, 14.05; Montclair, N. J., 1st, W. H. M. S., two boxes and bbl., 101.23; New Britain, Conn., 1st, W. H. M. S., box 172.35; New Haven, Conn., Dwight Place Ladies' Benev. Soc., four bbls. and pkgs., 307.50; Northampton, Mass., 1st, Ch., Dorcas Soc., box, 50; St. Louis, Mo., Pilgrim Ch., W. H. M. Dept. and Pilgrim Circle of King's Daughters, two and one-half bbls., 225.35; Scarsdale, N. Y., Ladies' Aid Soc., bbl., 75; Southport, Conn., Ladies' Miss. Soc., box, Washington, D. C., 1st, three bbls., 136.07; West Hartford, Conn., bbl., 94.81; Winsted, Conn., 1st, Ch., box, 150. Total, \$2,812.45.

Reported at Rooms of the W. H. M. A., Boston, from Jan. 1st, 1907, to May 1st, 1907.

Miss Mary C. E. Jackson, Secretary.

Allston, Aux., box, 59.10; Amherst, 1st Congl. Ch. Circle W. 20th Cen. Club, pkg., 20; Andover, So. Ch. Sew. Dept., 2 bbls., 102.50; Ashby Aux., box, 54.50; Auburndale, Aux. bbl., 188.13; Bedford Aux., bbl., 63.80; Boston, Old South Sewing Circle, 4 bbls., 637.56; Boston, Park St. Aux., bbl., 200; Bradford, H. M. Soc., bbl., 63; Boston, Friend, 100; Bradford, H. M. Soc., bbl., 62; Bristol, R. I., Aux., bbl., 66.30; Brookfield, North, 1st, Ch. W. U., bbl., 49.57; Brookfield, West, Aux., bbl., 60.47; Cambridge, 1st, Ch. Aux., bbl., 95; Dalton, L. S. Soc., 2 bbls., 126.64; Everett, 1st, Ch. Aux., bbl., 42.96; Fitchburg, Rollstone Ch. Aux., bbl., 41.80; Florence Aux., bbl., 82.95; Granby Aux., bbl., 62; Groton, L. B. S., 50; Lawrence, Trinity Ch. Young Girls' Soc. Xmas box., 35; Lee B. S. box, 164.26; Leicester Aux., 2 boxes, 127.70; Lowell Eliot Ch. Aux., bbl., 35; Malden, 1st Ch. bbl., 78.82; Melrose Highlands, Aux., bbl., 103.69; Middleboro, Central Ch. Aux., bbl., 60; Newbury, 1st Parish Ch. Aux., bbl., 94.25; Newport, R. I., United Congl. Ch., W. A. box, 155; Newton Centre, 1st, Ch. bbls., 134; Newton, Eliot Ch., bbls., 515; Northfield, Trin. Ch., L. S. bbl., 30; Oxford, Aux., bbl., 50; Pawtucket, R. I., 1st, Ch., box, 200; Pepperell, L. B. S., bbl., 89; Pittsfield, 1st, Ch. Free Will Soc., boxes, 212.91; Providence, R. I., Central Ch. Aux., box, 385.71; Providence, R. I., Union Ch., boxes, 650.25; Salem, Tabernacle Ch. Benev. Soc., 4 bbls and box, 300; Somerville, 1st Orthodox Congl. Ch., Aux., box, 32; Somerville, Winter Hill Ch. Aux., bbl., 76.75; Spencer, Aux., box, 127.56; Sterling, Aux., bbl., 22.90; Watertown, Phillips Ch. Aux., 228.74; Whitman, Aux., 2 bbls., 166.78; Whitinsville, Aux., box, 155.84; Winchester, Mission Union Aux., bbl. & box, 153.25; Worcester, Piedmont Ch. Aux., bbl., 50; Worcester, Pilgrim Ch. Aux., 2 bbls., 80. Total, \$6,747.28.





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VOLUME LXXXI

NUMBER IV

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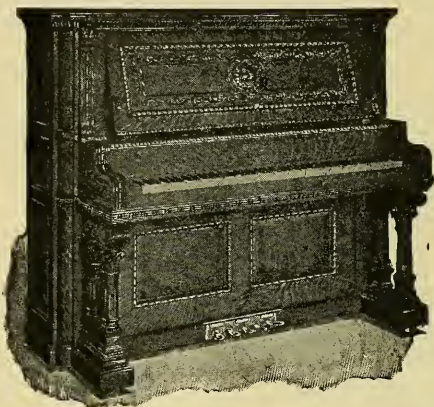
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# THE HOME MISSIONARY

## THE HOME MISSIONARY

Has many good things in store for its readers,  
among them a second article from Miss Reynolds  
upon conditions in Italy as they affect the immigration  
problem in the United States.

The September number is devoted to

### THE SOUTH.

The October number will deal with

### THE FOREIGNER

and his needs.

The November number will report

### THE EIGHTY-FIRST ANNUAL MEETING,

to be held at Cleveland, Ohio, October 15th and 16th—  
the first Annual Meeting under the New Constitu-  
tion, and marking several new departures in  
Home Missionary administration.

# CONTENTS

For SEPTEMBER, 1907.

FROM THE SOUTHERN SUPERINTENDENT'S WATCH TOWER	
Illustrated Frank E. Jenkins .....	117
TEXAS AS A CONGREGATIONAL FIELD	Illustrated
George Eaves .....	119
EDITOR'S OUTLOOK .....	123
The South	
Willis E. Lougee, Associate Secretary	
The Treasury	
The Division Proposed	5
General Missionary for Wyoming	
New Secretary for New Hampshire	
The Fall Campaign	
PROGRAM OF THE EIGHTY-FIRST ANNUAL MEETING .....	125
ROLLINS COLLEGE	Illustrated
William Fremont Blackman .....	127
ALABAMA TO THE FRONT	Illustrated
George E. Bates .....	132
CONGREGATIONALISM IN DIXIE LAND	Illustrated
George W. Ray .....	135
THEOLOGICAL NUGGETS FROM THE SOUTHLAND	Illustrated
Prof. Lawrence Phelps .....	139
WOMEN'S WORK AND METHODS	
A Plan for Better Team Work, Margaret L. Knapp .....	143
APPOINTMENTS AND RECEIPTS .....	145

PER YEAR, FIFTY CENTS

## THE HOME MISSIONARY

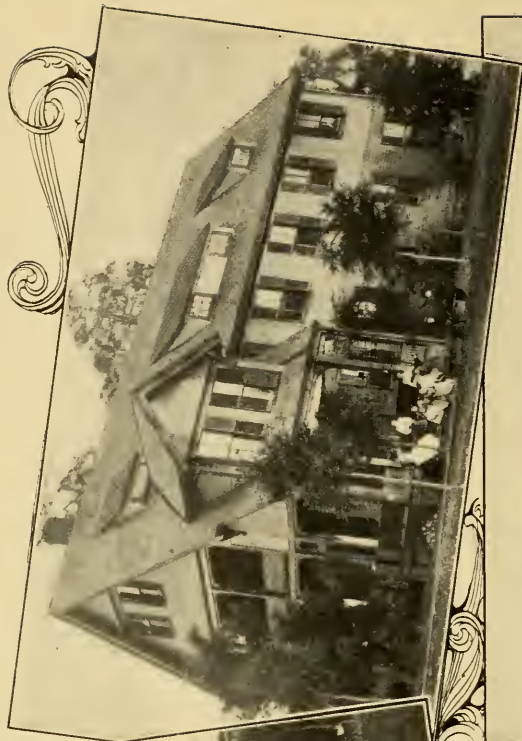
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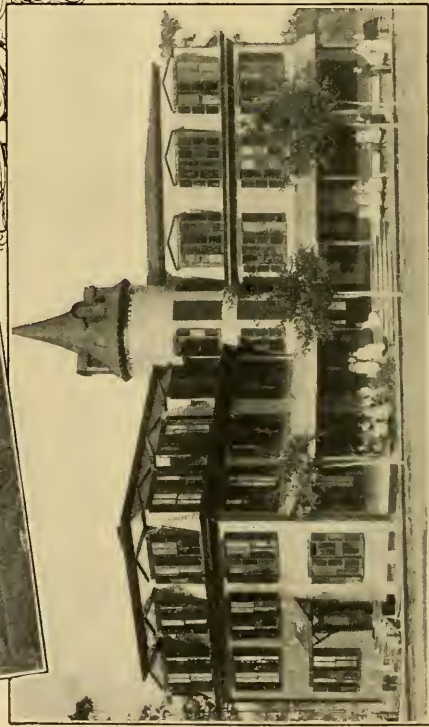




LAKESIDE COTTAGE  
CLOVERLEAF COTTAGE



PINEHURST COTTAGE  
KNOWLES HALL



# THE HOME MISSIONARY

VOL. LXXXI

SEPTEMBER, 1907

NO. 4

## *From the Southern Superintendent's Watch-Tower*

BY FRANK E. JENKINS, D. D., ATLANTA

WHOEVER was at either Southern Congregational Congress—at Atlanta or Dallas—believes thoroughly that Congregationalism has a place in the South. Intellectual vigor and spiritual ideals were there. Visions and hopefulness were there. We clearly saw the South of the future filled with Congregational Churches and ideals. We saw Congregationalism in its historical place of intellectual and spiritual leadership.

The Southern Superintendent after over twenty years of contact with the South sees these things without a cloud of misgiving. He looks out from his watch-tower over eleven states, comparatively poor now in developed resources and the institutions of progressive society, but rapidly developing and with undeveloped resources and conditions that will make them eventually the richest portion of America. Georgia—peaches, water-melons, marble, gold, cotton; Alabama—fruit, coal, iron, cotton; Florida—cotton, early vegetables, oranges, grape-fruit, climate; Louisiana—oil, rice, lumber, cotton; Texas—everything! Mississippi, Kentucky, Tennessee, the Carolinas—vast visions turning into wonderful wealth. Shall

a false conception of what the South is and is to be prevent Congregationalism laying hold of all this with its ideas and institutions? May God forbid!

A half-hundred vigorous young cities are waiting for us in Texas. The new regions of Northern and Western Texas are filling with people flowing in on steady streams of long trains—often five sections to a train. They spread over the plains; cities and villages spring up like magic. They need an intelligent gospel.

I can see from my watch-tower the rice, oil and lumber fields of Louisiana. I can hear the cry of the Creole—thousands upon thousands of them ripe for evangelization. The Indian's voice mingles with his. I can see the young Louisiana Band from Atlanta Theological Seminary bending to the ripened fields of Calcasien Parish—a county larger than Connecticut! Their eyes look beyond and their increasing numbers will plant as did the Iowa Band.

I hear the murmur of soft Southern voices in the hundred churches scattered over Alabama and seventy-five scattered over Georgia. They are seeing visions and dreaming dreams.

They have found a free church and a free gospel; they have found ecclesiastical democracy in government and thought; and they are glad! From Western and Northern Florida I hear the same, while round about Tampa Bay and down the Atlantic Coast and about the interior lakes, I hear the voices of preachers and laymen with the Northern accent every one shouting for God and Native land—and Dixie!

Yonder to the East stands a man of South Carolina, just above him a man of North Carolina, to the North a man of Tennessee and beyond him a man of Kentucky, and every one beckons and beseeches "Come over and help us." And hark! There across Alabama stands a man of Mississippi, and he shouts as he has been doing for twenty years, "Come"; and we are going!

The Southern work is now

thoroughly organized. We can do all the churches will let us do. No need and no opportunity can remain unknown with this organization. No need will remain unsupplied and no door of opportunity unentered except as the churches shall cry "Halt."

O, ye Congregationalist of the East who did so much for the West; O, ye Congregationalist of the West who received so much from the East; O, ye men of wealth with your consecrated abundance; O, ye people of spiritual wealth with your consecrated mites, cents, dimes and hard-earned dollars; say to us at the front in the South: "Forward, march! Make these visions realities. Give to the world and to the Kingdom of God a Congregational South that shall stand for all the ideals, principles and truths of our free churches. We are behind you; your work is ours."



FIRST CONGREGATIONAL CHURCH, FARWELL, TEXAS PANHANDLE,  
REV. J. C. CALHOUN, PASTOR



# Texas As A Congregational Mission Field

BY REV. GEORGE EAVES,

PASTOR CENTRAL CONGREGATIONAL CHURCH, DALLAS, TEXAS

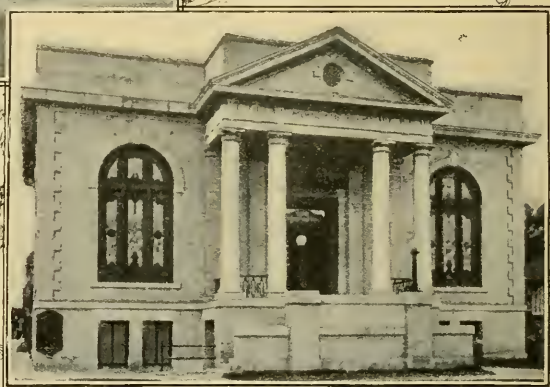
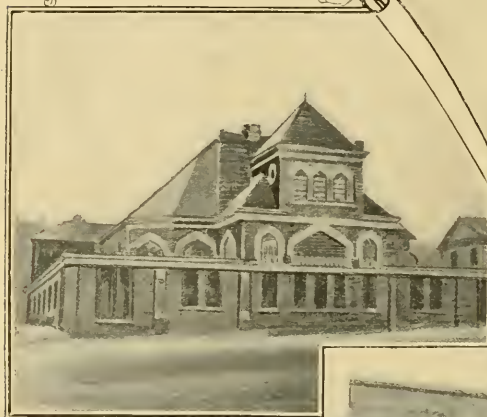
THERE ARE four so-called arguments against the expenditure of Congregational energy in the South, and especially in Texas. I propose to set them in the light that we may know their shape and value.

I. *The Climate.* Texas is supposed to be the hottest place on earth, excepting only the volcanoes, where nether fires upbursting have furnished lurid parables. When I came to Texas four years ago, I was warned that I was on the way to a grisly graduation, Texas being only the confines of Gehenna! Such unholy humor has so long scintillated around the name Texas, that even New Yorkers imagine that our summers are insupportable! Men and women who have been prostrated in the fierce heats of Chicago have staggered to the train and come down to Dallas to find gentle breezes blowing and to rest in cool groves where "the mocking bird makes music all the day." But the ignorant crowd continues to swelter and faint in burning streets, pitying us who have to endure such tortures from June to August or September—in theory.

Hence that intelligent, widely reading class of men, the Congregational ministers of America, have imbibed a totally false conception of the Texas climate. They have been unwilling to expose themselves to the burning Southern sun, while, as a matter of fact, the climate of central Texas is beautiful and attractive and healthful. Being so far south, Texas is supposed to be "tropical," and the theoretically learned scan the map and wipe the

beads of sweat from their contemplative brows. But Texas is fanned, day and night, by a breeze which refreshes the inhabitants all the way from Galveston to Texline. Look at the thermometer! Its average maximum in the summer months is less than that of New York. But the readings of the thermometers do not quite do justice to the facts, for the breeze fans the body and reduces its heat, far more than it reduces the reading of the mercury in a glass tube.

When I think of our churches in Texas begging for pastors and of Congregational ministers shrinking from Texas because of the heat, I am ashamed. When gentlemen tourists from the North wag their tongues about heat in Texas, while every paper in July and August tells of "heat waves" reaching westward to Minnesota from the coast, I learn anew the force of imagination. And when residents look mournfully at the thermometer, I beg them to open the doors and windows to the Gulf Breeze and thank God they are in Texas. The Encyclopedia tells you, "If it were not for the Gulf Breeze the heat would be insupportable." But *we have* the breeze, and there is no danger of its failing! It is an institution of Nature, and will not change till the Gulf Stream also switches its current. Multitudes of the less conservative people, such as farmers, are thronging to Texas, having learned that they can live here and prosper. How long shall we have to wait for Congregational ministers? Coming hither, all we



FT. WORTH  
AUSTIN

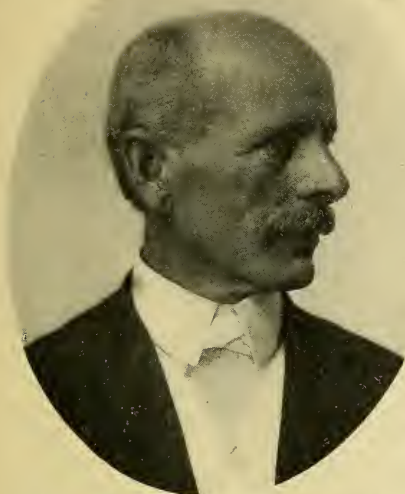
AMARILLO  
DALLAS

#### TEXAS CONGREGATIONAL CHURCHES

need to do for health's sake is to put in practice the Gospel of the clause. "In the sweat of thy brow thou shalt eat bread."

2. The second argument against Texas as a Congregational field, is

that we are supposed to be "*Yankee abolitionists*." In reply I would say that there are many quaint and curious things in archeology, which do not need to haunt our dreams or dodge our waking foot-



REV. GEO. EAVES, DALLAS, TEXAS

steps. Wise people have decided to cease nagging over the Nation's graves. It is true that a species of priggish dogmatism could come to Texas and wave its theories of race brotherhood in the face of common sense and Christian patience, only to make them hide in shame. For all I know there may be men in the North who could not spend five minutes in Texas without expressing their immature judgment on the race problem. But if there is "any comfort of love, if any fellowship of the Spirit, if any tender mercies and compassions," there is also a sweet reasonableness and humility. Are we to suppose that the children of the Pilgrims cannot quietly adjust themselves to new surroundings, learn the facts, and assist other Christians in the ethical interpretation of Christianity? Or are we at last gone daft with a quite unethical conceit, rigid and blind with our traditionalism? Is our pride of theory to be our only answer to the South's pride of blood? Not so, when God is bidding Americans mingle and love, mingle and think, mingle and understand!

But the mingling has gone so far that the theorists are already dispers-

ing by evaporation. Prejudice counts daily for less and less. The ports of immigration and commercial advance and intellectual unity all tell against prejudice; and sectionalism is buried deep beneath the waters of the gulf.

"Full fathoms five, thy father lies."

3. The third argument against Congregational enterprise in Texas is that *the State is pre-empted by other denominations*. It is true that the Lone Star State is a very religious commonwealth. Vast sums of money are annually raised by all the denominations—Methodists, Baptists, Disciples, Presbyterians and Episcopalians. Not only in great evangelistic and church building enterprises, but in educational work, these people are proving themselves wide-awake and self-sacrificing. Works of mercy, such as hospitals and homes of refuge and orphanages adorn the doctrine they preach and the regions in which they preach it. In comparison with the thousands of Methodists or Baptists, we are a feeble flock, and have our houses among the rocks, where it is hard to raise cotton or sorghum. The Disciples, and even the Presbyterians, are able to walk clear around us in our slow and painful advance. Does all this mean that we have no mission here? Let it be proudly, but gratefully recorded, that few as we are, our history in Texas is written on almost every church in the State. We have brought thousands to Christ in our Sunday schools, by our evangelism, in Bible teaching and in jail visitation, whose enthusiasm has been turned to the service of every other denomination. In one little church a noble woman has for years conducted a workers' training school, called an Endeavor Society, from which the very best workers in all the churches of that town have graduated. The phenomenal Bible teaching by Dr. Scofield, has permeated the entire state. In many a town, being dead, yet we speak, and we have a better resurrection already in other lives than ours. What if we are not able to



tabulate such results?

Nor is that all: from Congregationalism the one way of Christian fellowship can be learned. The influence of Congregationalism ameliorates sectarian pride and allays sectarian jealousies. It is ours to hold and teach that the Church is not an end, but a means to an end. The end is the gathering of all the children of God; and providentially we are being thrust into the forefront in this holy enterprise. We have the fellowship of liberty. I know how easily union with the Methodist Protestants can be achieved here, and not with them alone.

What if we lose our name? We cannot forego or surrender the liberty of the children of God. But, for the sake of the liberty, we with our name and our method are surely needed in Texas. In the assay furnace of the twentieth century Congregationalism is acting as a flux, and the churches are feeling it and flowing together. The result will be to the glory of Christ, but only if it come through love and sacrifice. Hence we are bidden plunge into the fires of God. Whether they know it or not, five

large Texas cities need us, that we may lead them to the Federation that is not far ahead. Aye, and beyond Federation,

"On to the bound of the waste,  
On to the City of God."

4. The fourth and last argument is that *Congregationalism has lost its faith, and hence is unfit to move on Texas or the South*. Let those who will believe the "accuser of the brethren." Alas, for every bit of evidence that the Lord Jesus is dethroned in any heart, His blood spurned by any thoughtful mind, His saving power belittled by any bearing His name! If it is in the least true that Congregationalism in America is getting away from God, let us return with compunction and confession. Yet let us not mistake the eddies along the bank for the main current of our denominational life and thought. Neither Texas nor any other place wants hesitating or uncertain tones from the gospel trumpet. But if any man has the vision of God, freedom of soul, and the gift of the Holy Ghost, Texas will welcome him, tho' he be a Congregationalist.



CONGREGATIONAL READING ROOM



# Editor's Outlook

**T**O OUR Southern work belongs the right of way this month.

We bespeak for Dr. Jenkins and his ardent co-workers the warmest sympathy of our churches east and west. There can be no mistaking the cry of these men. It is a protest against faint-heartedness, against lukewarmness, against prejudice and doubt. It is a strong appeal for confidence and co-operation, based upon undoubted facts which establish beyond all question both the sore need and certain promise of Home Missionary endeavor in the Southland.

Home Missions in the South began with the very beginning of the Society. Indeed, more than ten years before that date, Samuel J. Mills of Haystack fame, and Salmon Giddings had found their way down the Mississippi to the Gulf of Mexico on Home Missionary errands. At the beginning of the Civil War decade Southern missionaries of this Society numbered seventy. The war reduced this force to zero. To-day they number ninety-one, and a more zealous band of missionary workers are not to be found on this continent. Read the story as told by a few of these men, catch the spirit of the workers, forecast the future with a reasonable measure of faith,—and we are much mistaken if the New South of to-day will not prove its title clear to a place in the front rank of Twentieth Century Home Missionary enterprises.

**Willis E. Lougee==Associate Secretary**

Readers of the April HOME MISSIONARY will recall the portrait of Mr. Lougee and his vigorous article on "Effective Methods of Money Raising." Mr. Lougee is now by unanimous election of the Executive Committee, the Associate Secretary of this Society. He entered upon his

work August 1, and is now on a missionary tour in the West.

Mr. Lougee is well-known among all the churches as a successful solicitor of funds for missionary purposes. In January, 1885, he accepted a position as Secretary of the International Committee of the Y. M. C. A., with special relation to its finances. In this position he has carried on his shoulders the burden of raising each year a large part of the committee's budget, bringing to the work his ability as a business man, and the fervor and devotion of a Christian disciple. Directly and indirectly, he has secured gifts for the Association amounting to more than one-half million dollars. This he has done chiefly by personal effort, and with remarkable tact.

The Society feels itself fortunate to have secured his services for its own pressing financial needs. He is one of the few men that have a natural gift for this work, a gift which he has cultivated and consecrated for the welfare of the Kingdom. He has now reached middle life, but will always be regarded as a young man, and will, we believe, meet with a warm welcome from our Congregational Churches the country over. We heartily commend him to the friends of Home Missions in every part of the land.

## The Treasury

The statement which we print below shows the receipts from living givers for the month of July, 1907, as compared with July, 1906. This is the latest completed month of the current fiscal year, at the time this magazine goes to press.

Following this statement is a summary of the receipts for the four completed months of this fiscal year, shown in comparison with the receipts from the living during the same

period of the preceding year.

While these comparative statements do not show advance over the figures of 1906, there is reason for large satisfaction in the fact that no additional loan has been necessary during the "dry season" of the first four months of the Society's year.

On the other hand, it has been possible to pay off \$10,000 of the bank

obligations, besides making prompt payment of the maturing pledges to the missionary workers.

As the season of renewed activity in the churches comes on with autumn, it is our belief that the awakening interest in the great Home Mission cause will show itself in the increase of gifts from the living and praying members of our churches.

#### GIFTS FROM THE LIVING—JULY

	Churches	Sunday School	C. E.	Women's Societies	Individuals	State Societies	Total
1906.	3,838.00	82.03	85.22	337.89	3,714.47	1,500.03	9,557.64
1907.	3,591.82	108.30	52.35	317.75	2,135.50	923.44	7,129.16

#### GIFTS FROM THE LIVING FOR FOUR MONTHS, TO JULY 31.

1906.	20,261.07	669.80	279.13	6,642.72	8,705.81	3,747.13	40,305.66
1907.	16,884.59	504.35	166.33	6,904.08	5,932.50	7,035.30	37,427.15

### The Division Proposed

The readers of THE HOME MISSIONARY and the givers to the great nation wide work of Home Missions will be interested in the plan of division of the gifts for this work as indicated in the following table.

The Board of Directors of THE

CONGREGATIONAL HOME MISSIONARY SOCIETY, at their meeting January, 1907, in conference with the officials of the several Constituent State Societies, fixed upon the following percentages of division of the receipts from living givers between the National Society and the fifteen Constituent State Societies:

To the State Society.	To the National Society.	Amt. above which all goes to the Nat'l Society.
Maine.....Ninety per cent.	Ten per cent.....	\$ 20,000
N. H.....Fifty per cent.	Fifty per cent.....	15,000
Vt.....Sixty-seven per cent.	Ninety-three per cent.....	9,500
Mass.....Sixty per cent.	Forty per cent.....	102,000
R. I.....Eighty per cent.	Twenty per cent.....	5,000
Conn.....Forty per cent.	Sixty per cent.....	45,000
N. Y.....Ninety per cent.	Ten per cent.....	30,000
Ohio.....Eighty-seven per cent.	Thirteen per cent.....	11,000
Mich.....Eighty-five per cent.	Fifteen per cent.....	20,000
Illinois.....Eighty per cent.	Twenty per cent.....	18,500
Iowa.....Eighty per cent.	Twenty per cent.....	22,000
Wisconsin.....Ninety per cent.	Ten per cent.....	18,000
Kansas.....Ninety-five per cent.	Five per cent.....	8,500
Nebraska.....Ninety-five per cent.	Five per cent.....	10,000
So. Cal.....Ninety-seven per cent.	Three per cent.....	15,000

In accordance with the above arrangement, all gifts, not specifically

designated, received by either the National Society or the several State



Societies will be divided on the basis of the percentage agreed upon for each State.

From this statement it will be seen that it is a matter of indifference whether a gift be sent to the Treasury of a Constituent State, or to that of THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

## A General Missionary For Wyoming

Superintendent Gray's visit to Pittsfield, Massachusetts, in the month of May, and his story of the needs of Wyoming, stirred the First Church of that town to a generous effort to assume support of a General Missionary for that state. Mr. Gray reports having found the man in the person of Rev. T. S. Winey, a recent student at Chicago Theological Seminary. He is about to be confirmed by the Executive Committee for this important position, and he is already upon the field, in charge of the church at Shoshoni, until a permanent minister can be found for that work. We congratulate the church at Pittsfield for its wise and thoughtful gift. The Society would welcome similar action on the part of many churches who would find no greater blessing than to assume the entire support of a good missionary, and thus secure constant, personal touch with the worker and his field.

## A New Secretary For New Hampshire

Rev. A. T. Hillman, for fifteen years past Secretary of the New Hampshire Home Missionary Society, retires from office after a remarkably successful administration. With great tact he has managed the affairs of the Society, and his genial nature has made him beloved by the churches and ministers of the state. His successor has been found in Rev. Edwin R. Smith, of Lowell, Mass. Mr. Smith has resigned his church and accepted the appointment to which we take pleasure in welcoming him, and in which we wish him many years of successful service.

## The Fall Campaign

Preparations are being made for an extensive presentation of the subject of Home Missions in the churches of our denomination through the coming fall and winter. In addition to the Secretaries of the Society and the State Superintendents and Secretaries, the following have promised to aid in this campaign: Rev. J. D. Kingsbury, D. D., Rev. T. O. Douglass, D. D., Professor E. A. Steiner, Ph. D., as well as various pastors east and west. The Society asks for a welcome on the part of pastors and churches in the effort to give home missions a large place in the thought and interest of our fellowship.

---

## ANNUAL MEETING, OCTOBER 15th and 16th, CLEVELAND, OHIO

### Program

(Subject to minor changes).

### Tuesday Afternoon:

2:00 General Topic of the afternoon, "The Imperative Forward Summons." Prayer.

Addresses by Directors of the Society:

Mr. James G. Cannon, of New York, "The Home Mission Advance Demanded by Growth of Population and Industry."

Rev. Frank T. Bayley, of Denver, Colo., "Home Mission Aggressiveness the Expression of Denominational Self-Respect."

Rev. Raymond Calkins, Portland, Maine, "The Prophecy of Advance Found in the Accomplished Union of our Forces."

2:40 Address by Rev. Hubert C. Herring, General Secretary, "The Advance Required by Loyalty to Christ."

## 3:15 Addresses by Superintendents and Secretaries:

Rev. M. E. Eversz, Superintendent of German Work, "Adequate Hospitality to the Incoming Millions."

Rev. C. W. Shelton, Secretary of New York Home Missionary Society, "The Home Mission Pace Called for by our Growing Cities."

Rev. T. O. Douglass, Former Secretary of Iowa Home Missionary Society, "Our Achievements in the West and their Demand upon us."

Rev. F. E. Jenkins, Superintendent of Work in the South, "The New Congregationalism in the New South."

## 4:05 Fifteen Minute Prayer Service, led by Rev. E. L. Smith, of Seattle, Wash.

## 4:20 Addresses by Pastors:

Rev. C. S. Patton, of Ann Arbor, Mich., "The Pastor's Responsibility for Home Mission Advance."

Rev. Daniel F. Fox, of Chicago, "Strategic Work in Centers of Influence."

Rev. Ozora S. Davis, of New Britain, Conn., "Working over against your own House."

**Tuesday Evening:**

## 7:30 Address by Prof. E. A. Steiner, of Grinnell, Iowa, "The Church and the Immigrant."

Address by Rev. Charles S. Mills, of St. Louis, Mo., President of the Society. "The Pilgrim Church in the Republic."

Music by Bohemian Chorus, Cleveland.

**Wednesday Morning:**

## 8:30 Annual Business Meeting.

## 10:15 Address by Mr. Willis E. Lougee, Associate Secretary, "A Nation Wide Partnership in a Nation Wide Work."

## 10:40 Addresses by Home Missionaries.

Rev. Alfréd Bentall, of Honor, Mich., "Every Day Work in an Every Day Field."

Rev. Andrew Gavlik, of Duquesne, Pa., "Home Missions among the Slovaks."

Rev. Henry Harris, of Moline, Ill., "Among the Men of the Mine and the Forge."

Rev. John Prucha, of Cleveland, Ohio, "Bohemian Congregationalism."

## 11:35 Address by Mrs. B. W. Firman, President of National Federation of Women's Home Missionary Unions, "My Country"

**Wednesday Afternoon:**

General Topic: "The Spiritual Foundations."

Rev. Henry H. Kelsey, Hartford, Conn., "The Motive Forces."

## 2:30 Rev. W. D. Mackenzie, of Hartford, Conn., "The Evangelistic Spirit the Life of Home Missions."

## 3:00 Rev. William Horace Day, of Los Angeles, Cal., "The Call of the Cross in Home Missions."

## 3:30 to 4:30 Prayer Service, led by the General Secretary.

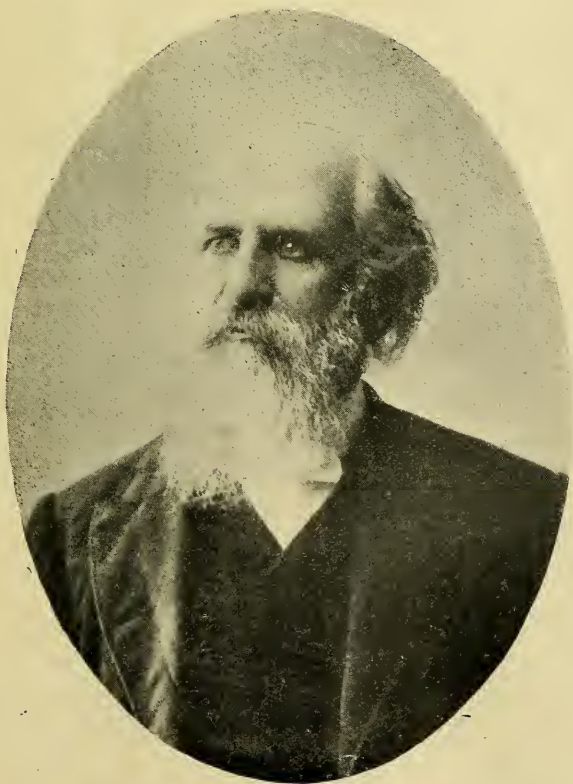


# *Rollins College*

BY WILLIAM FREMONT BLACKMAN, PH.D.—PRESIDENT

**R**OLLINS COLLEGE has now completed twenty-two years of service. It has been fortunate in having from the first on its Board of Trustees, its Faculty, and its list of friends and benefactors, men and women of singular ability, energy, fidelity and consecration. Among these it may not be invidious to mention more especially its first president, Edward Payson Hooker, scholar, saint, seer, shepherd, gentleman, who stamped its character on the constitution at its birth; and its late president, George Morgan Ward, creator, organizer, inspiring leader,

who dedicated his young manhood to its service, rallied friends to its support in the desperate days after the Great Freeze, and saved it from collapse. From another point of view, its foremost friend has been Dr. D. K. Pearsons, who has spent two seasons at Winter Park—the first with his gentle and gracious wife—and to whose initiative and generous gift of \$50,000 was due the raising of the Endowment Fund of \$200,000. Dr. Pearsons' unfailing faith in the future of the college, and his wise counsels have been a source of great comfort to its president.



EDWARD P. HOOKER, D. D., ROLLINS' FIRST PRESIDENT



From the first, Rollins has regarded itself as a missionary college, an institute of religious, educational and patriotic propagandism. No doubt this is true of all colleges, everywhere; it seems specially true of Rollins. When it was established, there was not in all the lower South, an enormous area, a single college whose ideals and spirit were national rather than sectional, whose standards of scholarship were the highest, and whose religious character was unsectarian, Catholic, free, ethical and vital—no college, in a word, of the type so familiar and so precious in New England and the West. Rollins was established in the conviction which has been justified and increased with the passing years, that a college of this particular type was needed in that region.

The mission of the college had then, and still has, three aspects:

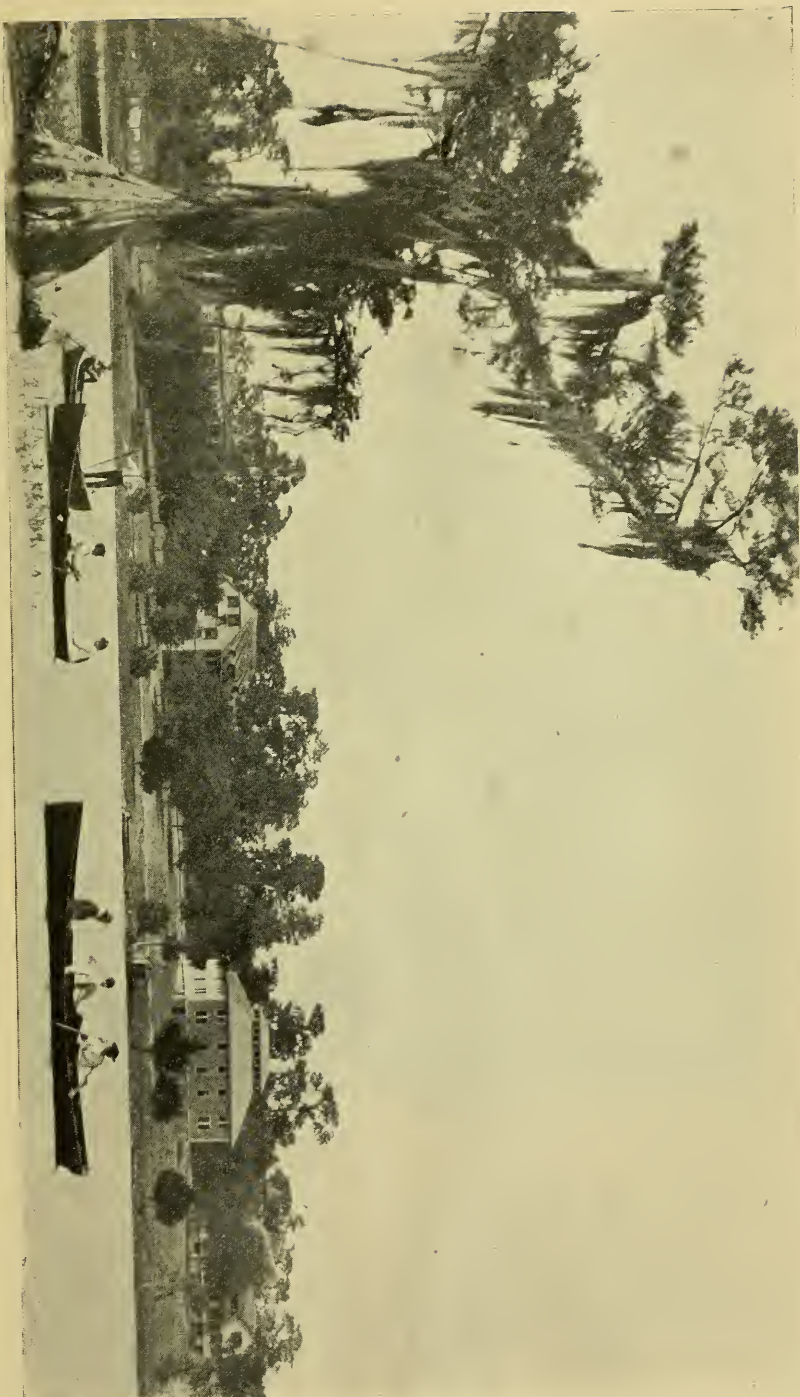
#### I. EDUCATIONAL.

The schools of higher and of secondary grade, public and private, in the lower South were deplorably inefficient a score of years ago. They have improved in recent years—considering the poverty and the racial and social problems with which that section has been cursed, the improvement has been wonderful—yet the average rural school in Florida is even now maintained not more than the fourth part of the year, and is officered by teachers deplorably ignorant and untrained, while there is not in the entire state—a region as large as all New England—a single High School or Academy, aside from our own and the preparatory department of Stetson University, which can fit a pupil for the Freshman class at Rollins in the Greek course. The State University for men and the State College for women are excellent schools, under the administration of very capable men, yet conditions are such that they find it necessary for the present to admit students who are deficient by at least a full year's preparatory work. Rollins insists upon

the same standard of preparation and of graduation as the best Northern college; it is one of the two or three institutions in the South where standards of admission are equal to those exacted by the Carnegie Foundation. Hence, the number of students in the regular college classes is, and will for some years remain, exceedingly small, but the influence of the college on the schools of the state is stimulating and wholesome. In my judgment, it cannot afford to lower its standards materially for the sake of a rapid growth in numbers. One of its former students is a professor in the Leland Stanford, Jr., University; another recent alumnus, who took his entire preparatory and collegiate course at Rollins, was appointed a tutor in Columbia University after pursuing graduate studies there; and a graduate of last year is now under appointment as Rhodes Scholar at Oxford University, he being the only student in a Florida institution who passed the Responsions Examination.

#### 2. NATIONAL.

Rollins is perhaps the only institution, North or South, where the grandchildren of Abolitionists and Confederate soldiers, in substantially equal numbers, study, eat, and play together under teachers bred in both sections, and on a campus above which an American flag floats every school day, from morning till night. There is probably nothing else in our national life so important as that the breach between North and South should be healed, and that mutual understanding and sympathy between these sections should be created; this is vital to the solution of the racial, social, industrial, political and religious and ecclesiastical problems with which as a nation we are confronted. And how else can this sense of sympathy and solidarity be engendered so well as by blending choice spirits of both sections together, as we are doing at Rollins, at the most impressionable period of life?



LAKE VIRGINIA AND ROLLINS COLLEGE CAMPUS, FLORIDA

And it is certainly not impossible that Cuba will some day be a part of the American union; meantime, Rollins has for years been receiving young men and women from leading families in Cuba, training them in the ideas, the ideals, the language, of American life, and sending them back as leaven to that young Republic. We could quadruple the number of such students if we had room for them.

### 3. RELIGIOUS.

Rollins is avowedly and earnestly religious in character. Its course of study, its teaching force, its rules and discipline, its ideals and standards and spirit, are all definitely Christian. Founded by Congregationalists and for years generously fostered by the Congregational Education Society, it is sectarian neither in spirit nor control. But it stands for a certain type of religious opinion and experience—for a reasonable freedom of belief, for a reverent but scientific attitude toward Biblical study, for a theology that is sane, broad, and harmonious with modern knowledge, and for a religious experience that is vital and ethical rather than narrow or sentimental, or mainly mystical or traditional or ecclesiastical. Especially, it seeks to emphasize what is common to all Christian churches and beliefs, and minimize what is local, individual, sectarian and temporary, and thus to promote Christian unity. Eight or nine different denominations are represented among its trustees and teachers. In the North, institutions of this type are common and familiar; in the South they are still unfamiliar, and greatly needed.

I am sometimes asked whether Rollins is a Congregational college; my answer is, that there *are* no Congregational colleges, and cannot be any, in the sense in which there are Presbyterian, Methodist and Baptist colleges—colleges, that is, where property is owned or whose policy is controlled, by an ecclesiastical body. But if that which I have just described

be the heart and soul of Congregationalism, and the testimony and priceless gift of New England to the Nation, then, and in this sense, Rollins accepts, and rejoices in the name.

The work of the institution is divided into seven departments or "schools." The College proper provides a four years' course of study partially required and partially elective, leading to the degree of B. A. The Academy provides a four years' course, and prepares for any college or technical school. The School of Music also provides a four years' course, in piano, voice culture and violin, and in harmony, musical theory and musical history; it has four teachers and some fifteen pianos, and requires for graduation a High School diploma or its equivalent. The School of Expression also requires a High School diploma as a prerequisite to graduation, and it is planned at an early date to make a similar requirement in the case of the Business School. The School of Fine Arts gives the usual courses, and is housed in a convenient and attractive studio, built during the past year by friends of the department. The School of Domestic and Industrial Arts gives instruction, greatly needed and greatly appreciated in Florida, in cooking, sewing, dress-making, basketry, home-decoration, wood-working, metal-beating, and architectural and mechanical drawing. The Business School teaches book-keeping, banking, commercial law, shorthand and telegraphy. Thus, while the college maintains the highest academic standards, it seeks also to adapt its instruction to the practical needs of the population to which it ministers.

The college is seriously handicapped by lack of equipment. All its buildings are crowded. It needs, at once, a science hall, at least one additional dormitory, a chapel, a library and administration building, a score of scholarships for the benefit of needy and worthy students, and a consider-





PRESIDENT WILLIAM F. BLACKMAN, PH.D.

able increase of its general endowment funds. Mr. Carnegie has offered to give \$20,000 for the library and administration building on condition that an equal amount be added to our endowment; the effort is now being made to meet this requirement.

As I write these words, in Boston, the telegraph brings me the disheartening intelligence of the total

destruction by lightning of our Music Hall, together with the larger part of its contents—furniture, pianos and implements of instruction in the domestic arts. These must be replaced at once; at the same time, the effort to meet the conditions of Mr. Carnegie's offer must not be relaxed.

It is an exigent moment for Rollins; who will come to her aid?

# Alabama To The Front

BY REV. GEO. E. BATES, BIRMINGHAM, ALABAMA

**A**LABAMA is the first State in the Union—alphabetically. In every statistical compilation, its name heads the list; sometimes to its credit, but often not so creditably. On the credit page might be recorded its vast mineral and forest wealth, rivaled by few states in the Union; its yearly yield of America's greatest staple—cotton; its four navigable rivers; its superb gulf shipping port at Mobile; its rapidly increasing cotton mills and industrial plants of every order, creating large towns and cities, throbbing with modern commercialism.

## TRANSFORMATION.

Staid old southern villages have been transformed in a generation and some in a decade, into busy manufacturing towns. New cities have sprung up, as if by magic from the valleys and plains, echoing the call of the new South to the new life of industry and energy which is already transforming both the visible and invisible conditions of existence. To man these mills and fill these towns, the native people from the hills and plains have come, and, with their exodus to the cities, new problems have arisen both in country and town. One of these is the scarcity of labor in the cotton fields and in all agricultural pursuits. The negro laborer is needed and paid better by the great construction, manufacturing and mining enterprises. The white population is thronging the town and city for the larger opportunities of the business world. The Rural South is being deserted for the city. As a result, the cost of living in the cities of Alabama, is excessive. The state does not even raise meat or grain or dairy products or poultry or even fruit and vegetables enough for

its own consumption. One of the greatest needs in Alabama, at present is an intelligent, thrifty farming class.

## WHAT IS TO BE DONE?

Immigration is the watchword of the hour in the South. German and Dutch farmers and gardeners, Italian and Bohemian laborers, fruit colonies and dairy farmers are being sought and brought by government action. To this, Alabama looks for her salvation as a producing State. Southerners as a rule, are better traders than makers, better talkers than workers. Northern enterprise and skill leads its industries as Northern capital has founded them. The towns are welcoming thousands of the finest Northern working men and engineers to the service of their developing industries, as well as the country men of their own section, to the trades, professions and commercial vocations.

## THE RELIGIOUS SITUATION

All this has its bearing on the religious problems of Alabama. The churches here are strong in their hold on the people and influential in shaping the thought and life of the public. They have political power and they use it, when necessary, in the cause of good government and civic righteousness. Politicians treat them with deference, seek to know their opinion of contemplated legislation and in large measure bow to it. In no part of America does the pulpit play so large a part in public affairs or exert greater influence for good.

Moreover, the South still clings to the old time religion. Revivals are by no means obsolete. They are considered as necessary in the church calendar as the regular means of grace. As a result, there is much religious fervor and zeal, not always coupled with the highest ethics or in-



RECITATION HALL, THORSBY INSTITUTE, ALABAMA

teligence. This may be somewhat due to the tardy educational development, especially in rural parts. But Alabama has been caught in the swing of the modern educational movement and is forging ahead, with giant strides, in the matter of public school equipment, and general interest in and provision for higher education. Just here let me mention

#### THORSBY INSTITUTE,

in which Congregationalists are interested through their Education Society and other contributors, and which is being enthusiastically supported by the town and county in which it has been established. Here we have a Congregational Church, composed, when organized two years ago, of representatives of eight denominations and now forging ahead in influence and service for the community. Thorsby is admirably located on the main line of the Louisville & Nashville Railroad, half way between Birmingham and Montgomery. The town was established about ten years ago, by a colony of fruit growers from the North. It is in the center of six counties, entirely without public high schools, and our Institute will thus

serve a large constituency. Last year, the first of its existence, over sixty students were enrolled, and this will doubtless be increased to one hundred in the fall term. In this way our churches are endeavoring to contribute their share to the educational forces which must lift Alabama out of her inefficiency and illiteracy; for the South needs to-day, education more than religion. Schools more than churches, teachers more than preachers.

#### OUR CONGREGATIONAL CHURCHES

Our Congregational Churches in Alabama are typical of the rural and mill town conditions. Of the ninety-five churches reported in the year book for 1906, all but five are purely southern and are located in the country or in small towns. None of the large cities save Birmingham has a Congregational Church. At Birmingham a church building is just being completed which will add greatly to the strength of our work in that district. Similar enterprises should be undertaken in at least five other large cities in the State as soon as possible. Above everything to-day, these rural churches need an educated ministry and the leadership of church-



es in the large cities. With this they will in ten years present to the denomination as fine a type of intelligent, independent church life as can anywhere be found. This is true, because they have the best native material in the world in their membership; pure unadulterated Anglo-Saxon manhood and womanhood.

#### THE PROBLEM OF FOREIGN IMMIGRATION

But the influx of foreign people and Northern blood brings new problems. These people bring with them their institutions of religion. They do not change their beliefs with their place of residence. If they cannot find congenial fellowship in the churches already established, they seek to found one of their own sort. Nor do the Southern churches resent the helping hand of any organization which desires to assist in meeting these problems. They do resent an antagonistic and sectional policy or spirit, as it is natural they should. But they give a clear field and a brotherly hand in fellowship to the worker who wishes only to help build up the Kingdom of Christ. My experience of two years in Birmingham has been most pleasant in its relations with the ministers of other denomina-

tions. Congregationalism has a work to do in Alabama, both in its ninety rural churches and in the rapidly growing towns and cities. Its doctrines and principles are congenial, its method of appeal is appreciated, its service of inspiration, unification and education are recognized as of vast value and importance. There is every reason why our churches should be established and supported in this great State, which is destined to have such a wonderful development in the years to come.

#### THE OTHER SIDE

I have neglected altogether the other side of the ledger. Is it not a good policy to say little of the faults of our fellows whom we wish to serve? We all condemn, everywhere, the lack of adequate child labor and compulsory education laws, the practice of leasing State and County criminals to private corporations, the practice of lynching, and other evils. But proximity to the conditions under which these things occur, tempers somewhat the heat of our judgment. Negro shiftlessness, crime, ignorance and presumption are unpleasant facts. Perhaps he does not always get justice and his virtues may be forgotten in the presence of his racial failings, but



DORMITORY, THORSBY INSTITUTE, ALABAMA

underneath all the race bitterness and false philosophy lies a kindly, generous purpose which will finally work out the salvation of both white and black.

Meanwhile no effort for negro redemption should be relaxed nor any controversy entered upon to discover the exact status quo of the process by which this is being accomplished, but

with a large faith in the goodness of God and the oneness of human destiny, every friend of humanity should be content to labor and to wait, while the vaster forces of the Unseen transform the races from character to character until at last we see His face, "in whom there is neither Greek nor Jew, barbarian, Scythian, bond or free."

## *Congregationalism In Dixie Land*

BY REV. GEORGE WASHINGTON RAY, FT. WORTH, TEXAS

**W**ILL Congregationalism thrive in Dixie Land is a question frequently asked and variously answered to-day. I believe it will, and here is a reason for the hope that is in me. On the first day of May, 1903, we pitched a tent in Fort Worth, Texas, and began work under the auspices of the Congregational Home Missionary Society. At that time there was not a member nor a dollar of Congregational money so far as we knew, in the city. The meetings were held every night for three weeks, and on the sixth day of June the church was organized with about thirty charter members, and on the eighth of June it was recognized by a council of the churches as a duly organized Congregational Church.

Among the charter members were found C. R. Post and wife Aunt Carrie Post, Herbert Post, Boyd Clarke and wife and daughter and W. Z. Manchester. The Posts are descendants of Stephen Post who came to Massachusetts in 1634, and migrated with Thomas Hooker to the Connecticut Valley in 1636. Their immediate grandfather after the Revolutionary War took some Government scrip and with it located land at Middlebury, Vermont. Their father moved from there in 1833 to Marietta, Ohio, and in 1842 to Waverley, Ill. Their uncle, Reuben Post, was for a time chaplain of the United States Congress, when he became pastor of the old Circular Church in Charleston, South Carolina,

where he remained till he died. A cousin by the name of Martin Post became pastor of the church at Logansport, Indiana, where he raised four boys all of whom became Congregational ministers, and another cousin by the name of Truman Post went to St. Louis and organized the first Congregational church west of the Mississippi River. So you see they were good posts to tie to. Mr. Boyd Clarke's ancestor came over in the Mayflower, but up to the time of the organization of our church Mr. Clarke had never made a public confession of Christ. He has since joined



REV. GEO. W. RAY, FT. WORTH, TEXAS

the company of the Immortals. W. Z. Manchester's father was for many years sexton of the o'd North Church of New Bedford, Mass; Manchester had been hanging out in Texas for a good many years for want of a Congregational church home. The tent was replaced by a little frame building twenty-four feet wide by forty feet long, which we occupied for the first time July 4th, 1903. This little house up to the present time has been moved four times, and for the past two years has been used by the pastor and his daughters as a school building.

In October, 1903, we purchased a lot on the corner of Pennsylvania and

money was gathered up in small amounts till the first payment was made.

The following winter Mr. C. W. Post of Postum Cereal fame, son of C. R. Post, came to our city and attended the church with his parents on Sunday. At the close of the service he said I don't know when I have enjoyed a service so well. Later I wrote him a letter asking how he would like to put up \$5,000 against another \$5,000 that I would secure and bui'd a nice little church and put a memorial tablet on it for his father and mother. This he agreed to do, and later he also took a half interest in the lot, and then when the plans



ORIGINAL CHURCH, FT. WORTH

College Avenues, one of the finest locations in the city. The owner of the lot refused to sell it to the church saying you have no church, but if you will put up your own obligation for the property I will sell it to you. So the pastor put up his own obligation for the property, agreeing to pay \$1,000 when the deed was delivered and \$1,000 annually thereafter till the entire amount was paid. At that time there was not \$300 in sight in the church. But the man who rented the house that was on the lot put up his notes for ten months' rent at thirty dollars per month, and the rest of the

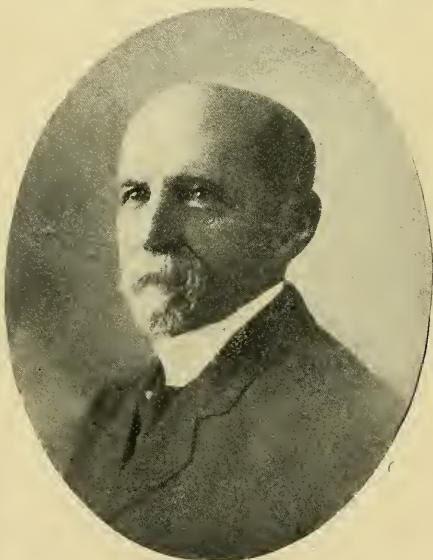
were made and the estimates ran above the \$1,000 he put up the extra amount with the understanding that the church people would do the furnishing. Standing one day with his foot on the foundation he said, "Ray, I like the way you do things; go on and finish the church right and I will see you through it, but this is for your ears only." So when the church was finally completed we were carrying a note in the bank for \$2,000. He happened to be in town the day it was due, I called his attention to it, and he said a short horse is soon curried, I will pay it to-day, which he did.



In the meantime we purchased another lot on which we moved the house and repaired it at a cost of nine hundred dollars, and leased it at once at \$420 per year. This property could be sold any day for \$5,000. Our church property, lot, building and furnishings cost \$24,000, of which \$5,000 were received in loan and grant from the Church Building Society. It is mission in style and is one of the prettiest churches in the Southwest. It is 89x72 feet, and by crowding will seat seven hundred. Many interesting things are connected with the raising of our part of the money. One young lady, an orphan who lived with her grandfather gave me a beautiful little white diamond saying as she did so, I used to have some natural pride in wearing it but have not now, and I wish you to sell it and use the money to help pay for the church lot. I sold it for \$93.50.

A little crippled girl came one night to the prayer meeting and gave me a nickel saying as she did so, Mr. Ray, I earned a nickel this week and I want to give it to you for the little church. I did not sleep very well that night, that nickel got in bed with me and I could not sleep. The next morning I carried it over to Aunt Carrie Post and told her the story. She said I have a box here that I call my Alabaster Box; it is made of wood from a tree that grew in Mr. Lincoln's yard in Springfield, Illinois. Let us put the money in that and dedicate it to the Lord. It was done and Aunt Carrie took possession of it. She belongs to the working corps of the Lord's army. She organized the young ladies' class in Springfield, Ill., and directed it for years, that kept Jennie Chapin, a missionary in China. More than \$400 has gone through that little box into the church. Much of it Aunt Carrie earned herself knitting slippers. The slipper shop ran night and day summer and winter. She is an octogenarian and beyond, but she can knit slippers, write poetry and do many other useful things.

But the best thing about the church is the one hundred and eighty-five members we have on our church roll. They are not all here now, but we can count one hundred and fifty of them. They represent nine different denominations. The greater part of them came in on confession of faith, and they are as loyal a company as one could wish for. Down in this southwestern country they make a soup called Burgoo. It is made of as many different kinds of meat as the market affords. It is said that a United States Senator was stirring a pot of this soup under the branches of a large tree; a little young bird on one of the branches above lost his balance and tumbled into the pot; he simply said Burgoo and stirred it in. So in our work here whoever falls into the Congregational pot we stir them in and label them Congregationalists. Most of our members have come in on confession of faith, and a large number of them never made a public confession before joining our church. You would be surprised how many of them have said to me, I have always been a Congregationalist but did not know it. One man who helped another man



REV. WALTER VEAZIE,  
STATE EVANGELIST, TEXAS

buy the lot on which our tent was pitched in order to get me out of the neighborhood, has since joined the church and brought his whole family with him. On uniting with the church he said the only mistake I made was that I did not join the church when Mr. Ray first began here. He is one of my most enthusiastic workers, and recently induced another man to come down to the church with him who had been raised a Catholic and who had broken away from his own church and as a result lost interest in them all. He agreed to come just once, but never missed a Sunday, when he was well, from that day till he surrendered his life to Jesus and joined the church. He is one of the best business men of the city and an enthusiastic worker in the church. We had ten accessions in the month of June; four of them men—a wind-mill manufacturer, a plumber, a cattle broker and a railroad engineer. Eight of the ten came on confession of faith. One man whom I hunted down when he accepted Christ said, "This might have been done long ago if any other man had gone after me as you have, for you are the first preacher I ever

saw that I could not shake off." Getting that man resulted in bringing in to the church his wife, a brother and his wife, a sister and two sons. The obstacles are largely threefold:

First—Ignorance: A great many good people in the South and know little about the Congregational Church. Many people when I first came to Fort Worth asked, What new denomination is that? and what does it stand for? I told one man on the street that it stood for reaching the hub and we did not care what spoke a man traveled down, and I feel very much that way. If the Congregational Church is not broad enough so that men can live together in it and not think alike, then it is time we were having one that is. One of the greatest hinderances to the growth of our Church in the past was the feeling among some of the brethren that the men who came to the state to work must say our shibbo'eth or have their heads cut off as of old.

Second—Prejudice: There are still a few people in the South who have not had time since the unpleasantness of sixty-one to sixty-five, to grow broad enough to belong on both



CARRIE L. POST



C. R. POST

sides of Mason and Dixon's Line. Our daughters were teaching in the public schools and were dropped from the roll because some one circulated the report that one of them said that she would as soon eat with Booker T. Washington as with some Texans she had seen. But God makes the wrath of man to praise Him, and a private school grew out of it that was much more remunerative and satisfactory.

Third—Lack of vision on the part of our people: Too many of our churches are small affairs located in unfortunate parts of the cities, and our people find themselves tied to a little 24x40 building where they struggle along for years and then die. Some of my people here thought it almost madness to buy a lot costing \$5,000 in one of the best parts of the city, but that is just what we should do in the South. This is really the land of promise for the Congrega-

al Church to-day. Men believe the Bible and attend the churches and are open to conviction, more so I believe that at any time in the twenty-five years of my ministry. And while they are a busy stirring lot of fellows they are not money crazy. The South is ready and waiting for Congregationalism and we ought to vigorously push into every great center of the land. The railroads are all building toward the Gulf of Mexico; emigration is moving toward the Gulf; people are coming into Texas by the train loads. Within a very short time this land of the softest zephyrs and the brightest moonshine and the sweetest midnight song bird will be covered with great cities teeming with multitudes of people. "The harvest truly is great and the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

## *Theological Nuggets From The Southland*

BY LAWRENCE PHELPS—PROFESSOR OF BIBLICAL THEOLOGY, ATLANTA THEOLOGICAL SEMINARY

"THE LORD willing, Congregationalism shall take the third place in statistics and the first place in spiritual and intellectual leadership in the South." Thus speaks our honored and beloved Superintendent Jenkins. These words are not only prophetic, but both suggestive and symbolical. A trained ministry for the white churches of the South is demanded by a trained people in the churches.

Born and bred on Andover Hill, surrounded from infancy to early manhood by the glories of the place, the scholarly atmosphere in the very air itself and the deep intellectuality of the people, I can modestly speak from experience of the needs of a trained ministry because of my connection with two A number one Seminaries, Andover and Atlanta. The one well equipped with an able faculty, a large fund, a noble history

and a glorious future. The other not yet out of her swaddling clothes, a mere child with, I believe, just one dollar endowment, a fine campus of ten acres in the most beautiful part of the city, an old farm building accommodating some twenty pupils by using parts of the library and chapel for sleeping rooms, a faculty of four consecrated men happy in the privilege of working in the Southland, knowing that the small remuneration will come from the generosity of Northern friends, and literally trusting in the Lord for daily bread; Andover and Atlanta stand for the two great principles of a consecrated and educated ministry. The comparison is pertinent, because as the "oldest Theological Seminary in the land" met the new demand for a thoroughly equipped ministry, so the youngest child in the professional family intends to solve the "new pro-



blems" of the new South. Asking the late Deacon Richardson about an article that was to be published in the *Congregationalist*, this unique advice was given: "Write some interesting story of your own experience or observation." May I follow this great editor's counsel and give a few stray leaves from a year's happy experience in the Southland?

Some twenty pupils greeted me, as only Southern men can welcome "a stranger in a strange land." Our first privilege was to kneel together and ask God's blessing on our work; I never shall forget that prayer service. No wonder the recitation room became a Mount of Transfiguration. These men prayed as I never heard men pray before. These friends had sold their farms, closed their business, and were willing to make such a sacrifice of personal comforts as I have never seen before. To be more exact they "gloried in discomfort" in order to be able to preach more effectively "the glories of the cross of Christ." Another fact impressed me as the weeks sped too rapidly away, the unusual ability of the men. A year's course of lectures, the result of fifteen years experience, I had carefully written and had the manuscript

revised by Bible experts, but I did not use them. I found it necessary to study as I never studied before, in order to meet the needs of my pupils. Pen cannot describe the joy and inspiration of the three and four hours daily work in the class room. The pupils possessed a peculiar earnestness that became contagious because it came from their own self-sacrifice. Trained men—no—if your definition is taken from the purely scholastic standpoint. Trained men—yes—if you mean by it that mental acumen developed by hard work and harder thinking. These pupils were experienced by years in the Normal school and the class room; strengthened by contact with life as pastors of country churches, or developed through the touch of life in its business relations, and thus came to us with the equivalent mental growth of the average New England College graduate. I found in my classes all of them knew how to observe, to judge, to analyze, to reason, to adapt. What more is needed for a twentieth century preacher? Northern friends make a mistake if they think our work is of the kindergarten stage or our curriculum of the grade of a lay Bible training school.



ATLANTA THEOLOGICAL SEMINARY



FACULTY AND STUDENTS, ATLANTA THEOLOGICAL SEMINARY

The men possessed a fervor that became a fever of earnestness, an ardor that was an anchor to the soul sure and steadfast, chaining the mind to persistent faithful study, a power electric in its force to conquer all things at any cost. We talk of seeing the grass grow in the spring. I did see the scales fall from the mental perceptions and the minds of my pupils develope in the class room a spirituality that became like the glory of the Pentecostal Chamber, as these young friends showed their determination to know "nothing save Jesus Christ and Him crucified."

In a sentence a unique, peculiar, vital and living mental ability marked our student body. This same power was manifest in the pulpit work of the pupils. Three times I preached to a small number of people in the morning, and each evening one of my pupils spoke to a crowded house. The reason was obvious. My young

friend made a greater sacrifice in order to study for the ministry than I had to make. Frankly that young man could and did preach better than his professor. No heresy trials will ever come to these men because they are too much in dead earnest to know, or do, or care for but one thing, "Jesus Christ and Him crucified."

This paper could be filled with incidents illustrating the kind of sacrifice our students are making. Sacrifice has its own graded system of quality and quantity, its own rills and rivers and rivulets of action and reaction. The sacrifice I met was manly in aim, noble in effort and superb in result.

The fact that the men had no money and sometimes not a decent suit of clothes, was only incidental to the deeper fact that at any cost they must prepare themselves to preach the Gospel. The mere statement that the pupils did their own

washing or cooked their own meals is only a straw in the stream indicating the strength of purpose in their minds to study faithfully. Study—mark my words, they did study in the truest, deepest sense of the term. Pages could be filled full of pathos and tragedy that would describe the experiences of those men in coming to us. Here a call like Samuel of old, and selling farm or resigning the clerkship the candidate appears bag and baggage, possibly a \$10 bill, and goes to work “simply trusting, that is all.”

There is seen a young man of limited early opportunities but unlimited faith; word has just reached him of his father's death, and in it the sister writes “father, when too weak to speak, points to your picture, places it to his lips and dies kissing the face and praying for you, my brother.” Instantly the boy cries to God for mercy, sells out his lucrative business, enters the Seminary, passes the first examination of his life, with a mark of 85 out of 100. I know the questions were severe ones, because by permission I obtained many of them from Secretary Sanders' able “outlines.” To-day this young man is one of the most lovable and earnest students in the Seminary. A letter just received informs me of the beautiful Christlike work he is doing this summer as a Missionary's Assistant.

One point only remains for our consideration, the need for this institution. The prophetic words of Superintendent Jenkins sufficiently answer this problem. Personal letters received from some of the ablest men, southern born and bred, but of other denominations, state with no uncertain sound, that “Congregationalism” is needed, and now is the time for her to do the best work and our Seminary is an absolute necessity.

I have near me as I write, a list of forty-two men who want to come to us this fall but have no money. We

do not believe in paying men to come, and for this reason only, have lost some students who were able to secure more funds elsewhere. We do believe in doing as much for our pupils as our National Military institutions do for the “able bodied men” entering the United States service. Our government pays the school year expense of the student. We offer by the help of our educational society and Seminary aid, \$100 to worthy unmarried men, and \$150 to married men. I believe there is wealth enough in our denomination to meet this demand. The importance of this work cannot be realized unless you come and see it for yourself. The call of God is clear. The race problem, the whole southern question stands trembling in the balance, waiting anxiously for the answer, “will you come over and help us?” Fifteen hundred churches must look to us for a trained ministry. Endowment fund, buildings and *new* books for our rapidly growing library are the immediate necessities.

I remember as a boy, walking one day with my father, who directed my attention to one of those glorious sunsets found nowhere else except in Andover. The dear man said in substance: “Do you notice the light reflected on vale and hill? The sun says good-night in order to say good-morning to a new day made more glorious because of the eventide hour. This is life symbolized. When the good-night comes may it bring a better good-morning and a brighter because of your deeds and the influence of your life.”

Readers of THE HOME MISSIONARY, will you make your own application of these words? Do you see the glories of the setting sun with its “good-night” reflected on the Southland? To-morrow, is it to be a brighter and better “good-morning” in the Southland because of your sympathy and help?”



# Women's Work and Methods

## "A PLAN FOR BETTER TEAM WORK"

BY MARGARET L. KNAPP

IN A former article I have shown that Congregational women need a stronger grasp of our fundamental church principles. There is still another defect in our organized work to-day; its *excessive individualism*.

Said a young man lately: "We have some splendid organizations in our church, but they are not working together; there is no "team work."

This church has senior and junior home missionary societies, senior and junior foreign societies, a boys' and girls' mission circle, and two study classes. Efforts to secure co-operation between home and foreign clubs failed. Of the ten large Congregational Churches in its state it has the largest parish expenses, and the next to the smallest Sunday school. It supports no missionary. Individuals give largely, and the pastor is earnestly in sympathy with the cause, but the church is doing no aggressive work *as a whole church*.

This illustrates the weak side of Congregationalism. Large churches are split up into separate organizations, unwilling to unite for any common purpose lest the other society should benefit by it more than themselves. Often there is jealousy about money. Those interested in home missions do not care for foreign missions; and vice versa.

Such a state of things does not exist in the Episcopal Church, because members consider themselves and their local church as parts of a greater whole. Moreover, they have but one society, for both home and foreign work. Our system of perpetuating five societies, making separate appeals, and publishing separate magazines, has fostered evils. The societies themselves admit this, and are

striving to remedy it.

Let us state the axiom here: The local independence of the churches should be preserved; a self-centered spirit in its activities should be destroyed.

The plan I have to propose unites the enthusiasm of numbers with the training of a mission-study class. It provides for a single organization of the younger women of a congregation, having one set of officers, but dividing into groups for study and conference. It might be worked out somewhat as follows:

*Name.* "The Missionary Club of the \_\_\_\_\_ Church." "Club" has more of the modern spirit than "Society." "Auxiliary" or "Branch" should be avoided, because they throw emphasis upon connection with some Union or Board, instead of emphasizing the duty of a club to act for the welfare of its own church in all its methods. It may *be* an auxiliary, but it should not call itself one.

*Officers.* President, vice-president, secretary, (corresponding secretary if needed), and treasurer. Supernumerary vice-presidents should be dispensed with.

*Groups.* These should be voluntarily formed for the season, members changing to some other group afterward. There should be a strong group upon foreign work, another to cover the activities of the Home Missionary Society, others upon education, immigration, etc. There might also be a group upon social service made up of one member of each local organization like the Charity Organization, Civic Clubs, the Consumers' League, the members merely asked to keep the rest in touch with such associations by brief announcements, etc. Some recognition should also be

shown the Home Department of the Sunday school, which has a distinctly missionary character. Each group or committee should elect its own chairman and secretary.

*Meetings.* Twice a month. The first, a general meeting, with reports of secretary and treasurer, discussion of plans, sentence reports from the field, given by group members (this will be referred to later), and a program of fifteen or twenty minutes made up of two or three talks or papers, during which the chairman in charge for the day should be invited to take her seat beside the president, and announce the topics.

The second meeting should be for the groups by themselves, not necessarily all on the same day. It is generally better, however, to meet in some neutral place, lest any one should entertain elaborately, and so create inequalities. At these meetings the aim should be to acquire information, not for themselves, but for the use of the church. Mission study deepens interest in those who undertake it, but it has not, so far, reacted where it was needed—upon mature men, who have no time for classes, but who can appreciate facts. Women should make study subservient to this aim, of getting facts before their own churchmen.

*Reports.* The president calls for them in some such fashion as this: "We will now hear from our Foreign Committee.".... "Have the Immigration Group any new facts for us?".... "What news from our mission schools?" etc. Imaginary items: "— School has received a legacy of \$5,000.".... "The parsonage at —, —, to which our State Union contributed, has just been finished.".... "—'s book on the Slav has been placed in our Teachers' Library." The president may ask to have an important statement put upon the blackboard; she may direct that items be typewritten in large letters with double spacing for a vestibule bulletin, or read at the midweek meeting.

*Offerings.* They should be portioned out fairly according to a carefully made budget, observing the relative proportions agreed upon by the five societies for their needs.

The advantages of the above plan are, first, that it gives every one a chance to do something, which is not the case under present conditions; second, that entertainments can be given without overworking a few; third, that it checks jealousy and rivalries about getting money out of the congregation. It may be objected that it might put a whole club at the mercy of an incompetent or selfish president. A club should guard all its prerogatives, in order not to be at the mercy of any president. It is better to choose some one who has *not* held office for a long time, and to look for one who can bring out the powers of others, instead of doing too much herself. No one is fit for the office who tries to use her position for her own social advancement. The first quality needed is a disinterested spirit. A good many women have that. It should be understood that all officers are out of office at the end of each year, and that it takes an election to put them in again. A president should not serve more than two years. The second year she should ask the vice-president to lead one or two meetings. If she shows ability she will naturally be the first person considered at the next election.

Unfortunately, many of our home missionary auxiliaries are organized under a constitution which restricts their scope and their sympathies. To work in a broader spirit would require changes in their constitution. If there are any thoughtful persons in such societies who are dissatisfied with the underlying conditions in their own churches, it may be of use to them to be reminded that the Congregational Home Missionary Society has not hesitated to throw away its old constitution and adopt another, because convinced that the time had come for a better system.

# Appointments and Receipts

## APPOINTMENTS

May, 1907.

Not in commission last year.

Black, W. A., Bell Chapel and St. Paul, Minn.  
Boardman, Charles P., Minneapolis, Minn.  
Dowding, H. W., Portsmouth, Va.  
Fisher, G. R. G., Lakeland, Minn.  
Gray, David B., General Missionary in Ore.  
Haring, E. E., Torrington, Wyo.  
Hill, Charles L., Freedom, Minn.  
Jelinek, Joseph, Milwaukee, Wis.  
Porter, John, Hot Sulpher Springs, Colo.  
Postulka, Frank H., Littleton, Colo.  
Reynolds, Lauriston, Wessington, Springs and Lane, So. Dak.  
Sealey, H. J., Republic, Mo.  
Secord, Alfred A., St. Paul, Minn.  
Sheets, George W., Backus, Minn.  
Smith, E. E., Glen Ullin, No. Dak.  
Sovcik, Andrew, Kansas City, Kan.  
Sutherland, Harvey, Cortez, Colo.  
Vogel, A. H., Kulm, No. Dak.  
Totusek, Vincent, Stockdale, Penn.  
Wisla, August, Rocky Ford, Colo.  
Williams, Benj. J., Glenlyon and Wanamie, Penn.  
Wiltberger, Louis W., Paonia, Colo.  
Wright, Reuben B., General Missionary in Idaho.

### Recommissioned.

Anderson, Carl G., Kasota, Minn.  
Avery, Oliver P., Oklahoma City, Okla.  
Barber, Jerome M., Forest Grove, Ore.  
Barnes, Orville A., North Branch, Minn.  
Barnett, John H., Albion, Penn.  
Bickers, Wm. H., Willow Springs, Mo.  
Blodgett, Ernest A., Flagler, Colo.  
Blomberg, Carl R. A., Cudrum and Little Falls, Minn.  
Bloom, Karl J., Clear Lake, Wis.  
Bolton, Nels J., Wondel Brook, Minn.  
Bollinger, Edward S., Portland, Ore.  
Byers, Ralph, Brighton, Colo.  
Carlson, W. G., New Brighton, Minn.  
Childs, Lucas S., Hillsdale and Coldwater, Okla.  
Conard, W. J., Itasca County, Minn.  
Crawford, Otis D., Fairmount, Ind.  
Dahlgren, John A., Dover, N. J.  
Davies, Arthur, Pleasant Valley and Duncan, So. Dak.  
DeBarritt, Alfred, Cienfuegos, Cuba.  
Derome, Jules A., Valley Springs, So. Dak.  
Eckel, Frank E., Pueblo, Colo.  
Fellows, C. B., General Missionary in Minn.  
Gallagher, G. W., Geddes, So. Dak.  
Gasque, Wallace, Atlanta, Ga.  
Gavlik, Andrew, Duquesne, Penn.  
Haughland, Lars N., Maple Valley, Wis.  
Hilliard, Samuel M., Frankfort, So. Dak.  
Hindley, George, Helena, Mont.  
Howard, T. W., Birchdale, Minn.  
Johnson, Harry W., West Duluth, Minn.  
Johnston, Frank L., Kansas City, Mo.  
Knardahl, C. M., Chicago, Ill.  
Kovac, Andrew, Allegheny City, Penn.  
Larke, Edmund, Biwabik, Minn.  
Leggette, Thomas, Bryant, So. Dak.  
Lindsley, Edwin E., New York Mills, Minn.  
McArthur, W. W., Englewood, Colo.  
McKay, Charles G., Atlanta, Ga.  
McKinley, George A., Clear Lake, So. Dak.  
Mack, Charles A., Colfax, No. Dak.  
Mason, James D., Waterville, Minn.  
May, Nelson H., Murdo and Draper, So. Dak.  
Meyer, W. H., Clackamas, Ore.  
Michael, George, Walker, Minn.  
Moorehouse, G. E., Astoria, Ore.  
Moxie, Chas. H., Mazeppa and Zumbro Falls, Minn.  
Nelson, Frank, Titusville, Penn.  
Nichols, J. H., Drummond, Okla.  
Nissen, Niel, Kansas City, Mo.  
Okerstein, John F., General Missionary in Minn.

Olson, Carl F., Spencer Brook, Minn.  
Owen, Edward P., Willow Creek, Okla.  
Parsons, E., St. Joseph, Mo.  
Pershing, James E., Vinita, Ind. Ter.  
Peters, John, Fertile and Maple Bay, Minn.  
Peterson, J. M., Suring, Wis.  
Peterson, Samuel, Lake City, Minn.  
Powell, Mrs. Katharine W., Custer, So. Dak.  
Randles, Walter M., Minersville, Penn.  
Roberts, Owen W., Gaylord, Minn.  
Rowan, Wm. L., Collbran, Colo.  
Searies, G. R., Herrick, So. Dak.  
Shaw, E. S., Velva, No. Dak.  
Starr, Charles L., Ree Heights and Greenleaf, So. Dak.  
Vining, R. W., Susquehanna, Penn.  
Washington, A. G., Buttrum, Swanville and Pillsbury, Minn.  
Williams, D. T., Blossburg, Penn.  
Wrigley, Francis, Granite Falls and Sacred Heart, Minn.  
Yarrow, Phillip W., St. Louis, Mo.

June, 1907.

Arnold, Lewis D., Akeley, Minn.  
Asadorian, Avedes M., Lebanon and Logan, Springs, So. Dak.  
Bainton, Charles M., Walla Walla, Wash.  
Baker, George, Edison, Wash.  
Bascom, George S., Eureka, No. Dak.  
Blackbourn, C. G., Myers Falls and Bossburg, Wash.  
Burger, Chas. C., Waukomis, Okla.  
Burgess, Hubert F., Sunnyside, Wash.  
Bushell, Richard, Black Diamond, Wash.  
Chapman, Richard K., Carthage, Redstone and Glenview, So. Dak.  
Chase, Samuel B., Lewiston, Ida.  
Corneliusson, F. A. T., Jamestown, N. Y.  
Cunningham, R. A., South Bend, Wash.  
Dick, Guy L., Bellevue, Wash.  
Edwards, George N., Port Angeles, Wash.  
Eggleston, Frank O., Hydro, Okla.  
Englund, Theodore, Plainfield, N. J.  
Faubion, Nathaniel G., Lakeside, Wash.  
Harris, Harry R., McIntosh, Minn.  
Hawkesworth, Charles W., Arlington, Wash.  
Heghin, Samuel S., Gettysburg, So. Dak.  
Herbert, Sherman H., Hope, Ida.  
Hudson, James D., Beach, Wash.  
Jamarik, Paul, Elmdale, Minn.  
Jones, John D., Spokane, Wash.  
Jones, John E., Nekoma, No. Dak.  
Kelley, Edward L., Kensal, No. Dak.  
Kinzer, Addison, D., Puyallup, Wash.  
Lewis, Franklin C., Rock Springs, Wyo.  
Longenecker, George W., Berthold, No. Dak.  
Martin, Michael A., Webster, So. Dak.  
Mason, Charles E., Mountain Home, Ida.  
Mason, John R., Shipshewana and Ontario, Ind.  
May, Thomas F., Kellogg, Ida.  
Mirick, Edward A., International Falls, Minn.  
Painter, Harry M., Almira and Beulah, Wash.  
Palm, William J., Minnehaha and Lynnhurst Mission, Minneapolis, Minn.  
Preiss, John M., Tolt, Wash.  
Rice, Guy H., Orchard Prairie, Wash.  
Saunders, Eben E., Heaton, No. Dak.  
Schawb, Elias F., Kansas City, Mo.  
Snake, William, Kennewick, Wash.  
Tilton, Frank P., Wallula, Wash.  
Tingle, Geo. W., Gentry, Ark.  
Tomlin, David R., Kirkland, Wash.  
Umstead, Owen, Ahtanum, Wash.  
Walker, Henry E., Rutland, No. Dak.  
Worthington, William, Beacon Hill, Seattle, Wash.  
Wrigley, Francis, Granite Falls, Minn.

July, 1907.

Baker, William H., Bonifay, Fla.  
Barker, James I., Eclectic, Ala.



Bates, George E., Birmingham, Ala.  
 Bentson, Henry A., Paterson, N. J.  
 Blackburn, John F., Atlanta, Ga.  
 Blackwell, William, Spokane, Wash.  
 Brewer, Wm. F., Atlanta, Ga.  
 Brooks, Wm. J., Oakwood, Ga.  
 Brunk, William, Caryville, Fla.  
 Burges, Edward J., Hennessey, Okla.  
 Burkett, Casabiaca E., Rose Hill, Ala.  
 Butler, Elmer W., Ormond, Fla.  
 Butler, Jessie C., Tallahassee, Ala.  
 Calhoun, John C., Farwell, Texas.  
 Carden, William J., Bremen, Ga.  
 Clark, Ernest E., Plymouth, Penn.  
 Clark, Orville C., Missoula, Mont.  
 Comander, S., Franklin, Esto, Fla.  
 Conway, James, Orange City, Fla.  
 Cookman, Isaac, West Guthrie, Okla.  
 Crabtree, Allan, Sherman, Texas.  
 Davis, Travis, Naylor, Ga.  
 Davis, Valentine T., Pruitt, Texas.  
 Dreisbach, Charles H., Chelsea, So. Dak.  
 Earl, James, Brownston, Stewart and Paynesville, Minn.  
 Farr, John F., Columbus, Ga.  
 Fleming, Moses G., Colbert, Ga.  
 Forrester, James C., Hoschton, Ga.  
 Futch, James M., Elarbee, Fla.  
 Gibson, Nelson H., Florala, Ala.  
 Gonzales, John B., Jennings, La.  
 Graham, James M., Gate City, Ala.  
 Grannis, George H., Indianapolis, Ind.  
 Greib, Edmund, Seattle, Wash.  
 Haring, E. E., Ernestus, Torrington, Wyo.  
 Healey, Franklin D., Chewelah, Wash.  
 Heines, Nils, Aberdeen, Wash.  
 Hendley, Harry B., Tacoma, Wash.  
 Hincley, Abbie R., Fairfax, So. Dak.  
 Holcombe, Gilbert T., Amarillo, Texas.  
 Holman, Andrew J., Central, Ala.  
 Horne, Gidcon, Gaillard, Ga.  
 Hughes, John E., Seim and Rosebud, So. Dak.  
 Ireland, E. S., Lopez Island, Wash.  
 Jenney, E. W., Yankton, So. Dak.  
 Jertberg, F. O., Perth Amboy, N. J.  
 Judah, Solomon B., Cottondale, Fla.  
 Kendall, Robert R., Sanford, Fla.  
 Kilborn, Geo. L. W., Letcher and Loomis, So. Dak.  
 Kilian, Miss Anna, Stockdale, Penn.  
 King, Christopher C., Dacula, Ga.  
 Knight, Albert D., Oberly, No. Dak.  
 Koch, Rev. Oscar F., Chandler's Valley, Penn.  
 Kovac, Andrew, Allegheny City, Penn.  
 Lamb, Wm. A., Seville, Ga.  
 Leggette, Thomas, Alexandria, Ind.  
 Lewis, J. Morgan, White Salmon, Wash.  
 Livingston, Herbert R., Newport, Wash.  
 Luke, Joshua C., Carbondale, Penn.  
 Lyle, Andrew J., Ocee, Ga.  
 McCallie, Thomas S., Chattanooga, Tenn.  
 McCarthy, Samuel R., Spearfish, So. Dak.  
 McConaughy, Frank, Kalamazoo, Wash.  
 McCoy, Clifford C., Vinton, La.  
 McCoy, Robert C., Iowa, La.  
 McCullough, C. E., Monterey, Penn.  
 McKay, Charles G., Atlanta, Ga.  
 McKay, R. A., Center and Stroud, Ala.  
 Matthews, James L., Bear Head, Svea, Laurel Hill and Campton, Fla.  
 Miller, Albert C., Willow Lake, So. Dak.  
 Miller, Willie G., Deerland, Shoal River and Mt. Conels, Fla.  
 Moya, J. M., Sau Mateo, New Mexico.  
 Munson, Mark C., Flounoy Valley, Oregon.  
 Nelson, Andrew P., Minneapolis, Minn.  
 Newton, Howell E., Lindale, Ga.  
 Nichols, J., Hennegar, Drummond, Okla.  
 Noble, Mason, Lake Helen, Fla.  
 Parker, Robert H., Lowell, Wash.  
 Parks, Pascal, Shelvin, Foutenac, Nymore, Moose, Beaver, etc., Minn.  
 Parr, Walter R., Anderson, Ind.  
 Paulu, Auton, Vining, Iowa.  
 Perkins, Mrs. Eliza B., Breckenridge, Okla.  
 Perry, Augustus C., Sarepta, Ga.  
 Pharr, Theodore A., Dothan, Ala.  
 Potocnak, Miss Lizzie, Allegheny City, Penn.  
 Powell, Richard, Olyphant, Penn.  
 Ray, George W., Fort Worth, Texas.  
 Read, James L., Stratton, Colo.  
 Reed, David H., Evangelist in Washington.  
 Richert, Cornelius, St. Paul, Minn.  
 Robinson, Joseph H., Columbus, Ga.  
 Rominger, Henry V., Red Lodge, Mont.  
 Scherff, F. C. F., Norfolk, Neb.  
 Schwabenland, John C., Cedar, Mills, Mountain-dale and Arcade, Ore.  
 Scoggin, Alexander T., Cedartown, Ga.  
 Searles, Geo. R., Herrick, So. Dak.  
 Shelland, James C., Hopkins, Minn.  
 Sinninger, Norman E., Hammond, Ind.  
 Smith, Arthur H., Cleveland and Medina, No. Dak.  
 Smith, Green N., Baxley, Ga.  
 Snyder, Harry A., Washongal, Wash.  
 Steele, Claude M., Rico, Colo.  
 Stone, Oliver B., Calcasien Parish, Vinton, La.  
 Stover, Wm. B., Alva, Okla.  
 Taylor, Horace J., Anacortes, Wash.  
 Tillman, Wm. H., Atlanta, Ga.  
 Townsend, Stephen J., Interlachen, Fla.  
 Trcka, Charles J., St. Paul, Minn.  
 Vavrina, Vaclav, St. Louis, Mo.  
 Veazie, Walter C., Dallas, Texas.  
 White, Wm. D., Omega, Ala.  
 Williams, Starr C., Atlanta, Ga.  
 Woodcock, Albert C., Bagley, Minn.  
 Young, Arthur G., Abercrombie, No. Dak.

## RECEIPTS

May, 1907.

MAINE—\$15.

Portland, St. Lawrence, 15.

NEW HAMPSHIRE—\$401.80.

F. C. I. and H. M. Union, Miss A. A. McFarland, Treas., 275; Berlin, 16.09; Dover, 1st S., 76.30; Hollis, 6.25; Harbordo, 14.36; Orford, 4.50; Pittsfield, 1.55; Swanzey, 2.75; Troy, William P. Lowe, 5.

VERMONT—\$788.63.

Bennington Center, 1st, 53; Brattleboro, Center, 42.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas. For salary of Missionaries: Bakersfield, 2.35; Barre, L. U., 10; Barton, W. H. M. S., 16; Barton Landing, W. H. M. S., 10; Belows Falls, Mt. Kilburn, M. S., 5; L. U., 15; Bennington, No. W. H. M. S., 8; Brandon, 8; Brattleboro, L. A., 14; Brattleboro, West. W. A., 10; L. Assoc., 11; Burlington, Coll. St. W. M. S., 15; Cabot, W. H. M. S., 6.40; Chelsea, S. P. Bacon Benevolent Soc., 8; Y. P. S. C. E., 2.75; Chester, W. H. M. S., 6; Corn-

wall, W. H. M. S., 10; Coventry, W. H. M. S., 7; Craftsbury, No. W. M. S., 5.25; Dorset, W. M. S., 3; East, W. M. S., 4.30; Duxbury, So. A Friend, 5; Enosburg, W. H. M. S., 5; Essex Junction, Oppor. Circle, 6.65; Fair Haven, W. M. S., 6; Fairlee, W. M. S., 10; Ferrisburg, W. M. S., 6; Glover, West. W. H. M. S., 12; Hardwick, United Workers, 7.32; East, W. H. M. S., 7.55; Jeffersonville, W. H. M. S., 6; Leicester, W. H. M. S., 2; Lowell, W. H. M. S., 7; Ludlow, W. H. M. S., 14.5; Lyndonville, W. M. S., 8; Marshfield, W. M. S., 6; Middlebury, W. M. S., 10; Milton, W. Assoc., 6; Montpelier, Bethany, S., 8; Newbury, W. M. S., 10; Newport, W. M. S., 15; Peacham, W. M. S., 10; Pittsford, W. M. S., 11; Pomfret, L. C., 5; Poultney, East, W. M. S., 7.08; Randolph, Central C. E., 2; Richmond, W. M. S., 8; Royalton, Sarah Skinner Mem. Soc., 8.04; Rutland, W. M. S., 35; Sheldon, W. M. S., 8; Saxtons River, L. B. S., 6; Springfield, W. M. S., 8.05; Shoreham, W. M. S., 9; Springfield, W. M. S., 10; St. Albans, W. M. S., 12; St. Johnsbury, No. Ch., W. A., 17.77; So., Mrs. R. P. Fairbanks, 50; W. M. S., 25; Center, W.

M. S., 3; Stowe, Mrs. Abbe, 10; W. M. S., 10; Sunbury, W. M. S., 1.50; Vergennes, W. M. S., 12; Vermont, A Friend, 5; Wallingford, W. M. S., 7; Waterbury, W. M. S., 9.25; Wells River, W. M. S., 6.75; Westminster West, W. M. S., 5; Whiting, W. M. S., 5; Williamstown, W. M. S., 7.50; Wilmington, W. M. S., 5.00; Windsor, W. M. S., 14.22; Woodstock, W. M. S., 25. Total, \$693.63.

**MASSACHUSETTS**—\$3,024.26; of which legacies, \$1,235.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas., of which by request of donors, 780.92; Amherst, College, Ch. of Christ, 72.73; Bernardston, Goodale Memo., 5.57; Easton, Evan., 3.05; East Wareham, Mrs. S. B. Burgess, 5; Enfield, Estate of J. Woods, 80; Holbrook, Winthrop, 300; Holyoke, B. N. Norton, 10; Hyde Park, 1st, A Friend, 10; Leominster, F. A. Whitney, 15; New Bedford, North, C. E., 25; Newburyport, Estate of Anna L. Coffin, 100; Northampton, Anna K. Gorham, 5; M. C., 15; Northbridge, Rockdale, 10; Norton, Trin., 8.49; Roxbury, Estate of A. S. Holmes, 2.50; Sheffield, 10; Sterling, 14; Springfield, Estate of Elizabeth W. Merriam, 955; Stockbridge, 18; Turners Falls, Jr. C. E., 3; Walpole, 2nd, S. S., 14; Ware, Estate of Hannah S. Brown, 100; West Somerville, 8. Woman's H. M. Assoc., (of Mass. and Rhode Island), Miss L. D. White, Treas., 454.

**CONNECTICUT**—\$2,073.55; of which legacies, \$215.

Ansonia, German C. E., 3; Branford, H. G. Harrison, 25; Bridgewater, Mrs. A. J. Bennett, 3; Brooklyn, Estate of H. D. Crosby, 200; Cheshire, 41.35; Connecticut, A Friend, 7; Connecticut, A Friend, 500; East Hartford, S. S. Primary, 11.69; Farmington, S. S., 6.22; Myron S. Johnson, 2; Groton, 18.12; Hartford, Estate of Daniel Phillips, 45; Windsor Ave., 84.31; Lebanon, A Friend, 10; Madison, 1st, 17.36; Middlebury, C. E., 12; Middletown, James H. Bunce, Jr., 10; Milford, 1st, 12.35; New Haven, Howard Ave., 32.15; Ch. of the Redeemer, 243.88; S. S., 30; Norwich, Park Ch., Mrs. G. D. Coit, 25; Salisbury, 17.73; Stafford Springs, 63.86; Tolland, 22.57; Woodbridge, 27.71.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas. Salary Fund, 291.25; Special, 175; Bridgeport, Girls' Circle, 10; Fairfield, Aux., 20; Hartford, 1st, Y. W. H. M. C., 65; Lebanon, Aux., Debt, 25; New Britain, 31; New Canaan, Jr. C. E. Soc., 5; New Haven, Ch. of the Redeemer, 5; Newington, Aux., 3; South Windsor, 1st, 2. Total, \$632.25.

**NEW YORK**—\$1,094.25.

Albion, S. S., 4.25; Angola, A. H. Ames, 5; Baiting Hollow, 11.68; Brooklyn, S. S. of Ch. of the Pilgrims, 20; Tompkins Ave. Branch S. S., 20; Elizabethtown, 1st, 21; Flushing, Broadway, 8; Friendship, 1st, 17; Groton, 1st, 31.73; Groton City, 6; Mt. Sinai, 7.32; Mt. Vernon, S. S., 5.90; New York City, Broadway Tab. Bible School, 25; Bethany, S. S., 20; Forest Ave., C. E., 5; E. F. Carrington, 5; Miss C. C. Noyes, 10; Rensselaer Falls, B. R. and St. Law. Assoc., 14.50; Spencerport, 4; Syracuse, Geddes, 8.61.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. For salaries of Missionaries: Brooklyn, Tompkins Ave., S. S., 30; L. B. S., 100; Central, L. B. S., 260; Clinton Ave., 88; Bushwick Ave. L. A. S., 10; Puritan S. S., 25; Lewis Ave. C. E., 40; E. W. M. B., 50; Candor, L. G., 8.85; DeRuyter, 6; Flushing, M. B. S. Special, 10; East Smithfield, Penn., Aux., 5.50; Gloversville, L. B. A., 45; Honeoye, L. H. M. S., 10; Miller Place, Mt. Sinai, 13; New York City, North Ch., 10; Broadway Tab. S. W. W., 28; Trinity, W. M. S., 12; Oswego, S. S., 10; Rensselaer Falls, C. E., 4.75; Seneca Falls, W. M. S., 5; Syracuse, Geddes Ch. S. S., 3.41; Walton, 10; Warsaw, C. E., 10; Wellsville, W. M. S., 49.75. Total, \$844.26.

**NEW JERSEY**—\$484.37.

East Orange, 1st, 50.48; Swedes, 2.50; Newark,

1st, S. S., 9.18; Westfield, 197.21.

Woman's H. M. Union of the N. J. Assoc., Mrs. W. E. Buell, Treas., 195; Washington, D. C., 1st, 25; Baltimore, Md., Associate, 5. Total, 225.

**PENNSYLVANIA**—\$38.15.

Received by Rev. C. A. Jones, Cambridge Springs, Mrs. R. C. Quay, 2; Braddock, 1st, S. S., 3; Meadville, Park Ave., 63.15; Catsaqua, Welsh, 12; Titusville, Swedes, 3.

Woman's H. M. Union, Mrs. David Howells, Treas. Edwardsdale, 5.

**DISTRICT OF COLUMBIA**—\$5.

Washington, 1st, 5.

**VIRGINIA**—\$10.44.

Falls Church, 10.44.

**GEORGIA**—\$25.

Atlanta, Central, Ladies' Union, 25.

**FLORIDA**—\$98.55.

Esto, 1st, 6.50; Jacksonville, Union, 32.40; Melbourne, 50; Panasoffkee and Moss Bluff, 5.10. Woman's H. M. Union, Mrs. C. A. Lewis, Treas., Lanford, Aux., 4.55.

**TEXAS**—\$100.

Port Arthur, 1st, 100.

**INDIAN TERRITORY**—\$15.35.

Chickasha, 1st, 15.35.

**OKLAHOMA**—\$31.57.

Alva, Olivet, 10; Cashion, Deer Creek and 1st, 1; Gage 1st, 5.

Woman's H. M. Union, Cora Worrell, Treas., 15.57.

**NEW MEXICO**—\$37.79.

Albuquerque, 1st, 36.39; S. S., 1.40.

**ARIZONA**—\$30.

Tempe, 1st, 5; Tombstone, 1st, 10; Tuscon, 1st, 15.

**TENNESSEE**—\$26.

Knoxville, Pilgrim, 26.

**OHIO**—\$34.50.

Cleveland, H. J. Clark, 5; Mrs. L. D. Eldredge, 3; Oberlin, Rev. N. W. Grover, 1.50; Mrs. P. L. Alcott, 25.

**INDIANA**—\$5.

Janestown and Fremont, 5.

**ILLINOIS**—\$237.38.

Illinois Home Miss. Soc., by Rev. R. B. Guild, Supt., 53.83; Moline, Mrs. A. Williams, 50; Seward, 35.

Woman's H. M. Union, Mrs. A. H. Standish, Treas. Albion, S. S., 1.50; Bowen, S. S., 1.08; Chicago, Leavitt St. Star Band, 1.12; Elgin, 1st, W. S., 29; Ivanhoe, W. S., 11.45; Loda, W. S., 3.75; Rockford, 2nd, W. S., 50.65. Total, \$98.55.

**MISSOURI**—\$414.94.

Kansas City, Westminster, 318.11; L. W. Tab., 2; St. Louis, 1st, 79.83; Ch. of the Redeemer, J. Thursby, 10; Reher Place, 5.

**MICHIGAN**—\$5.

Algonsee, 1st, A Friend, 5.

**IOWA**—\$2,093.95.

Iowa Home Miss. Soc., by A. D. Merrill, Treas., 2,093.95.

**MINNESOTA**—\$407.28.

Received by Rev. G. R. Merrill, D. D., Belgrade, 24; Crookston, S. S., 35.53; Glenwood, 14.68; Minneapolis, Fifth Ave. S. S., 10; New Brighton, 5; Oak Park, 6; Pilgrim, 23.10; Plymouth, 156; St. Paul, Peoples, 45; S. S., 35; Sleepy Eye, 3; Walker, 5.25. Total, \$362.56.

Akeley, 14.14; Audubon, .47; Brooks, .51;

June, 1907.

Burtrum, Swanville and Pillsbury, 6.66; Climax, .51; Dugdale, .92; Eldred, .67; Erskine, 1.31; Felton, 1.06; Hackensack, .51; Kasota, Swedes, 2; Lake Park, 1.03; McIntosh, .80; Maplebay, .82; Nymore, .81; Park Rapids, .05; Plummer, .44; Shevlin, .81; Turtle River, 2.02; Ulen, 3.30; Walker, 1st, 5.25; Winger, .63.

**NEBRASKA—\$76.85.**

Nebraska Home Miss. Soc., by Lewis Gregory, Treas., 41.66; Indianola, 22.05; Inland, German, 3.50; Santee, Pilgrim, 9.64.

**NORTH DAKOTA—\$209.98.**

Received by Rev. G. J. Powell, Cleveland, 2.65; S. S., .72; C. E., .98; Hillsboro, 24.26; Mayville, 20.47; Melville, 6.15; Sykeston, 18.13; S. S., 2; C. E., 5. Total, \$80.36.  
Carrington, 21.91; Fingal, 13.35; Rev. J. J. Le Febre, 5.54; Nome, Out Sta., 2.65; Seneca, 3.46; Forman, 1st, 18; Sentinel Butte, 2.40.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas., Fargo, 1st, Mission Band, 4.06; Forman, W. S., 5; Valley City, Getchell, 50; Wahpeton, Conference, 2.25; Miss M. J. Perkins, 1. Total, \$62.31.

**SOUTH DAKOTA—\$502.69.**

Received by Rev. W. H. Thrall, D. D., Elk Point, 38.72; Springfield, 12.69; Wakonda, 15; Yankton, 105. Total, \$171.41.  
Centerville, 5.15; Eureka, German, 27.10; Meckling, 1.50.

Woman's H. M. Union, Mrs. A. Loomis, Treas., 263.32.  
Redfield, 14.21; Sioux Falls, German, 15; Valley Springs, 5.

**COLORADO—\$382.17.**

Received by Rev. H. Sanderson, Arriba, 9.60; Denver, Assoc., 1; Flagler, 8.50; Fruita, 12.75; Grand Junction, 62.25; Highland Lake, 3; Longmont, 39.22; Pueblo, Pilgrim, 2. Total, 138.32.  
Colorado City, 1st, 2.50; Colorado Springs, 1st, 22.60; Denver, Pilgrim, .75; Fort Collins, German Brothers' Union, 50; Pueblo, Minnequa, 1.65; Irving Place and Grove, 21.35.

Woman's H. M. Union, Mrs. L. D. Sweet, Treas., Boulder, 20.45; Craig, 2.50; Colorado Sps., 1st, 50; 2nd, 10; Denver, Pilgrim, 5; Denver, Second, 2.05; Eaton, 20; Grand Junction, 20; Greeley, 10; Steamboat Sps., 5. Total, \$145.

**WYOMING—\$90.82.**

Guernsey, 12; Torrington, 40.25.  
Woman's H. M. Union, Edith McCrum, Treas. Cheyenne, 1st, W. M. S., 19.05; Jr. C. E., 3.25; Douglas, 8.27; Wheatland, 8. Total, \$38.57.

**IDAHO—\$11.**

Troy, Swedish, 4.  
Woman's Miss. Union, by Mrs. G. W. Derr, Treas. Weiser, Aux., 7.

**OREGON—\$240.05.**

Received by Rev. M. E. Thompson, Treas. Portland, 1st, 141.95; Sunnyside, 25. Total, \$166.95.  
Clackamas, 10; Forest Grove, 44.10; St. Johns, 1st, 19.

**CALIFORNIA—\$500. Legacy.**

Pomona, Estate of Salome H. Foxcroft, 500.

**NEVADA—\$29.30.**

Reno, 1st, 29.30.

**WASHINGTON—\$8.71.**

Anacortes, Pilgrim, 5; Marysville, 1st, 3.71.  
Congregational Christmas Offering—\$18.04.  
May Receipts.

Contributions .....	\$11,667.37	
Legacies .....	1,950.00	
	<hr/>	\$13,617.37
Interest .....		2,053.97
Home Missionary.....		154.06
Literature .....		10.86
Total.....		<hr/> \$15,836.26

**NEW HAMPSHIRE—\$36.60.**

Deerfield, 5; Nashua, Pilgrim, 26.60; Reeds Ferry, W. J. Rockwood, 5.

**VERMONT—\$267.68.**

Charlotte, 5.03; Hartford, Second, 17.86; Williston, S. S., 3.25; Westminster, West, 6.32.  
Woman's H. M. Union, Mrs. C. H. Thompson, Treas. Barret, 6; Bellows Falls, Mt. Kilburn Soc., 5; Bennington, Second, 14; Brattleboro, West, 4.84; Burlington, First, 20; Coll. St., 2; Bristol, 5; Guildhall, 5; Highgate, Ch., 2.10; Hinesburg, 6.75; Middlebury, 15; Northfield, 6; Norwich, 7; Pittsford, 28.25; Y. P. S. C. E., 5; Rupert, 8; Saxtons River, 5; St. Albans, 14.37; St. Johnsbury, No. Ch., 22.35; Springfield, 17.75; Scranton, 15; Waterbury, 4; Windham, 5; Winoski, 9; W. H. M. U., Expense Acct., 2.81; Total, \$235.22.

**MASSACHUSETTS—\$3,007.65; of which legacy, \$50.**

Mass. H. M. Soc., by Rev. J. Coit, Treas., 1,622.07; Boston, H. Fisher, 200; Brockton, First, 20; Brookline, Harvard S. S., Mr. Mills' class, 25; East Longmeadow, First, 26.50; Groveland, 15; Holbrook, Winthrop, 50; Leicester, A. S. Conant, 25; Leominster, F. A. Whitney, 15; Massachusetts Friends, 150; Northampton, Estate of W. H. Harris, 5c; First, 237.06; Dorcas Soc., 50; Newtonville, 125; North Wilbraham, Grace Ch., 19.97; Roxbury Immanuel Walnut Ave. S. S., 11.15; Salem, Tab., A Friend, 100; South Dartmouth, 10; West Brookfield, A Friend, 3; Worcester, Union, 25.  
Woman's H. M. Association of Mass., L. D. White, Treas., 227.

**RHODE ISLAND—\$280.33.**

Kingston, 280.33.

**CONNECTICUT—\$10,517.43; of which legacies, \$8,153.66.**

Bridgeport, Park St., 221.05; Bristol, S. A. Whitelsey, 1; Chaplin, 4.77; Colchester, Mrs. G. L. Edwards, 1; Ellington, 46.54; Hartford, Farmington Ave., 80.22; Huntington, 19; Milford, First S. S., 10.36; New Fairfield, 5; New Haven, Dwight Place, 200; Bible School, 25; United, 500; A Friend, 1,000; Norwich, Park, Mrs. A. C. Avery, 5; Prospect, 3.64; Salisbury, W. B. H. M., 13.80; Saybrook, A Friend, 200; Stonington, First, 16.40; Stamford, S. S., 10; West Haven, Estate of S. P. Beardsley, 3.66; Woodbury, Estate of C. W. Kirtland, 8.150.

**NEW YORK—\$226.76.**

Briarcliff, 55.57; Brooklyn, Puritan, 10; Mrs. J. L. Bennett, 5; Canandaigua, S. S., 28.18; Cortland, H. E., Ranney, 100; New York City, Mrs. S. F. Blodgett, 25; Pelham, Covenant, 3.01.

**NEW JERSEY—\$245.73.**

Dover, Beth. Scand., 1.50; Egg Harbor, Emmanuel, 5; Glen Ridge, 153.13; Montclair, First S. S., 20; Newark, Bellevue Ave., 43.52; First, 22.58.

**PENNSYLVANIA—\$42.28.**

Braedock, Slovak, 5; Carbondale, 1st 11; Edwardsdale, Bethesda, 4.28; S. S., 7; Philadelphia, Central Ch., W. H. M. S., 10; Ridgeway, A Friend, 5.

**DISTRICT OF COLUMBIA—\$25.**

Washington, First Y. P. S. C. E., 25.

**ALABAMA—\$4.10.**

Birmingham, Pilgrim, 4.10.

**TENNESSEE—\$15.**

Nashville, Union Ch., Fisk University, 15.

**OKLAHOMA—\$24.15.**

Received by Rev. C. G. Murphy, Breckenridge, 2; Hastings, .87. Total, 2.87.  
Binger, First, 4.63; Oklahoma City, Harrison Ave., 6.65; Weatherford, Zions, German, 10.



**OHIO—\$18.80.**

Ohio H. M. Soc., by Rev. C. H. Small, 5;  
Oberlin, First Cong., 13.89.

**INDIANA—\$8.**

Received by Rev. A. E. Ricker. Alexandria,  
3; Lowell, Mrs. E. N. Morey, 5.

**ILLINOIS—\$338.40.**

Illinois H. M. Soc., by Rev. R. B. Guild,  
337.40; Wheaton, Rev. J. P. Barrett, 1.

**MISSOURI—\$162.**

Kansas City, First, 150; Meadville, 12.

**IOWA—\$23.47.**

Iowa H. M. Soc., by A. D. Merrill, Treas.,  
23.47.

**MINNESOTA—\$744.93.**

Received by Rev. G. R. Merrill, D. D.  
Marshall, F. S. Cook, 25; Minneapolis, Mrs. J.  
S. Pillsbury, 50; Plymouth, 164.78; Rochester,  
97.51; Sauk Center, 9. Total, \$346.29.  
Minneapolis, Fifth Ave., 60; Northfield, A.  
Friend, 50; Rainy River Valley, 3; St. Cloud and  
Sauk Rapids, Swedes, 3.25.  
Woman's H. M. Union, Mrs. W. M. Bristol,  
Treas. Burtrum, Aux., 2; Duluth, Pilgrim, 10;  
Edgerton, Aux., 2.50; Excelsior, Aux., 2; Fair-  
bault, Y. P. S. C. E., 9; Aux., 8; Fergus Falls,  
Aux., 5; Glencoe, Aux., 7; Minneapolis, First  
Aux., 24; Plymouth, Aux., 111.50; Lyndale, Aux.,  
12; Y. P. S. C. E., 5; Bethany, Aux., 2.50;  
Linden Hills, Aux., 5; New Ulm, Aux., 1.50;  
Northfield, Aux., 50; Round Prairie, Aux., 2; St.  
Paul Park, Aux., 12; St. Anthony Park, Aux.,  
10; Wabash, Aux., 1.39. Total, \$282.39.

**NEBRASKA—\$58.66.**

Lincoln, Zions German, 10.  
Nebraska H. M. Soc., by Lewis Gregory,  
Treas., 41.66; Norfolk, Zion German Evan., 7.

**NORTH DAKOTA—\$144.98.**

Received by Rev. G. J. Powell. Barlow, 50;  
Colfax, C. E., 5; Fingal, 3; Jamestown, Assoc'n,  
5.40; Lucca, 1.65; McHenry, 20; Michigan, M. T.  
Scarf, 5; Mrs. C. Dunlop, 50. Total, \$90.55.  
Blue Grass, St. Mark's, German, 15; Dawson,  
4; Glen Ullen, 1.50; Lawton and Adams, 6.28;  
Rutland, 5.65.  
Woman's H. M. Union. Cooperstown, Lad.  
Soc., 4.50; Crary, Lad. Soc., 12.50; Sykeston,  
5.00. Total, \$22.

**SOUTH DAKOTA—\$76.36.**

Belle Fourche, 1st, 19.15; Brentford, 7.05;  
Gettysburg, 1.30; Ipswich, 10.25; Troy, 12.50;  
Clark, First S. S., 4.11; Gann Valley, 10; Java,  
German, A Friend, 5; Oacoma, 2; Selby, German,  
5.

**COLORADO—\$55.83.**

Received by Rev. H. Sanderson. Colorado  
Springs, 2nd, 420; Flagler, 1; Fruita, 18.17;  
Highland Lake, 7.50; Longmont, 1; Manitou,  
7.10; New Castle, 9.51; Thurman, 50. Total,  
\$48.98.  
Brighton, Platt Valley, 6.85.

**MONTANA—\$5.**

Missoula, Swedes, 5.

**IDAHO—\$25.**

Boise, W. M. A., 25.

**NEVADA—\$5.**

Logan, Mr. and Mrs. O. G. Church, 5.

**CALIFORNIA—\$26.35.**

South Cal. H. M. Soc., by S. H. Herrick,  
Treas., 26.35.

**OREGON—\$14.50.**

Cedar Mills, German, 4; Mountindale, Mrs.  
G. Schlaefli, 2; Portland, Laurelwood, 2.39;  
University Park, 6.11.

**WASHINGTON—\$885.95.**

Dusty, German, Rev. H. Vogler, 2; Ritzville,  
German, 15; Zions, German, 10; Shelton, Mrs.  
S. M. Eells, 1.50.

Wash. H. M. Soc., by Rev. H. B. Hendley,  
Treas. Aberdeen, First, 20; Forks, 5; McMil-  
lan, 50; Mt. Zion, 5.25; Spokane, Westminster,  
S. S., 26.70; Seattle, Plymouth, 400; Special, A.  
W. Doland, 100; Special, F. E. B. Smith, 100;  
Special, L. J. Coleman, 200. Total, \$857.45.

**CHINA—\$100.**

Shanghai, Arthur H. Smith, 100.

**GUAM—\$5.**

Guam, H. E. B. Case, 5.

**June Receipts.**

Contributions .....	\$9,187.37
Legacies .....	8,203.66
Interest .....	\$17,391.03
Home Missionary.....	1,423.29
Literature .....	257.15
	7.67
Total.....	\$19,079.14

**July, 1907.****MAINE—\$23.75.**

Skowhegan, W. M. S. of Cong. Ch., 23.75.

**NEW HAMPSHIRE—\$461.45; of which legacy, \$25.77.**

New Hampshire H. M. S., 362.67; Ashland,  
Eliza E. Simmons, 1; Bethlehem, 8; Milford,  
Estate of A. C. Crosby, 25.77; Peterboro, 8.80;  
Plymouth, Mrs. P. C. Reed, 5; West Concord,  
6.50; West Lebanon, 13.71; Wilton, Second, 30.

**VERMONT—\$276.99.**

Vermont Domestic Miss Soc., 228.23; East  
Johnsbury, 3.50; Peacham, 41.26; Putney, 3; St.  
Johnsbury, Dea. Geo. Ranney, 1.

**MASSACHUSETTS—\$11,327.13; of which lega-  
cies, \$9,080.47.**

Cambridge, A Friend, 1,000; Canton, Evan.,  
42.13; Deerfield, A Friend, 300; Dorchester,  
Estate of Mrs. E. J. W. Baker, 5,000; Greenfield,  
Estate of R. W. Cook, 57.36; Hampden, 18.50;  
Haverhill, A Friend, 5; Leominster, Orthodox Ch.  
Woodbury Fund, 120; F. A. Whitney, 15;  
Marlboro, Union S. S., 10; New Bedford, Trin.  
S. S., 10.04; Newburyport, Bible School of Pros-  
pect St. Ch., 3.89; Newton, First, 68.94; North-  
boro, 51.55; North Chelmsford, Rev. J. B. Cook,  
3; Peabody, South, 200; Rowley, 8; Salem, Tab.  
22.01; Pro Christo Soc., 10; Shirley, Abby G.  
Stevens, 472.31; Somerville, Estate of Mrs. L. E.  
Hartshorn, 500; Springfield, South, 40.25; Stur-  
bridge, S. E. Hyde, 15; Townsend, Estate of  
Walter J. Ball, 1,900; Ware, Silver Circle, 10;  
Warren, First, 40.40; Webster, Mrs. A. B.  
Church, 50; Y. P. S. C. E., 9.45; Whately,  
Estate of Mrs. C. A. Allis, 1,150.80; Winchester,  
Second, Do Something Band, 5; Worcester, T.  
Hamilton, 11.

Woman's H. M. Assoc., by Miss L. D. White,  
Treas., 227.

**RHODE ISLAND—\$150.85.**

Bristol, First, 34.85; Kingston, S. S., 10;  
Rhode Island, A Friend, 100; Woonsocket, Globe,  
6.

**CONNECTICUT—\$1,118.74; of which legacy,  
\$412.12.**

Miss. Soc. of Connecticut, 127.46; Black Rock,  
36.41; Derby, Y. P. S. C. E. of First Ch., 14.90;  
East Glensbury, Mrs. M. T. Hutchinson, 20;  
East Woodstock, 11; Greenwich, S. S., 2; Cong.  
Ch., 31.58; Hartford, Warburton Chapel S. S.,  
17.25; Estate of Susan Ruck, 442.12; Ivoryton,  
15.40; Jewett City, Second, 9.23; Middletown, A  
Friend, 10; New Canaan, 37; New Haven, A  
Friend, 10; North Woodstock, 9; Norwich, Miss  
A. C. Avery, 5; Plainville, 44.06; Southington,  
First S. S., 11.15; Taftville, 18.50; Washington,  
First, 90; West Hartford, First, 105.68; North  
Ch., 23; A Friend, 25; Westminster, 5.

**NEW YORK—\$1,829.19; of which legacy,  
\$468.75.**

Angola, S. H. Ames, 5; Binghamton, Mrs. H.  
C. Osterhout, 25; Brooklyn, Clinton Ave., 807.99;

Estate of H. G. Combes, 468.75; Canaan Four Corners, 7; Canandaigua, 46; Churchville, 15.37; Groton City, Y. P. S. C. E., 1; Hamilton, Mrs. E. Mann, 25; Lisbon, S. S., 3.29; Maine, First, 4; Newark Valley, First, 5.16; New York City, K., 125; Phoenix, S. S., 3.60; Randolph, A. G. Dow, 10; Richmond Hill, Union Ch., 35; Walton, 237.03; West Camden, Mrs. H. M. Green, 2; West Winfield, Immanuel, 3.

#### NEW JERSEY—\$242.63.

East Orange, First, 51.63; Montclair, M. H. H., 52.50; Newark, Belleville Ave., 1.50; Upper Montclair, Christian Union Ch., 137.

#### PENNSYLVANIA—\$292.39; of which legacy, \$12.50.

Charleston, 7; DuBois, Swedes, 3.75; Fountain Springs, 4.14; Mt. Carmel, S. S., 5; Pittsburg, Swedes, 10; G. H. Christy, 250; Estate of Ellen P. Jones, 12.50.

#### GEORGIA—\$102.

Received by Rev. F. E. Jenkins, State Home Miss. Committee, 100; Lindale, 2.

#### FLORIDA—\$49.57.

Bonifay, New Home, and Caryville, New Effort, .50; Chipley, Shilo, 3; Interlachen, 3; Rev. S. J. Townsend, 5; Ormond, Ladies' Aux., 8.50; St. Petersburg, First, 15.82; Sanford, 13.75.

#### ALABAMA—\$1.

Dothan, Newton's Chapel, 1.

#### LOUISIANA—\$7.

Iowa, 2; New Orleans, University Ch., 5.

#### TEXAS—\$5.

Corpus Christie, First, 2; Farwell, 1.25; Pruitt, 1.75.

#### OKLAHOMA—\$27.10.

Received by Rev. C. G. Murphy, Drummond, 2.70; Enid, 3; Turkey Creek, .90; Coldwater and Hillsdale, 3; Waukomis, Plymouth, 5.  
Woman's H. M. Union of Okla., 12.50.

#### ARIZONA—\$10.

Nogales, Trinity, 10.

#### TENNESSEE—\$8.

Woman's H. M. Union of Tennessee, 8.

#### OHIO—\$10.

Greenwich, M. Mead, 10.

#### INDIANA—\$2.61.

Ontario, 1.11; Shipshewana, 1.50.

#### ILLINOIS—\$12.25.

Galva, First, 12.25.

#### MISSOURI—\$5.29.

Kansas City, Rev. F. L. Johnston, 4.29; St. Joseph, Plymouth, 1.

#### MICHIGAN—\$10.

Bangor, Mrs. H. W. Chester, 5; Ypsilanti, W. H. M. Union, 5.

#### WISCONSIN—\$13.

Received by Rev. O. C. Grauer, Danish, Eau Claire, Danish, 2; Madison, Danish, 5; Milwaukee, Danish, 5; Waupun, Mrs. A. C. Hillyer, 1.

#### IOWA—\$57.12.

Iowa Home Missionary Society, 57.12.

#### MINNESOTA—\$396.81.

Received by Rev. G. R. Merrill, D. D., Benson, 10; Campbell, 4; Minneapolis, Pilgrim, 20; Plymouth, 60; Geo. R. Rust, 25; Wellesley College, Mass. Christian Assoc., 50; Montevideo, 75; Morristown, 6; Northfield, Rev. J. W. Strong, D. D., 25; Round Prairie, Dr. J. F. Locke, 10; St. Charles, 1.50; St. Paul, Olivet, 10.60; West Duluth, Plymouth, 7. Total, \$304.10.

Beard, .82; Fontinac, 1.59; Moose, .49; Ny-more, .25; Shevlin, .65; Brown-ton, 3.40; Stewart, 3; S. S., 2.50; Cannon Falls, Swedes, 2.50; Fairmont, .39; McIntosh, 5; New York Mills, 2; North Branch, 1st, 2.50; Owatonna, 11.76; Spring Valley, First, 7.25; Waterville, 1st, 10.

#### KANSAS—\$45.56.

Kansas Cong. Home Missionary Society, 45.56.

#### NEBRASKA—\$45.16.

Nebraska Home Missionary Society, 41.66; Inland, German, 3.50.

#### NORTH DAKOTA—\$88.03.

Received by Rev. G. J. Powell, Getchell, 4.50; Hankinson, C. E., 4; Jun. C. E., 2; Paradise Valley, 5; Tappen, 5; Valley City, .50; Wahpeton, 60.45; Buso, .26; Plaza, 1.32; Michigan City, W. M. Soc., 4; Richardson, W. M. Soc., 1.

#### SOUTH DAKOTA—\$171.63.

Received by Rev. W. H. Thrall, Geddes, 30; Milbank, 15.03; Springfield, 2; Aberdeen, Plymouth, 3.50; Academy, 37.50; Columbia, 18.49; Houghton, 8.36; De Smet, 1st, 5; Draper and Murdo, 2.25; Eureka, German, 17; Mackling, 2; Pleasant Valley and Duncan, 10.50; Waubay, 20.

#### COLORADO—\$149.83.

Received by Rev. H. Sanderson, Denver, Pilgrim, 13; Longmont, 35; Eaton, Men's Kingdom Extension Soc., 33.50; Flagler, 10.50; Fountain, 1st, 2.33; Hot Sulphur Springs, 1st, 4.50; Montrose, 50; Whitewater, Union, 1.

#### WYOMING—\$5.

Sheridan, Woman's Missionary Soc., 5.

#### IDAHO—\$17.

Pocatello, Woman's Miss. Aux., 12; Drew Strand, 5.

#### CALIFORNIA—\$60.74.

Southern California H. M. S., 60.74.

#### OREGON—\$21.20.

Beaverton, 3.70; Ione, 1st, 1; Lebanon, A Friend, 14; Salem, Central, 2.50.

#### WASHINGTON—\$104.75.

Bellevue, 12.40; Lakeside, 1st, 7.90; Meyers Falls and Bossburg, 1; Orchard Prairie 6; Puyallup, Plymouth, 3; Seattle, 24; Beacon Hill, 4; Columbia Station, Life Member, 4.50; South Bend, 1st, 14.20; Sunnyside, 1st, 25; Wallula, 1st, 2.75.

#### PORTO RICO—\$10.

La Plaza, Miss A. I. Hazelton, 10.

#### July Receipts.

Contributions .....	\$ 7,129.16
Legacies .....	10,029.61
	<hr/>
Interest .....	\$17,158.77
Home Missionary .....	2,098.48
Literature .....	109.40
	<hr/>
Total .....	\$19,379.62

## STATE SOCIETY RECIEPTS

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in May, 1907.

Rev. Joshua Coit, Treasurer, Boston.  
Andover, Richards, Mrs. S. B., 25; Becket, No., 15; Boston, Phillips, 39.52; Immanuel Walnut Ave. C. E., 3; West Roxbury, So., 45; Anatolia Club, 20; E. Braintree, Union, 33.35;

Brookfield, Brookfield Con., 4.51; Charlemont, 1st, 7; Easthampton, 1st, 22.04; Falmouth, Barnstable Con., 2.25; Fitchburg, Finn., 5.50; Foxboro, Bethany, 23.90; Framingham, So. Grace, S. S., 18.12; Franklin, 16.97; Freetown, Assonet, 3.35; Gurney Fund, Income of, 37.50; Haile Fund, Income of, 50; Hatfield, 41.85; Haverhill, Center, 39; Hawley, W., 4.60; Holyoke, 2nd., 250; Hyde Park, 1st, 19.80; S. S., 19; Lynn-field, Center, 18.15; Lynn, 1st, 3.55; Malden,



Mythic Side, 5.57; Maynard, Finn, 1; Friend, 25; Melrose, Highlands, 51.53; Orthodox, 65; Middleboro, North, 30.77; Millbury, Worcester So. Con., 47.91; Millis, 5; Milton, 29.32; Monson, E. G. B. M., 5; Newton, Auburndale, 355.91; Center, 1st, 100; New Marlboro; Mill River, 6.50; New Salem, 4.37; No. Attleboro; Oldtown, 6.25; Northbridge, Whitinsville, 2.031.62; Est. W. H. Whitin, 500; No. Brookfield, 48.51; Oakham, 31; Quincy, Finn, 2.03; Reading, 1st, 15; Reed Fund, Income, 16; Rochester, Ea., 5; Rutland, 1st, 10.61; Sandwich, S. S., 4; Sisters' Fund, Income of, 80; Taunton, Ea., 8.28; Townsend, 13.54; Wakefield, 31.68; Ware, 1st, 17.25; Westboro, Est. Harriet Cady, 900.04; Westwood, Islington, 1; Whitcomb Fund, Income of, 280.40; Whittin Fund, Income of, 100; Willis Fund, Income of, 8.50; Woburn, No. 12.90; Worcester, Old South, 118.43; Plymouth, 146; Designated for Missionary in Mr. Gray's field, Pittsfield, 1st, 400.

W. H. M. A., Lizzie D. White, Treasurer.  
Salaries, American Inter. College, 140; for Italian worker, 80; for Polish worker, 70; for Emmanuel Church, Springfield, 25; for Student Aid, Amer. Inter. College, 75.

## SUMMARY.

Regular .....	\$5,864.13
Designated for Mr. Gray.....	400.00
W. H. M. A. ....	390.00
Home Missionary.....	6.60
Total.....	\$6,660.73

## Receipts in June, 1907.

Rev. Joshua Coit, Treasurer, Boston.  
Agawam, Feeding Hills, 13; Amherst, 2nd, 6.50; Arlington, Estate Maria E. Ames, 140; Ashby, 22.35; Belmont, Waverly, 27.71; Berkley, 10; Billerica, 27.25; Boston, S. P. Cook, 5; Brighton, Pro Christo Club, 5; Charlestown Winthrop, 9.60; Dorchester, 2nd, 10; Immanuel Walnut Ave. S. S., 10.43; Braintree, 1st, 22.91; Lad. H. M. Soc., 30; Brookline, Leyden, 245.90; Cambridge, Pilgrim, 34.36; Cape, Finns, 8.30; Chicopee, 1st, 4; Erving, 1.35; Fitchburg, Finn, 5.52; Rollstone, 39.54; Hale Fund, Income of, 50; Hamilton, 9.67; Hanson, 1st, 3; S. S., 1.16; Hingham, 50.56; Holbrook, Winthrop, 65.02; Ipswich, 1st, 13.25; Junior Aid, 5; Lawrence, Samuel White, 100; Lynn, No., 64.23; C. E., 12; Malden, Maplewood, 11; Maynard, 30; Finn, 1.50; Medway, W., 20; Milford, Hopedale, 77.19; Newburyport, No. S. S., 2.65; Estate Anna L. Coffin, 100; Northampton, Florence, 22.13; Norwood, 1st Prim. Dept. S. S., 5; Quincy, Finn, 1.52; Reed Fund, Income of, 80; Rochester, 1st, 32; Shelburne Falls, 123.50; Springfield, Olivet, 15.80; Sturbridge, Fiskdale, 20; Taunton, Union, 22.20; Wellesley, Mrs. B. Codwise, 5; Westfield, 2nd, 25; Weymouth, No. Pilgrim, 18; Whitcomb Fund, Income of, 165; Whitney Fund, Income of, 210; Winchester, 1st, 200; Woburn, Scand. Free, 6; Worcester, Finn, 1.50; Designated for Italian work, Brookline, Harvard, S. S., 25.

W. H. M. A. Salaries, Amer. International College, 70; Designated for the college, Springfield, Emmanuel, 5; for Italian worker, 40; for Polish worker, 35.

## SUMMARY.

Regular .....	\$2,256.60
Designated for Italian work.....	25.00
W. H. M. A. ....	150.00
Home Missionary.....	1.00
Total.....	\$2,432.60

## Receipts in July, 1907.

Rev. Joshua Coit, Treasurer, Boston.  
Athol, 52; Beauvais Fund, Income of, 50; Boston, Mrs. I. Rennett, 50; Boylston, Ellis Mendell Fund, 30; Roxbury, Highland, E. C. D. Band, 10; Union, 102.50; Brockton, M. B. McDonald, 5; Brookline, Harvard, 88.82; Cambridge, 1st S. S., 15; Primary S. S., 4; Pilgrim, 9.35;

Chatham, 5.63; Chester, 1st, 3.63; Chesterfield, 10; Chicopee, 1st, 13; Clark Fund, Income of, 30; Everett, Courtland St., 20.11, S. S., 2.99; Junior C. E., 3; Farley, Union, 4.25; Fitchburg, Finn, 7.03; The Cape, 7.50; Framingham, So. Grace, 109.24; Frost Fund, Income of, 50; General Fund, Income of, 99.50; Gloucester, Lanesville, 60; Granby, 15.73; Greenfield, 2nd, 38.50; Gurney Fund, Income of, 50; Hadley, 1st, 22.08; Harwich, 1st, 14; Holland, Lad. H. M. Soc., 5; Hyde Park, 1st, 39.18; Clarendon Hills, 5; Jessup Fund, Income of, 150; Kingston, Mayflower, 16; Lawrence, Trinity, 17.54; Leicester, 1st, 19.32; Maynard, C. E., 5; "Mendell Fund," Income of, 125; Middleboro, Central C. E., 5; Monterey, 13.13; New Boston, 8; Newton, Auburndale, Friend, 10; Eliot, 90; 1st, 57.93; Northbridge, Whitinsville, S. S., 134.11; Philadelphia, 5; Phillipston, 10; Pittsfield, 1st, 19.75; Plymouth, Pilgrimage, 57.09; Quincy, Finn, 1.50; Randolph, 1st, 131.34; Reed Fund, Income of, 76.25; Rockport, 1st, 5; Sandwich, 17.72; Saugus, 12; Sharon, 23.31; Sisters' Fund, Income of, 120; Springfield, Olivet, 16; Uxbridge, 1st, 25.72; Warren, 1st, 71.95; Wellesley Hills, 80.71; Westboro, Estate H. S. Cady, 140; West Stockbridge, Village, 19.43; Whitcomb Fund, Income of, 172.50; Whittin Fund, Income of, 120; Whiting Fund, Income of, 20; Whitman, 16.87; Williamsburg, Haydenville, 5.80; Worcester, Finn, 8.22; Piedmont, 3; Plymouth, 54.55; Yarmouth, 20; Designated for Italian work, Boston, Dorchester, 2nd, S. S., 5; E. C. D. Band, 5; Wellesley Hills, A. C. Hills, 25; E. C. Hood, 9.45; Mass. Designated for Tent at Northfield, Mass., Friend, 75; Friend, 11; Designated for Debt, C. H. M. S., Boston, G. S., 250.

W. H. M. A., Lizzie D. White, Treasurer.  
Salaries, Italian worker, 40; Polish worker, 35; for Italian Mission, 7.

## SUMMARY.

Regular .....	\$2,802.65
Designated for Italian work.....	44.45
Designated for Special Tent, etc.....	86.00
Designated for C. H. M. S. debt.....	250.00
W. H. M. A. Salaries.....	75.00
W. H. M. A. Special for Italian work.....	7.00
Home Missionary.....	2.50
Total.....	\$3,342.60

## THE MISSIONARY SOCIETY OF CONNECTICUT.

## Receipts in May.

Ward W. Jacobs, Treasurer, Hartford.  
Canterbury, 1st, 8.70; Colchester, 3.50; Cornwall, 2nd, C. E., Special for Connecticut work, 10; Hartford, Farmington Ave., 53.57; 2nd, 400; Meriden, 1st, Rev. Joel S. Ives, Personal, for Italian work, 10; Middletown, 1st, 27.44; Montville, 3.80; New Haven, 1st, Special, 2.042.46; Grand Ave., 40; Redeemer, for Italian work, 25; North Branford, 1st, 18.04; North Madison, 8.03; Old Saybrook, 5.90; Plainfield, 1st, 3.75; Pomfret, 1st, 9.70; S. S. for Italian work, 25; South Glastonbury, 3; South Killingly, 4; Stamford and Greenwich, Swedish, 6; Thomaston, Special, 42.88; Trumbull, Ch. and S. S., 24.45; C. E., 7; Washington, 1st, 28.75; Westport, S. S., 2.54; Winsted, 2nd, 231.29; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary, 97.50; for work among foreigners in Conn., 91.32; Meriden, 1st, Cheerful Givers, for work among foreigners, 2; New Britain, South, H. M. S., for Italian work, 25. Total, \$3,261.52.  
Designated ..... \$2,273.66 || Undesignated ..... | 987.86 |
| Total..... | \$3,261.52 |

## Receipts in June.\*

Ward W. Jacobs, Treas., Hartford.  
Bloomfield, C. E., 5; Ch. and S. S., Special, 20.36; Branford, 60; Bridgeport, 1st, 103.42; Chester, 14.72; Cornwall, 2nd, 60; Ellington, 46.53; Exeter, 22.80; Hartford, 1st, 140.91; S. S., \*Connecticut receipts for July, accidentally omitted, will appear in the October number.



14.35; Kensington, for Italian work, 15; Meriden, Center, 50; Montville, Mohegan, 2.62; New Haven, Humphrey St., 54.04; Rockville, Union, 78.17; Bible School for Italian work, 15.54; Shelton, S. S., 28.11; Sherman, 25; Somersville, 3.25; Stamford, 1st, 23.99; W. C. H. M. U. of Conn., for foreign work in conn., 10. Total, \$793.81.  
Designated .....\$60.90  
Undesignated .....732.91 \$793.81

### NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

#### Receipts in May.

Alvin B. Cross, Treasurer, Concord.  
Bath, 3.35; Brentwood, 3.46; North Hampton, 8.10; North Weare, 6.88; Penacook, 14; Wakefield, 12. Total, \$48.09.

#### Receipts in June.

Chester, 5.66; Walpole, 28.73; E. Jaffrey, 16.50; Campton, 6.65; Manchester, 300; Pelham, 30; Raymond, 15. Total, \$402.54.

#### Receipts in July, 1907.

Alvin B. Cross, Treasurer, Concord.  
Bethlehem, 2.00; Boscawen, 10.47; Derry, 42.12; Hillsboro Bridge, 34; Keene, 29.76; Nashua, 70.05; New Castle, 4; Salmon Falls, 20; Tilton, 15. Total, \$267.40.

### NEW YORK HOME MISSIONARY SOCIETY.

#### Receipts in May.

Clayton S. Fitch, Treasurer.  
Jamesport, 3.25; Lakewood W. M. S., 6; New York: Claremont Park, 15; Oswego, 30; Rocky Point, Mrs. Annie A. Hallock, 10; Savannah, 10.10; Seneca Falls, 15.63; S. S., 2.34; Sloan, 5; Summer Hill, 20; W. H. M. U. as follows: Bating Hollow Y. P. S. C. E., 12.50; Brooklyn: Central L. B. S., 400; Clinton Ave. W. S., 4; Thompkins Ave. W. M. S., 21.25; Buffalo: Niagara Square, Mrs. E. Curtis, 5; Greene, L. S., 28; Niagara Falls W. M. S., 10; Ogdensburg W. M. S., 30; Richmond Hill S. S., 5; West Groton, W. M. S., 10. Total, \$643.07.

#### Receipts in June, 1907.

Clayton S. Fitch, Treasurer.  
Brooklyn, Bushwick Ave., 15; Gaines, 20.31; Lakewood, 8; Tuckahoe, 17.26; Watertown, 8.30; West Winfield, 59.15; W. H. M. U., 10; New York, a Friend, 15. Total, \$153.02.

### OHIO HOME MISSIONARY SOCIETY.

#### Receipts in May, 1907.

Rev. Chas. H. Small, Treasurer, Cleveland.  
Ashtabula, Finnish, 5; Cincinnati, Storrs, Per., 2.50; Lawrence St., 18; Cleveland, Franklin Ave., 21.50; Chardon, 10.45; Fredericksburg, 3.85; Kelloggsville, 5; "P. L. A." Oberlin, 25; Richfield, Oak Hill Branch, 3; Secretary, Pulpit Supply, 45; Steubenville, 7; Sylvania, 11.60; Toledo, Second, 24.76; Washington St., 9.41; Youngstown, Plymouth, Dr. Thomas, 10. Total, \$202.07.

From Ohio Woman's H. M. Union, Mrs. George B. Brown, Treasurer, Toledo, O.

Akron, West, W. M. S., 2.20; Berlin Heights, W. M. S., 2.80; Cincinnati, Old Vine, W. M. S., 5.20; Walnut Hills, W. M. S., 8; Clarksfield, W. M. S., 1.40; Cleveland, Bethlehem W. M. S., 5; Mt. Zion, 4.20; Collinwood, W. M. S., 4.20; Columbus, North W. M. S., 1.70; Conneaut, W. M. S., 5; East Cleveland, W. M. S., 2.80; Elyria, First, silver fund, W. M. S., 5; Geneva W. M. S., 13.33; Ironton, W. M. S., 17.35; Lindenville, W. M. S., 2.80; Lorain, First, W. M. S., 7; Marietta, Harmon, W. M. S., 5; First, 10.50; New London, W. M. S., 5; Painesville, L. E. Coll., 4.75; Ridgeville, Corners, W. M. S., 1.00; Sylvania, W. M. S., 2.80; Toledo, Cent. W. M. S., 7; Plymouth, L. G., 5.75; Youngstown, Elm

St. W. M. S., 7. Total, \$137.68. Grand total, \$339.75.

#### Receipts in June.

Rev. Chas. H. Small, Treas.

Alexandria, 8; Barberton, 8; Brighton, 3.40; Cleveland, Hough, 72.04; Special, 1; Columbus, Plymouth, 17.10; Hamden, 10; Hamilton, 7; Interest on Medina Fund, 42; Nelson, 6.50; Rootstown, 13.40; Springfield, 1st, 10.50; Toledo, Washington St., 3.27. Total, \$202.21.

From Ohio W. H. M. Union, Mrs. George B. Brown, Treas., Toledo, Ohio. Cleveland, Euclid Ave., W. M. S., 18.75; Radnor, W. M. S., 5.00. Total, \$23.75. Grand total, \$225.96.

#### Receipts in July, 1907.

Rev. Chas. H. Small, Treasurer, Cleveland.

Andover, 3; Atwater, 13.45; Columbus, 1st, 150; Jefferson, 26.25; Justus, 3; Litchfield, 12; Martins Ferry, 6.15; Mt. Vernon, 20; Oberlin, 1st, 59.31; 2nd, 20.83; Parkman, 7; Radnor, 10; South Radnor, 5; Toledo, Central, 57. Total, \$392.99.

From Ohio W. H. M. Union, Mrs. George B. Brown, Treas., Toledo, Ohio.

Akron, Y. L., 25; Burton, W. M. S., 4.78; Canfield, Personal, 2; W. M. S., 1; Cincinnati, W. M. S., 5; Cleveland, 1st, W. A. 20; Plymouth, 2.60; Plymouth, Silver Fund, 4.40; Columbus, Plymouth, W. M. S., 28.50; Conneaut, J. C. E., 6.65; Elyria, 1st, W. A. 5; Fredericksburg, C. E., 2.50; Hudson, W. A. Silver Fund, 15.75; Mansfield, 1st, W. M. S., 44.80; Newport, Ky., W. M. S., 10; North Fairfield, C. E., 3; Oberlin, 2nd, L. S., 12; L. S., Silver Fund, 5; Tallmadge, C. E., 3.15; Toledo, 1st, W. M. S., 50; Williamsfield, W. M. S., 3.

Total .....\$254.13

General total.....\$647.12

### MICHIGAN HOME MISSIONARY SOCIETY.

#### Receipts from April 17 to July 5, 1907.

Rev. John P. Sanderson, Treasurer.

Ada, 2d, 1.50; Allegan, S. S., .67; Ann Harbor, 95.45; Bangor, 1st, W. M. S., 5; Beacon Hill, 2; Breckenridge, 10.30; Carsonville, 2; Charlotte, 30; Chase, 2; Conklin, 3.42; Custer, 2.30; Detroit 1st, 500; Echo (Vance District), .75; Essexville, 1; Essexville S. S., 2.25; Grand Blanc, 1; Grand Rapids, 1st, 25; Grand Rapids, 2nd, 10; Hancock, 90.92; Hancock S. S., 50; Hersey, 2; Hudson S. S., 5.40; Ironton, 2; Johnstown and Barry, 10; Lamont, 15; Linden, 3.20; Merrill, 5; Ovid, 32.66; Owosso, 40; Perry, 2; Pickney, 7.78; Port Sanilac, 2; Prattville, 3; Rockwood, 3; Rosedale, 13.25; St. Johns, 71.85; St. Joseph, 73.30; Traverse City, 25.50; Traverse City Mission, 2; Tyrone, 9; West Adrian, 20; Williamston S. S., 2; Congregational Home Missionary Society, on Compact of 1896-7, 2,558.92; Interest on Permanent Funds, 37.50; New York Fund, M. I. Brabb, Romeo, 20; H. S. Mills, Benzonia, 20; W. M. S. of Hancock, 20; J. M. Wagner of Hancock, 200; Congregational Michigan, 39.35; W. H. M. U. of Michigan per Mrs. A. H. Stoneman, Treas., 449.30. Total on current year, \$4,350.57.

#### DONATIONS OF CLOTHING, ETC.

Reported at the National Office in May, June, July, 1907.

Conway, Mass., Lad. Aid Soc., 1 bbl., 50; E. Houghton, Conn., King's Daughters, 2 bbls., 20; Harwinton, Conn., Lad. Aid Soc., 1 box, 23; Homer, N. Y., Ch., 1 box, 41.73; Montclair, N. J., Mon. Mis. Soc., 1st Ch., 2 boxes and 1 bbl., 430.60; W. H. M. S., 1st Ch., 1 box, 25; Mt. Vernon, O., W. M. S., 1st Ch., 1 box and 1 bbl., 115; New Haven, Conn., Lad. H. M. S., 1st Ch., 9 boxes, 1,668.11; Simsbury, Conn., Lad. H. M. S., 1 bbl., 52.60; St. Johnsbury, Vt. Wom. As. North Ch., 1 box, 86; Torrington, Conn., Lad. Ben. Soc., Center Ch., 2 boxes and money, 119.72. Total, \$2,229.26.





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October

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1907

# THE HOME MISSIONARY

VOLUME LXXXI

NUMBER V

CHRISTIAN  
CIVILIZATION  
FOR

OUR COUNTRY

CONGREGATIONAL  
HOME MISSIONARY  
SOCIETY

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Benj. F. Knowles, Esq.  
Rev. T. W. Campbell, B. D.

Rev. Newell Woolsey Wells, D. D.  
Wm. R. Hoople, Esq.  
F. D. Arthur, Esq.  
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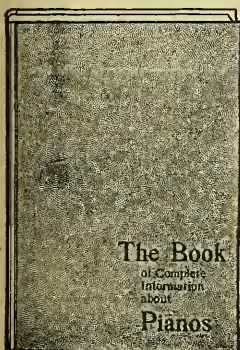
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**NATIONAL FEDERATION OF WOMAN'S STATE ORGANIZATIONS**, President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park, Ill. Secretary, Miss Annie A. McFarland, 196 N. Main St., Concord, N. H. Treasurer, Mrs. A. H. Flint, 604 Willis Ave., Syracuse, N. Y.

1, **NEW HAMPSHIRE**, Female Cent. Institution, organized August, 1804; and Home Missionary Union, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Miss Caroline E. Whitcomb, 192 Roxbury St., Keene; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2, **MINNESOTA**, Woman's Home Missionary Union, organized September, 1872. President, Miss Catharine W. Nichols, 1346 W. Minnehaha St., St. Paul; Secretary, Mrs. S. V. S. Fisher, 2131 E. Lake St. Minneapolis; Treasurer, Mrs. W. M. Bristol, 815 E. 18th St., Minneapolis.

3, **ALABAMA**, Woman's Missionary Union, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Mobile; Treasurer, Mrs. H. R. Hudson, 1505 3rd Ave., Birmingham.

4, **MASSACHUSETTS AND RHODE ISLAND**, (having certain auxiliaries elsewhere). Woman's Home Missionary Association, organized Feb., 1880. President, Mrs. W. H. Blodgett, 645 Centre St., Newton, Mass; Secretary, Miss Mary C. E. Jackson, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, **MAINE**, Woman's Missionary Auxiliary, organized June, 1880. President, Mrs. K. B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, **MICHIGAN**, Woman's Home Missionary Union, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Treasurer, Mrs. A. H. Stoneman, 341 Worden St., Grand Rapids.

7, **KANSAS**, Woman's Home Missionary Union, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. J. P. Wahle, 1258 Clay St., Topeka.

8, **OHIO**, Woman's Home Missionary Union, organized May, 1882. President, Mrs. C. H. Small, 196 Commonwealth Ave., Cleveland; Secretary, and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, **NEW YORK**, Woman's Home Missionary Union, organized Oct., 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Charles H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, **WISCONSIN**, Woman's Home Missionary Union, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Sparta; Treasurer, Mrs. Edward F. Hanson, Beloit.

11, **NORTH DAKOTA**, Woman's Home Missionary Union, organized November, 1883. President, Mrs. L. E. Flanders, Fargo; Secretary, Mrs. J. P. Young, Wahpeton; Treasurer, Mrs. E. H. Stickney, Fargo.

12, **OREGON**, Woman's Home Missionary Union, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 395 4th St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, **WASHINGTON**, including Northern Idaho, Woman's Home Missionary Union, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 302 N. J. St., Tacoma; Secretary, Mrs. Edward L. Smith, 725 14th Ave., Treas., Mrs. E. B. Burwell, 323 7th Ave., Seattle.

14, **SOUTH DAKOTA**, Woman's Home Missionary Union, organized Sept., 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

15, **CONNECTICUT**, Woman's Congregational Home Missionary Union of Connecticut, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. James B. Thomson, 92 Lincoln St., New Britain.

16, **MISSOURI**, Woman's Home Missionary Union, organized May, 1885. President, Mrs. M. T. Runnels, 1229 Garfield Ave., Kansas City;

Secretary, Mrs. C. W. McDaniel, 2729 Olive St., Kansas City; Treasurer, Mrs. A. D. Rider, 2524 Forcst Ave., Kansas City.

17, **ILLINOIS**, Woman's Home Missionary Union, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Cor. Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. H. Standish, 449 No. Grove Ave., Oak Park.

18, **IOWA**, Woman's Home Missionary Union, organized June, 1886. President, Mrs. D. P. Breed, Grinnell; Secretary and Treasurer, Mrs. H. K. Edson, Grinnell.

19, **NORTHERN CALIFORNIA**, Woman's Home Missionary Union, organized June, 1887. President, Mrs. F. B. Perkins, 1689 Broadway, Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. M. J. Haven, 1329 Harrison St., Oakland.

20, **NEBRASKA**, Woman's Home Missionary Union, organized Nov., 1887. President, Mrs. J. E. Tuttle, 1313 C St., Lincoln; Secretary, Mrs. H. Bross, 2904 O St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, **FLORIDA**, Woman's Home Missionary Union, organized February 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22, **INDIANA**, Woman's Home Missionary Union, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary, and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23, **SOUTHERN CALIFORNIA**, Woman's Home Missionary Union, organized May, 1888. President, Mrs. George Robertson, Mentone; Secretary, Mrs. H. K. W. Bent, 130 W. Ave., Los Angeles; Treasurer, Mrs. E. C. Norton, Claremont.

24, **VERMONT**, Woman's Home Missionary Union, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. W. J. Van Patten, Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, **COLORADO**, Woman's Home Missionary Union, organized October, 1888. President, Mrs. F. D. Baker, 3221 Franklin St., Denver; Secretary, Mrs. Joel Harper, 653 S. Logan Ave., Denver; Treasurer, Mrs. L. D. Sweet, 1460 Franklin St., Denver.

26, **WYOMING**, Woman's Missionary Union, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. B. Patten, Cheyenne; Treasurer, Mrs. J. W. Morrall, Sheridan.

27, **GEORGIA**, Woman's Missionary Union, organized November, 1888; new organization October, 1898. President, Mrs. N. I. Heard, Athens; Secretary, Miss Jennie Curtis McIntosh; Treasurer, Mrs. Minnie J. Davis, Atlanta.

29, **LOUISIANA**, Woman's Missionary Union, organized April, 1889. President, Miss Mary L. Rogers, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 128 N. Galvez St.; Treasurer, Miss Lena Babcock, 2436 Canal St., New Orleans.

30, **ARKANSAS, KENTUCKY AND TENNESSEE**, Woman's Missionary Union of the Tennessee Association organized April, 1889. President, Mrs. G. W. Moore, 725 17th Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, 514 Capitol Ave., Nashville.

31, **NORTH CAROLINA**, Woman's Missionary Union, organized October, 1889. President, Mrs. E. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Faduma, Troy.

32, **NEW JERSEY**, Woman's Missionary Union. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treas., Mrs. G. A. L. Merrifield, Falls Ch., Va.

33, **MONTANA**, Woman's Home Missionary Union, organized May, 1890. President, Rev. Alice Barnes Hoagg, Orr; Secretary, Mrs. J. W. Heyward, 816 No. 27th St., Billings; Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34, **PENNSYLVANIA**, Woman's Missionary Union, organized June, 1890. President, Mrs. E. E. Dexter, 782 N. 19th St., Philadelphia; Secretary, Mrs. E. H. Osgood, Germantown; Treasurer, Mrs. David Howells, Kane.

# CONTENTS



For OCTOBER, 1907.



## THE OTHER HALF IN SICILY Illustrated

Minnie J. Reynolds ..... 153

## EDITOR'S OUTLOOK

160

The Council and the Foreigner

The Treasury

## RECENT ASPECTS OF IMMIGRATION Illustrated

### CHRISTIAN WORK FOR FOREIGNERS

The Present Situation

Rev. F. H. Means ..... 161

I. The Annual Count and Forecount ..... 161

II. The Present Problem..... 162

III. The Earlier Immigrants..... 164

IV. An Intermediate Class ..... 167

V. The Newer Immigrants..... 169

VI. Best Form of Christian Work for Foreigners ..... 180

VII. Where the Work Begins ..... 181

VIII. How To Surround the Young with Christian Influences ..... 182

IX. The Present Need--Co-operation ..... 184

## IMPORTANT TO WOMEN

Mrs. B. W. Firman ..... 187

RECEPTS FOR AUGUST..... 187

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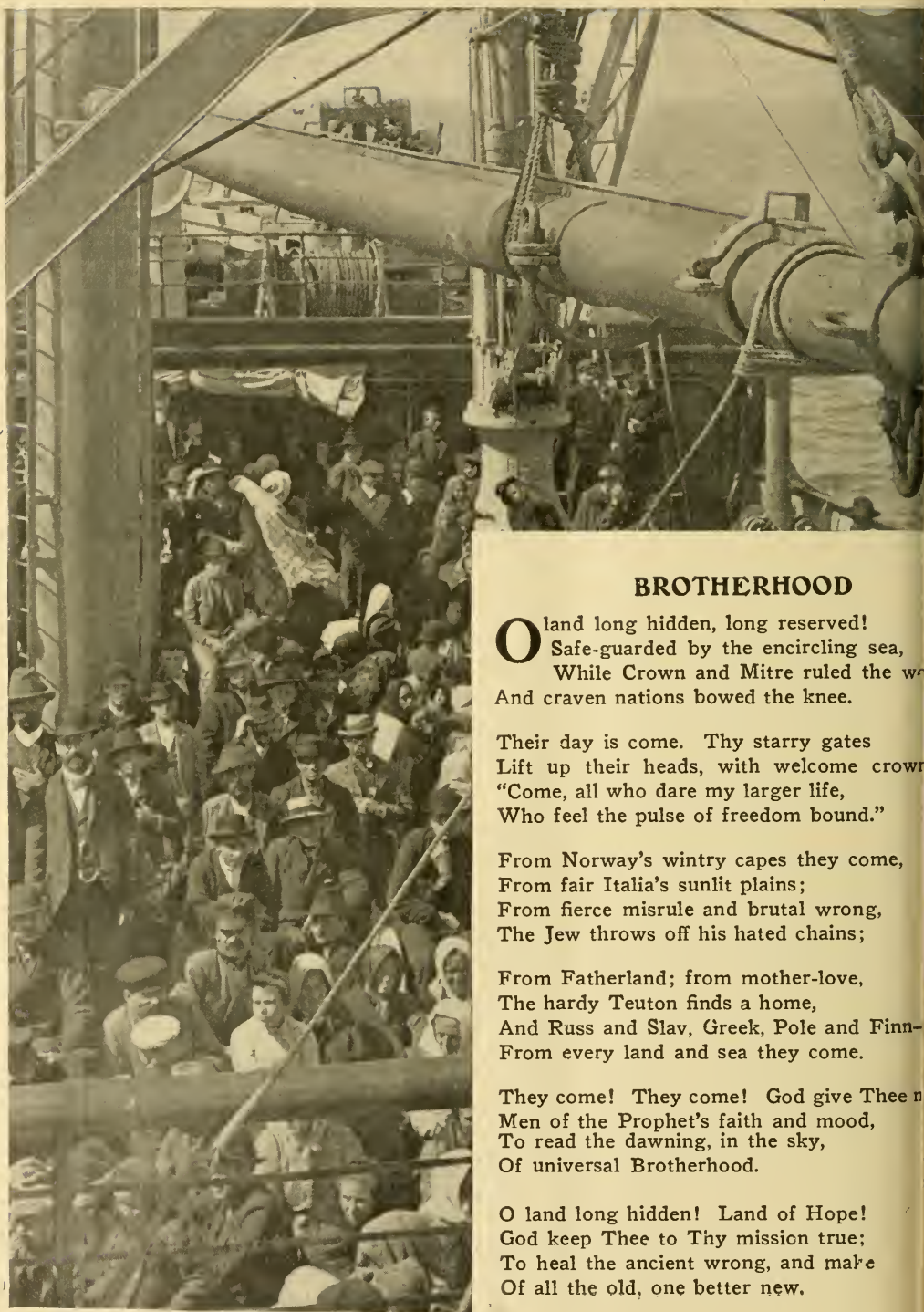
# THE HOME MISSIONARY

Published Monthly, except in July and August, by the

Congregational Home Missionary Society

287 FOURTH AVENUE,

NEW YORK CITY



THEY COME! THEY COME!

## BROTHERHOOD

O land long hidden, long reserved!  
Safe-guarded by the encircling sea,  
While Crown and Mitre ruled the world,  
And craven nations bowed the knee.

Their day is come. Thy starry gates  
Lift up their heads, with welcome crown  
"Come, all who dare my larger life,  
Who feel the pulse of freedom bound."

From Norway's wintry capes they come,  
From fair Italia's sunlit plains;  
From fierce misrule and brutal wrong,  
The Jew throws off his hated chains;

From Fatherland; from mother-love,  
The hardy Teuton finds a home,  
And Russ and Slav, Greek, Pole and Finn—  
From every land and sea they come.

They come! They come! God give Thee  
Men of the Prophet's faith and mood,  
To read the dawning, in the sky,  
Of universal Brotherhood.

O land long hidden! Land of Hope!  
God keep Thee to Thy mission true;  
To heal the ancient wrong, and make  
Of all the old, one better new.



# THE HOME MISSIONARY

VOL. LXXXI

OCTOBER, 1907

NO. 5.

## *"The Other Half" In Sicily*

BY MINNIE J. REYNOLDS

IN MY first article from Sicily, published in the June HOME MISSIONARY, I described the feeling of hatred which seems to animate all the more intelligent people here against the Church, and of how strangely this strikes an American, unaccustomed to any active dislike of the Church even among non-churchgoers, or Agnostics. I told how universally the name "bigotti"—bigots—was applied to those devoted to the Church; of the opprobrious epithets applied to the Pope and priests; of the contempt and loathing with which Sicilians refer to the Church and clergy, even when they themselves believe in a personal God, in the divine nature of Jesus, the Madonna, and to a greater or less extent, varying with the individual, in that of the saints of the Catholic Church. All this is very contradictory and difficult for an American to understand; and to enable Home Missionary readers to comprehend it better, I am going to describe the practical working of the Church in Sicily.

Americans have no conception of Catholicism as it is found in a country where there has never been any other Church, and where, therefore, undisturbed by competition, it retains all its mediaeval character, though shorn of its mediaeval power. That sort of Catholicism is extremely different from the American variety.

Take for instance, the subject of vows. Right here in Trapani, a prosperous, apparently up-to-date city, which displays no extraordinary poverty, which sends salt, canned tunny and manufactured coral all over Europe, which on the surface seems to be a civilized town, the following incident occurred no longer ago than 1900.

In the church of San Francesco di Paoli twenty sailors dropped on their hands and knees at the door, and proceeding in that fashion to the altar licked the floor at every step of the way. Those who know the way the dirt lies on the uneven, unswept tile or stone floors of these old European churches, of the way dogs wander over them at will and tobacco users spit upon them, can imagine the sickening nature of the spectacle. The church was thronged with people watching the performance, many children among the crowd. The sailors returned from the altar to the door in the same way, spending in all more than an hour licking the floor.

This is a specimen of the "vows" performed by the "bigotti" to-day. These sailors in the height of a storm at sea had vowed to do this thing in honor of San Francesco di Paoli if they escaped with their lives, and they kept the vow. What conception of a saint can exist in a mind capable of imagining him pleased with such an

act, is inconceivable to a civilized person. I have myself seen great crowds of women walking barefoot through the streets of Trapani behind a wooden float representing a scene from the Saviour's life, in fulfillment of a vow made during illness, danger, or something of the kind. The greatest day of the whole year at Trapani is Good Friday, when the procession of "I Misteri"—The Mysteries—takes place. I witnessed this procession this year, from a friend's balcony. The floats were large, heavy, wooden affairs, borne on the shoulders of men. Each represented a scene in the passion of Christ in very elaborately carved, antique, lifesize wooden figures; and each is supported financially and carried in the procession by a trade society; one by the shoemakers, one by the millers; and so on. Charles Dudley Warner, describing a similar procession in Sorrento, in 1869, speaks of a company of nobles in the procession, including two descendants of poet Tasso personally known to him. That day has gone by, for no nobles walk in the procession of Trapani, nor anywhere else in Sicily so far as I can ascertain. One of these floats is not supported by any society, but by the contributions of the general public. This is the one specially dear to the populace, and when it issued from the churchyard, it was followed by one solid mass of women, packing the street from wall to wall and moving as one person, for when the mass moved all had to move. All were following the float as an act of devotion, and some who had vowed it, went barefoot. This procession issued from the church at about 3 p. m. on Good Friday, and did not return till nine the following morning. In the interim they marched through every street in Trapani, and circled the interior of every church. As the whole of Trapani, packed largely in its old, mediaeval quarters, can be traversed in an hour, the pace at which the procession moved can be estimated.

In Marsala, this mystery procession is made up of groups of human figures instead of wooden floats. A man representing Jesus on the way to Golgotha walks bent under a great cross, while a figure representing a Roman soldier leads him by a rope around the neck. Everybody in Trapani tells with great glee a tale of how this Christ once fell down in a procession. The soldier endeavored to assist him by jerking the rope which had the unfortunate effect of choking the prostrate one instead of helping him to rise. The latter thereupon scrambled furiously to his feet, threw down the cross, drew a knife and started for his guide with disrespectful remarks concerning the skill and intelligence of the latter.

When writing my previous article for THE HOME MISSIONARY a Sicilian friend said to me over and over again, "Devotion to the Church is synonymous with every species of crime and villainy. It is the 'bigotti' that furnish all the criminals in Sicily." I did not believe that remark. I considered it due to the hatred which is part of the revulsion against the Church here, and I did not put it in my article. Since then I have come to the conclusion that perhaps my friend knew his own country better than I did.

Mr. Coci, in his book, entitled "In Sicily," says that every criminal in Sicily carries the icon of some saint-image or picture round his neck and has the greatest confidence in it as a protection. Each one has his special saint whom he regards as his protector, and at any perilous moment of his life, and his perilous moments are generally caused by the police, he prays and makes vows to this saint. Thieves and burglars often present objects of value to the images of saints in churches after a successful theft, as a mark of appreciation for assistance in the job. In several churches, both in Sicily and in Naples there are ex-voto pictures representing a thief at the instant, when,



SICILIAN GROUP—MIDDLE CLASS

(THE MAN A CLERICAL EMPLOYEE—THE WOMAN MOTHER OF A UNIVERSITY GRADUATE WHO CAPTURED A FOREIGN SCHOLARSHIP. ALL HAVE RELATIVES WHO ARE IMMIGRANTS IN NEW YORK)

thanks to the interference of the good saint, he escaped from the clutches of the police. It is said that the thieves in Sicily have taken Saint Dimo for their protector, and that members of the Mafia have a general cult for Saint John the Baptist who is the protector of all the beheaded.

But all devotees of their Church in Sicily are not criminals; far be any such word or thought. But all crim-

inals are devotees, "bigotti," and the reason of it is because religion here is no more than a gigantic superstition. Whoever prays does it because he has some favor to beg of the saints. For this favor he promises some form of payment; so many prayers, so many wax candles, a pilgrimage, a present to the altar, a sacrifice, money to the church. When the benefit prayed for does not come the saint is sometimes



punished in a naive and childlike fashion, irresistibly comical. At that period of their growth when the crops need rain, if the rain does not come, the poor, anxious peasants sometimes go out in procession, carrying a wooden image of the parish saint round and round the fields and praying to it for rain. That they actually pray to this figure and not to a spiritual being represented by it, is proved by the fact that when after many prayers the obstinate saint still refuses to send rain, they sometimes throw it in the horsepond and roar out: "Lie there and soak till you bring the rain." This has even been done with the *Ecce Homo*, the Christ of the Five Wounds, the most sacred of images. Sometimes they will carry the saint off to some other church, shut him up in a dark closet and tell him that he can't go home to his own church, or have any more worship till he brings rain. Infuriated peasants have been known to collect all the images of saints in a whole region affected by drouth and shut them all up together in this way in a dark room. That such things can be anywhere off the boards of comic opera in this day and age, is strange but true.

Perhaps Home Missionary readers are by this time puzzled to know how to reconcile this article with the previous one which dwelt on the surprising growth of liberal thought in Sicily. The apparent discrepancy can be explained in one sentence. Fifty per cent. of the inhabitants of Sicily cannot read or write. It is among the reading and writing half of the population that the scorn and hatred of the Church described, exists, and in this article I have explained why. These people have outgrown their Church, morally and intellectually. In fact, they writhe with shame and irritation to think that foreigners may believe them addicted to the practices of the "bigotti."

It is this solid appalling mass of illiteracy which perpetuates mediaeval Catholicism in Sicily, which per-

petuates mediaevalism itself; economic and social conditions, which are positively feudal. Americans know no more what illiteracy actually is than they know the true inwardness of unadulterated Catholicism. Here are some of the fruits of illiteracy in Sicily; active, widespread and deep rooted belief in witches; in vampires; in supernatural beings corresponding to our notions of brownies, elves and so on; a wide belief in ghosts and haunted houses; a constant use of charms and incantations, to foretell the future and bring good luck. There are old men believed to be dealing with the devil, and people pay them to get a lucky number in the lottery from the devil. Sane and apparently rational persons perform incantations to put themselves in communication with the devil. There is a common practice of ascribing illness to the evil eye. I know personally of a man, an operative in a wine factory, whose baby was found on the floor one evening, having fallen out of bed. Its spine was injured and it grew up deformed. Nothing can make the man believe that *Strega* did not maim his baby. The *Strega* is a woman who can enter the house at night in the form of a cat and has a special malevolence against infants.

Perhaps I may prejudice some people against Sicilian immigration. In that connection I have just this to say. The United States Government has the power to exclude any race that it sees fit to. That being the case, when we deliberately admit any class of immigrants, it is unreasonable and un-Christian to hate and despise them, simply because they have walked through the door which we left open. Exclude any class you please, but if you let them in, be just and decent enough to admit their right to be there. The typical Sicilian emigrant goes to America for a purpose which is respectable in any man living; to earn by hard work a better living for himself and his family. As for the criminal classes, it is the business of



THE MYSTERY PROCESSION, TRAPANI, SICILY

the authorities to keep them out, according to law passed for that purpose. If they are incompetent to do so, then Sicilian immigrants are smarter than the United States Government.





SICILIAN "CONTADINA" FARMER'S WIFE

But it is madness for America to let any "Little Italy" grow up within her borders, perpetuating the ideas and practices I have described and engrafting them upon our national life. I have seen Italian processions in New York. I have seen the wooden saints carried through Elizabeth and Mulberry Streets and barefooted women following them. I have seen legs and arms modelled in wax, carried after the saint, by those who have suffered some injury in the member represented. This sort of thing cannot be prevented, nor is it advisable, or desirable to try. But the children are ours, to do almost as we will with them. Plunged into the new environ-

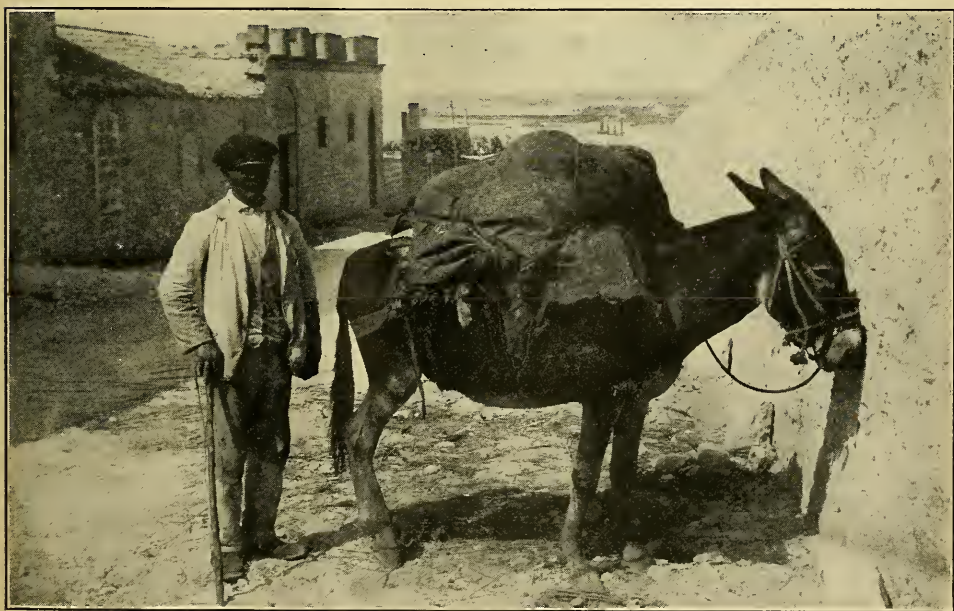
ment, looking up to the Americans as the great and dominant race in the conglomerate polyglot world to which they have come, during the few impressionable years of their childhood, a distance can be placed between them and their parents which would require generations, perhaps centuries of evolution, to effect in Sicily.

The Sicilian immigrant requires strict, rigid, undeviating enforcement of the child labor and compulsory education laws. He knows nothing about these laws at home and he must be made to understand that they are made to be obeyed in the New World. The very life blood of American institutions depends upon universal



literacy. They cannot be maintained without it. After education his children need home mission work, such as can only be given by the Protestant Churches. They need educative, civilizing, Christianizing influences out of school hours. They need Sunday Schools and good Sunday School libraries and Sunday School entertainments, just such as American children have; Christmas trees, summer picnics, "speaking pieces" and dialogues, socials, good, entertaining stereopticon lectures, all the pleasant educational things that cluster around church and Sunday School life in America. There is not one of these things in the church life of Sicily; nothing but an everlasting play upon the fears and the emotions; services in Latin, idiotic processions, floor lickings and back beatings. All the Italian children in America speak English. Treat them exactly as if they were American children. Let them speak the same pieces that have done service with so many generations

of American children. Put the same kind of books in their libraries that American children want and read; they will read them. They are all musical. A good instrument, and good congregational singing in the home mission chapel will delight them, and a juvenile orchestra with somebody to train it, would fill their souls with joy. A church social, in the shape of an old-fashioned spelling school with a simple prize for the best speller would be a wonderfully enjoyable thing for them. One cannot imagine until he has lived in Sicily, how novel and startling and educational all these things become to Sicilian children. I went to candy pulls and oyster suppers and spelling bees in a Congregational Church when I was a child, and took books out of a Congregational Sunday School library. I believe it is good missionary work to provide the same sort of pleasant, friendly civilized church life for Sicilian children.



TWO MOST FAMILIAR FIGURES IN SICILY

# Editor's Outlook

QUESTIONS of great import are scheduled for discussion at the coming National Council in Cleveland—some of them purely denominational, as is proper in such a gathering, others as broad as the nation and vital to the Kingdom itself. Among the latter class not one, as we view it, is more imperative than the relation of the Protestant Churches of America to our foreign population.

Preliminary to any intelligent discussion of this problem is a knowledge of the facts, and we make no apology for devoting an entire number of *THE HOME MISSIONARY* to a review of the present situation. In the article of Rev. Mr. Means will be found a careful and conscientious treatment of the case, condensed, as it must be in the nature of things, but complete in its outline and presented in a graphic and readable form. Not the least of its value is the author's frequent reference to recent literature upon the subject, a boon to many who are seeking further information. Of

not less value are his occasional suggestions as to methods and remedies. The careful reader will discover that, while the share taken by Congregationalists in the treatment of foreigners is an honorable part, it is not a leading part. This fact should excite healthful shame and provoke to better things. The question of the hour and one worthy of predominance in the discussion of the Council is this: What are we to do *now* for the better assimilating, the more thorough educating, and above all, the more rapid Christianizing of one million aliens a year? Other questions may wait. This question will not wait. This is a "hurry call" and demands a swift and practical answer.

The leading article of the October number is the conclusion of Miss Reynold's treatment of Sicilian conditions as they affect Italian immigration to this country. Her previous article has excited much attention and both articles are suggestive and enlightening.

## The Treasury

### GIFTS FROM THE LIVING—AUGUST

	Churches	S. S.	C. E.	Wom Soc.	Individuals	State Soc.	Total
1906.	\$2,389.80	47.58	\$14.94	\$494.74	\$961.48	\$ 88.39	\$3,996.93
1907.	1,951.52	12.50	30.00	465.47	321.20	1,764.95	4,545.64

### GIFTS FROM THE LIVING FOR FIVE MONTHS TO AUGUST 31

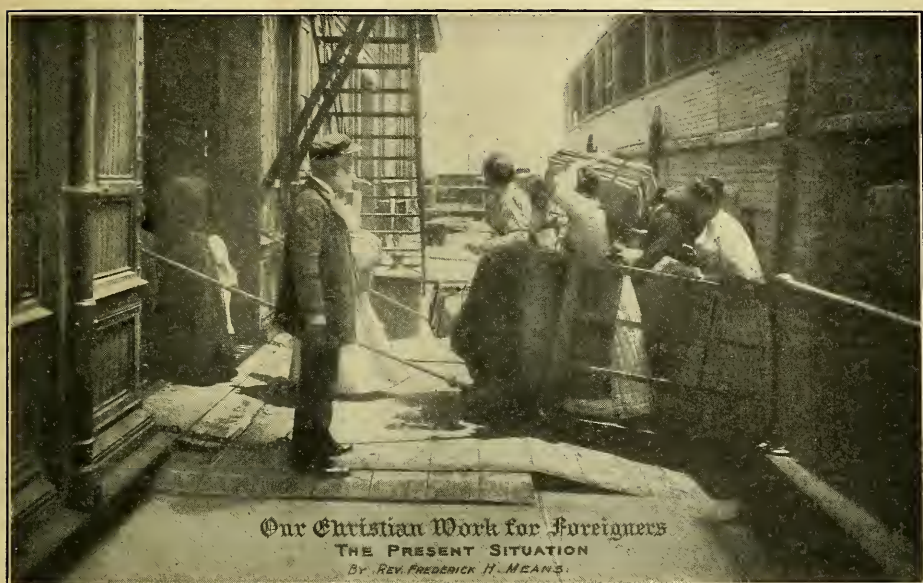
	Churches	S. S.	C. E.	Wom Soc.	Individuals	State Soc.	Total
1906.	\$22,650.87	\$717.38	\$294.07	\$7,137.46	\$9,667.29	\$3,835.52	\$44,392.59
1907.	18,836.11	516.85	196.33	7,369.55	6,253.70	8,800.25	41,972.79

In connection with the foregoing statement of the receipts of the Society from living givers, it is gratefully acknowledged that during the five months of the current year, there has been an increase of \$25,000 in leg-

acies over the amount received one year ago. Thus again the beneficence that is realized only after the giver has passed on, comes to the aid of the great work committed to the care of the Society.



# The Recent Aspects of Immigration



## I.

### THE ANNUAL COUNT AND FORECOUNT

**T**HERE are some new things to be said even about our immigrants,—as there is something new to be said each year about our other crops. The total product, in the year ending July 1st, was 1,285,000. This surely is a “bumper harvest.” Although these figures do not make allowance for several hundred thousand who return to their “old countries” each year, they do show that the gross number of immigrants is still increasing.

Commissioner Watchorn is reported to have said that we had probably reached a maximum for the present. The figures for the first month of the new fiscal year do not seem to indicate this. In July,—after the new Immigration Act went into effect, with its increased head tax and exclusion on grounds of general physical disability as well as for specific diseases,—there were 97,000 aliens admitted, as against 84,400 in July, 1906, an increase of over 15 per cent. If all the months of this year were to keep up the same rate of increase over last year, we should have 1,477,750 fresh immigrants before another July 1st.

Still they come, and why not? Are the Jews as free from fear and as comfortably situated in Odessa as in New York City? Are the Slovaks as well able to get land in Austria as in Pennsylvania? Are the Italians as well paid and lightly taxed in Pogerola as in Delaware? If not, they will keep on coming here, until our industrial high tide is plainly ebbing. It is only slackening at present.

Five million immigrants, not counting French Canadians or Mexicans, have come to our shores in the last five years. The estimated population for the United States proper for 1907 is, in round numbers, 85,000,000. The aliens who have arrived within five years, if all stayed and none died, would make one-seventeenth of our total population or 5.8 per cent. The increasing pro-



portion of foreigners in our population seems to be as irresistible (under present laws) as the growth of the population itself.

"The outpopulating power of the Christian stock," about which Horace Bushnell wrote, is certainly not visible to-day in the precise form of an outpopulating power of the native stock. Perhaps we are tempted to look back twenty years and think "things were more comfortable then,—not quite so crowded." But in all probability, twenty years hence everyone will be looking back to these days as the days of ease and lack of pressure and if we, readers of THE HOME MISSIONARY and dwellers in comfortable Christian homes, feel thus, how must the people of the tenements feel about the congestion of population and the economic pressure under which they live. It is indeed a condition and not a mere Malthusian theory we have to face.

But if we look back fifty years, we find for our encouragement such a fact as this: that the census showed even then in the state of Massachusetts 240,000 people of foreign birth, or 20 per cent. as against 30.6 per cent. in 1900. A Boston newspaper of 1857 remarked, "When we consider that this number is almost one-fifth of the total population of the state the gravity of the immigration situation is apparent." In the half century since then, American institutions have certainly not succumbed to this foreign invasion nor are they likely to in another fifty years. Whether the successful working of them has been impaired is another question altogether.

## II.

### THE PRESENT PROBLEM

**I**T is the social, moral and religious condition of these immigrant multitudes, and their swarming children, that especially concerns us as American Christians. What becomes of them and what do they become here in our midst? Some put the question more selfishly and ask, "What will become of us?"

Emerson declared that "the true test of civilization is not the census, nor the size of cities, nor the crops,—no, but the kind of *man* the country turns out." He was probably thinking of indigenous varieties. What would he have said concerning the exotics and the hybrids that are so fast becoming naturalized here? Are they to be like the English sparrows, dispossessing the native birds, even far out into the suburbs; or like the daisy, considered only a "white weed" by the farmers? In seeking an answer to these questions, we must follow them to their permanent homes.

The annual charts published by the Immigration Bureau show that about 70 per cent. of those who come each year, expect to settle in the states of New York, New Jersey, Pennsylvania, Massachusetts and Illinois. This means that the largest share of our immigrants settle down, for a time at least, in the great cities. Prof. Walter F. Willcox of Cornell University has shown by a careful study of the subject, that they do not remain permanently in the places of first location, but after a few years go further west or into the smaller cities. While immigration continues undiminished in volume, the ports of arrival and neighboring urban districts serve as great reservoirs. Distribution takes place from them and yet they are kept always full to overflowing. Even the return of several thousand foreigners to Europe each year does not prevent congestion. The continuance of immigration at the average rate of the last five years, one million a year, tends to perpetuate slum conditions and to form solid groups of certain nationalities in our cities. It is estimated that there are now 750,000 Jews in Greater New York. The Ghetto of the lower East Side contains a large share of these. More prosperous ones are found in the "new Jerusalem" above Central Park. The Williamsburg bridge across East River has been called "the Jews' Highway to Brooklyn." Italians are found in full possession of the once notorious region of the Five Points and Mulberry Street in New



CHINESE

York, while there is a more recent "Little Italy" in Harlem, running from 100th to 130th Streets. In Boston there are 12,000 Italians, foreign born, in the Sixth Ward, the old North End. These are typical instances which may be duplicated on a larger or smaller scale in many localities.

While a large part of the earlier immigrants sought and settled the Northwest, and most of the Slavs on their first coming here went to the coal mine regions, it is true of the majority of our present immigrants that they seek the cities of the North Atlantic and North Central states. These two groups of states contained in 1900 86.2 per cent., or more than five-sixths of the entire number of foreign born in the United States. The same census showed that 75 per cent. of those born in Russia, 62 per cent. of those born in Poland, Italy and Ireland and from 50 to 54 per cent. of those born in Germany and Austro-Hungary were then living in cities of 25,000 or more inhabitants.

The following table is interesting as showing how large a proportion of the foreign born are to be found in the cities of several states:

In New York.....	80	per cent. of the total foreign born in the state
Delaware .....	75.9	"
Maryland .....	73	"
Illinois .....	64.9	"
Missouri .....	64.3	"
Rhode Island..	60.6	"
New Jersey...	59.9	"

The twenty principal cities of Massachusetts contained in 1900, 67 per cent. of the total foreign born in the state, (567,000 foreign born out of 1,637,000 total population of twenty cities).

The states and cities of our land where these foreigners mostly congregate are the same (with the exception of New York, New Jersey and Pennsylvania) as those where the Congregationalists are most numerous and wealthy and our churches the strongest. When we consider the physical and spiritual destitution of the southern European peoples, their situation in these states and cities seems to be the same as that of Lazarus at the rich man's gate. Such a comparison will not seem too strong to anyone who will study carefully any of Jacob A. Riis' books or one of the recent text-books upon home missions, "Aliens or Americans?" by Dr. Howard A. Grose, or "The Challenge of the City," by Dr. Josiah Strong.

We need not forget that these new Americans have achieved much for themselves and for our country, and in some things they have been effectively aided by us. A careful study of the history and character of the various bodies of foreigners, even those who are now coming to our shores from southern Europe, makes one less doubtful about their possibilities of good and the probability of our country being able to assimilate the great mass of them. At the same time it cannot be denied that the thorough welding of them into the parts of the machinery of our nation requires much more effective co-operation and more self-denying effort on the part of American Christians than is now being made.

### III.

#### SUCCESSFUL WORK FOR THE EARLIER IMMIGRANTS

**T**HE BRITISH, with whom we may include not only English, Scotch and Welsh, but also the numerous Anglo-Saxons who come to us from the British Provinces, need only a passing mention here. They are no more aliens in religion and character than they are in speech, and whether they go to the factory towns or the mountain mines they are soon blended with the older stock.

THE DUTCH strain in our composite nationality has been a forceful element in all our history, from Peter Stuyvesant to President Roosevelt. It strengthens our religious forces by contributing the devotion of the Dutch Reformed Church in America, to its own up-building, and to outside missionary work as well.

THE IRISH came early and often. They have been workers, sometimes for and sometimes against our best interests and their own highest welfare. But as Dr. A. J. Lyman wittily remarked concerning them "When they came, the country needed yeast and it got it!" Devoted in their attendance upon the Roman Catholic Churches, they have cared for themselves in things religious with few exceptions.

THE GERMANS, most numerous, and in some ways most excellent of all the foreign nationalities in our midst, stand in somewhat unusual relations to our denominational work. A large part of them are Lutherans, while there are some "free churches" among them.

In 1882, when Chicago Seminary opened its German department, there were thirty small German churches scattered through the West. Now there are one hundred and sixty-three with a membership of eighty-four hundred, including the smaller proportion that are found in the East, together with those in the Western States. Of late years especially, many German-Russians, generally "Stundists" or "Pietists" who "readily accept our free evangelical church spirit and methods," have gone into Minnesota and the Dakotas. They show a disposition to send their "choice young men to Redfield College, N. D., (under Congregational Education Society), and to Chicago to be educated." But still the demand exceeds the supply, since last year with thirteen students in the



German department of the Chicago Seminary, there were fourteen vacant German pulpits looking to the Seminary for men. Prof. Obenhaus states that "there might be a much larger work of Congregationalists among the Germans who, as a people, take very kindly to its form and polity, if the denomination did not cripple it so as regards means to carry on the work." About Chicago, where there are six German churches and seven others in the immediate vicinity, he thinks that we might have had many more if we had the men and money. "Germans are natural Congregationalists. The denomination lost its opportunity for work among them fifty years ago, yet, the present work shows what can be done."

For purposes of comparison with what other denominations are doing for these Northern Europeans, let us look a moment at the figures. The Baptists have 148 German-Baptist Mission Churches with 5,200 members. Including the self-supporting churches, there are over 26,000 German-Baptists. The Methodists report 265 Mission Churches with a membership of 19,000. The Presbyterians have 156 churches with a membership of nearly 13,500, so that we, with only 8,000 members, including those of the self-supporting German Churches, are bringing up the rear. More attention is now being paid to our work among the Germans. The Congregational Sunday School Society has had before the board "A proposition to appoint a special Sunday School superintendent for the German-speaking churches of the Northwest. This appointment is likely to be made as soon as the money is in sight."

Inasmuch as the German-Lutheran Churches reported last year in *The Lutheran World* 8,000 churches with 1,200,000 communicant members, it may be seen that there is no lack of churches among the Germans, but our churches already organized need to be greatly strengthened by a larger and better supply of well-trained men to work among them.

THE SCANDINAVIANS are equally independent and self-relying, but not averse to receiving our assistance. What they have done for us, especially in building up the states of the Northwest, (in exerting a saving influence politically in 1896), in furnishing men of influence and power for good to our nation is well known. Not so well known are the facts about their religious bodies. They have contributed greatly to the strength of the Lutheran Synods in the United States. But beside these transplanted state churches which continue to flourish here without state aid, they have a considerable number of independent churches. These were organized at first in the old countries by those who found the established Church too formal and cold, and were drawn to a more simple and evangelical form of Christian association.

The "Free Church Movement" began in Sweden in the seventies under the lead of Dr. Waldenström, at the time when many Swedes were coming to this country. This fact brought it to the attention of our home missionary workers and Rev. M. W. Montgomery was sent over to investigate. He found about four hundred churches united in the "Syenska Missions Förbundet." The one hundred thousand or more members of these churches were closely akin to our own Congregational bodies. This movement spread into the other countries and so had a reflex influence upon the progress of missionary work among the Scandinavians on both sides of the water. It has undoubtedly helped very much in the large progress and success of our Home Missionary Society among these people in the United States.

There have been formed one hundred and fifty-five Congregational Churches among the Danes, Swedes and Norwegians. Both these people and their churches are located in largest numbers at the West. Exact and recent figures concerning church membership are hard to obtain. These newcomers have not yet got into the way of making full returns for Year Book purposes. But it is a moderate estimate, based upon the statements of Prof. Scott of Chicago

Seminary and others familiar with the facts, that there are at least ten thousand communicants in Scandinavian Congregational Churches.

There are about two hundred other "free churches" not fully provided with facilities for getting trained leaders. They are disposed to look to us for help, but not disposed as yet to become identified with our denomination. If they say, "Come over and help us," it certainly is not like Paul, the missionary, for us to reply, "What will you give us?" We ought rather to rejoice in the large field of usefulness open to us among these people, who become the sturdy, stanch and sound variety of Americans before they have been many years in the country. The elderly people among them will require services in their native tongues for a considerable period yet, just as they do in the Lutheran congregations. It cannot well be otherwise among the scattered rural communities in Wisconsin, Minnesota, and the Dakotas. But as the children grow up the Sun-



#### JEWISH

day School teaching in English makes a bridge between the old and the new order.

Under these conditions, how have we Congregationalists met the demand and opportunity? Wisely and well, we may say, as to the beginning of our work. Feebly and inadequately, we must confess, as to the continuance of this work in its full strength. In 1884 Dr. F. E. Emrich, then a Chicago pastor, suggested the Norwegian department of the Chicago Seminary which was begun with one teacher and two students. A year later the first Norwegian Congregationalist Church was formed. Now there are forty-six, and over one hundred Norwegian young men went forth in twenty-two years from the Dano-Norwegian Institute, as the department is now called. A good piece of work! Yet it is allowed to drag because the funds are not forthcoming to meet the expenses.



Among the Swedes our churches have had an encouraging growth, planted and fostered as in the previous instance by help on the part of the Home Missionary Societies. In 1885 Chicago Seminary responded to a request by Dr. H. A. Stimson, presented on behalf of certain Swedes in Illinois, by providing training for them. Since then Rev. Fridolf Risberg and his assistant have trained 222 Swedes, of whom 159 have graduated. This work is not protracted in length of course or extravagant in cost. Quite the reverse is the case, for the men who come to the Scandinavian institutes have had only a common school education and are given in three years the best training for the ministry possible: under these circumstances.\*

That the costs are not excessive is shown by the fact that the three foreign institutes of Chicago Seminary, namely, German, Norwegian, and Swedish, require for running expenses a total of only \$10,000 per annum. Ought the president of the Seminary to have to go begging for that amount? Or is it the part of wisdom for our churches to make directly or through the Congregational Home Missionary Society a fully sufficient provision for ministry to these acceptable, responsive and worthy people? Of course we are giving much help in the several states to the individual churches and missions. Many of these are dependent upon our missionary societies, state or national. All the more reason, then, why we should help to provide them with men who can lead them on as soon as possible to self-support. It can be done on a large scale because it has been done on a small scale.

#### IV.

##### EFFORTS FOR AN INTERMEDIATE CLASS

SOME of our foreigners do not quite belong with either of the two chief classes, so we consider them here.

THE FRENCH have come to us, some of them, from *la belle France*, but most of them were once denizens of what was meant to be *la nouvelle France*, now Canada. Nearly one-quarter of the French population of Canada has removed to the United States, as stated by Dr. McLanahan in his admirable manual, "Our People of Foreign Speech." In 1900 the United States had 100,000 European French and 400,000 French Canadians.

Being found principally in the mill towns of New England and the Middle West, employed en masse in the factories and provided with their own priests, their own papers, their own parochial schools, to a considerable extent, these aliens do not readily learn our language or our ways. They are mostly steadfast adherents of the Catholic Churches, and that holds a place in their allegiance to which even national considerations are made subordinate.

The figures for some of the Massachusetts cities from the state census of 1905, show 11,000 out of 70,000 population in the city of Lawrence, 28,000 out of 105,000 in the city of Fall River, to be of French Canadian birth or parentage. Compared with such totals the numbers who have been influenced by Protestant missions is very small indeed. Although such missions have been many years at work (since the early eighties), we can only point to-day to some eight French Congregational Churches with about 700 members. The Baptists make rather more of a showing, with twenty-nine mission churches numbering 650 members, and a French Canadian membership all told in Baptist Churches of 3,500, as the figures were stated in 1903. The French-American College in Springfield, started in 1885 with special reference to the work among French Canadians, has found much more of an opportunity in recent years among those of other nationalities and has therefore changed its name to the American International College, and devoted itself mainly to these others.

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\*See articles re-printed from the "Hartford Seminary Record for January, 1907," under the title, "A Ministry for Foreign Born Americans."



Measured by the demand, there is little occasion for us to increase our French work. Measured by the need for it, there are not many Canadians who lack attention from their own Church; consequently the effort to help them is apt to take on the undesirable form of a proselyting campaign beset by many and great difficulties in such matters as language and racial cohesion. While we must needs be ready and willing to help those who are seeking a simple and evangelical faith and to support gladly those congregations that have sought with us a refuge from sacerdotalism, it may well be that there are other nationalities whose needs, keenly felt by themselves, and whose appeal, spontaneous and urgent, for our help, constitute a first claim upon us.

THE FINNS are just such a people. They are Protestants, but dissatisfied, many of them, with the forms and practices of their national Church. They are lovers of freedom in both national and ecclesiastical affairs, suffering sorely in their own land from the attempt to "Russify" Finland. They are entered in our Government classification of immigrants along with others born in Slavic lands. Really, however, they are more nearly akin to the Scandinavians by race than to the Slavs.

(The same thing is true to a large extent of the Letts and Lithuanians who come from the Baltic provinces of Russia, among the former of whom there are many Protestants).

The Finns are not yet very numerous amongst us,—probably a total of foreign born of about 150,000, although their own authorities place the figures much higher, one estimate putting them at 700,000 of foreign birth or parentage. They come as families and make permanent residents, generally in Michigan and Minnesota and the extreme Northwestern states or else in New England. These Finns show a very low percentage of illiteracy. They bring some money with them: they are industrious, law-abiding and devoted to the good of their adopted country. They work in the granite quarries of Quincy and Cape Ann or in the factory towns of New England and the cities of the Middle West, and we find some as far west as the mountain towns of Colorado and the fertile lands of Humboldt County in California. These Finns show a degree of enterprise that makes them of greater importance to the country than mere numbers would indicate.

They have their own national Lutheran Church and also an independent Synod. Being newcomers here, they do not immediately meet the demands of "the free church in a free state" and some of their institutions, seminaries in particular, have languished in consequence. There is a growing socialist element among them which is taking advantage of this fact and has lately bought up the buildings of one of their seminaries. We can readily see that their ability to read, combined with their experiences under Russian rule, make them very prone to follow such dangerous leadership, if something that is positive and constructive is not provided for them. In this situation they have welcomed the advances and offers of help made by Congregationalists and other Evangelical denominations. There are as yet only ten Finnish Congregational Churches with some 500 members, five of which are in Massachusetts, one in New York, one in New Jersey, one in Chicago and two in Ohio. Some of these are yet without pastors. A little school in Revere, Mass., has been started to train workers among them from their own ranks. It had thirteen pupils, men and women, in attendance this last year studying in both Finnish and English the few branches that would enable them to preach and teach the gospel, and to understand our democratic principles of both state and church government.

This recent development of our work for foreigners gives promise of great and lasting results. It is yet in its infancy and needs the fostering care not only of our missionary and education societies, but of the older churches which can furnish the Finnish congregations with a place of meeting, or welcome



Courtesy of Baptist City Missionary Society

#### OF ONE BLOOD

them to membership by forming a branch church as has been done at the Central Church in Worcester.

#### V.

##### WORK AMONG THE NEWER IMMIGRANTS

**W**HEN we turn to those nationalities that have predominated in the immigration of the last fifteen years, we find them different in many respects from the older immigrants. They come chiefly from the South and East of Europe. They are generally Roman Catholics or members of the Greek Church unless they are Jews. Illiteracy is much more prevalent among them, and the average amount of money they bring in is much lower. Instead of being of Teutonic blood they are for the most part of Hebrew or Iberic or Slavic origin. Some of the minor nationalities may be first considered.

ARMENIANS, SYRIANS and TURKS are all coming to this country from Turkey in Asia. The Armenians, because of their connection with an ancient Christian Church, or their reception of evangelical teaching from our missionaries of the American Board, have many of them become connected with our churches here. Some of them are active in church work and benevolence, while there are not a few Armenian pastors of churches composed of native born Americans; in fact, they are quite apt to prefer such a post to the ministry among their own people. Of our six Armenian Congregational churches three are in Massachusetts where the Home Missionary Society pays part of their expenses. The Armenians are not illiterate and are easy of access. The Syrians are more numerous than the Armenians but less accessible, being Greek Cath-

\*See John R. Commons, page 103 of "Races and Immigrants in America."



olics. Hardest of all for a Protestant to help are the Turks, who are now coming in larger numbers than formerly, but still make an almost inappreciable fraction of "the new immigration." It would not be worth mentioning if it did not serve to remind us that they and other Asiatics may some day begin to pour in upon us from Turkey, from Persia, from India even.\* If anyone is dismayed at such a prospect, let him ask whether it is not best to meet and minister to these growing millions as they come rather than to wait until they are any more compactly massed. We should listen to no Delilah's soothing of selfishness and *laissez faire* optimism lest we hear at last the taunting cry, "The Philistines be upon thee, Samson."

OF THE SPANIARDS we have so few as to make them practically a negligible quantity in the present connection.

THE PORTUGUESE are coming to Pilgrim town and province lands in a steady stream. They come largely from the Cape Verde Islands, whose people have a very large admixture of real African negro blood. We have been wont to say that Negroes did not come to this country of their own accord; but here are mulattoes of all degrees of darkness coming freely under the name of Portuguese to old Massachusetts. Provincetown, where President Roosevelt made his address of August 20th, shows by the last state census (1905) 2,300 Portuguese of foreign birth or foreign parentage out of a total population of 4,300. The immigrants are on the trail of the Pilgrim there, and the modern descendant of the latter appears to regard the fact with complete indifference as long as the aforesaid Portuguese "mind their own business."

One pastor of a Congregational Church took pains to learn enough of the Portuguese language to go out on Sunday afternoons to the cranberry bogs where these people lived and worked, and met with a hearty welcome from them. In Massachusetts the Baptists and Methodists have good beginnings of organized work among them and the Congregationalists have done a little something in Rhode Island. The Portuguese, are highly illiterate and are nominally Roman Catholics. In Boston their church has several priests for them, but there is not very much done for those who are scattered in the rural regions. From 1901 to 1906 nearly 38,000 Portuguese, including those from the Western Islands, have come to Massachusetts. Their illiteracy and lack of well established homes ought to call forth our services on their behalf.

THE JEWS, important as they are, racially and numerically, do not seem to press any claim upon us religiously. There are 1,500,000 of German, Italian, Polish or Russian Jews in this country. They care for their own poor. They are not often in our courts for drunkenness or crime, (unless, like one of the two Abes, Hummel and Ruef, they have become so Americanized as to live that parasitic life which has infected American affairs of late like a contagion of evil). The Jews are sufficient unto themselves in things religious also. There are instances of successful Christian work among them, such as that of the Presbyterian City Missionary Society in New York City. These are few and far between, however. As to St. Paul, so to us the Hebrews are a mystery in their power to withstand the Christian teaching, but perhaps we should have been equally resistant if we had been in their place enduring the "Christian" practices of Russia,—or even of Manhattan. Kind, friendly treatment by industrial and medical workers and Settlement neighbors seems to be the best way of helping them at present.

THE GREEKS, like some of the others who have been mentioned, are numerous only in certain localities, chiefly in Massachusetts, New York, Pennsylvania, Illinois and Missouri. Certain lines of business, such as peddling or fruit vending, appeal to many of them, while others go into the mills. Strange as it seems, they have not been accustomed to the use of either Old or New



Testaments in modern Greek; consequently there is an especial advantage in the work of colporters among them which is furnished by the Bible and Tract Societies. Most of the Evangelical denominations are doing some work among them and our own work at Boston, Lowell and Peabody, Mass., has made an encouraging start. Our denominational headquarters in Boston witness the assembling every Sunday afternoon of a congregation of Greeks (as well as a Chinese Sunday School) in Pilgrim Hall, and we are reminded of the day when certain Greeks stood without and said, "We would see Jesus." If we do our part, these few may be as in the days of early Christianity the forerunners of countless others seeking a more direct access to the Master's power and teaching.

THE ITALIANS are the best known and most widely distributed of the newer immigrants. They have come in constantly increasing numbers. In 1900 there were less than 500,000 (foreign born) in the whole United States, but to-day the number of Italians in New York City alone is estimated at 450,000. Dr. McLanahan says that "thirty solid blocks on the East Side of New York City above 100th Street are peopled by southern Italians. Solid blocks downtown are inhabited by northern Italians. There are nine districts in Brooklyn in which they congregate. Philadelphia has 125,000. They occupy twenty solid blocks in the south-easterly part of the city." Boston has now at least 40,000, while such cities as Detroit, Denver, Galveston and New Orleans have considerable numbers, as well as the largest cities.

Many of the Italians go back after a few years of work and saving here, some of them to return with wife or family, and some to build "American houses" and live in "luxury." Under the operation of the new census law we shall know for the first time with accuracy what proportion of these immigrants become East-bound passengers in the course of a few years. About three-fourths of the Italians come to us from southern Italy and Sicily where they are more illiterate, more superstitious, more hot-blooded than those from northern Italy. But whether from north or south they all seem able to work hard and fast and to live on very little in a very little space. They are greatly lacking in knowledge of sanitary conditions of life, and the crowded villages from which they come have made them more ready to accept, without protest, the overcrowding of our tenements and labor camps. The effect of public school teaching upon coming generations of bright Italian children is something to be watched with eagerness and hope.

As to their criminal tendencies, there have been many exaggerated statements based upon outbreaks of personal vengeance and "Black Hand" cut-rages. They are a hot-tempered people and there are many among them ready to make victims of their fellow countrymen. But as against these facts, let us be careful to give due credit for the existence of such a work as that of the Society for Italian Immigrants in New York City, in the support of which they share. This has done much toward making the padrone system a thing of the past and introducing labor camp night schools into Pennsylvania, New Jersey and New York. The ambition and the quick artistic temperament of the Italians make them exceedingly responsive to efforts in their behalf, whether at Ellis Island and the docks or after they have settled here. Yet they are not without a certain hesitancy and distrust, which make it necessary to win their confidence in order to influence them permanently for good.

Although the Italians come from a Catholic country, there is great disaffection among them towards the Roman Church. Its policy towards education and towards the Government of united Italy has alienated many. Such demonstrations against the Papacy as have taken place of late years in the Piazza del Popolo, about the Statue of Giordano Bruno, indicate the degree of this revolt,

and also the anarchistic tendencies of those who participate in it. In this country the Italians, especially the men, ceasing to attend their own churches except upon special Feast Days, are in danger of having no religion at all. They know almost nothing about a more simple and vital form of Christian teaching except as it is taught them here; consequently, we have a great opportunity to instruct and to win into the Christian life those who need to be taught how to live, just as they need to be taught how to speak English.

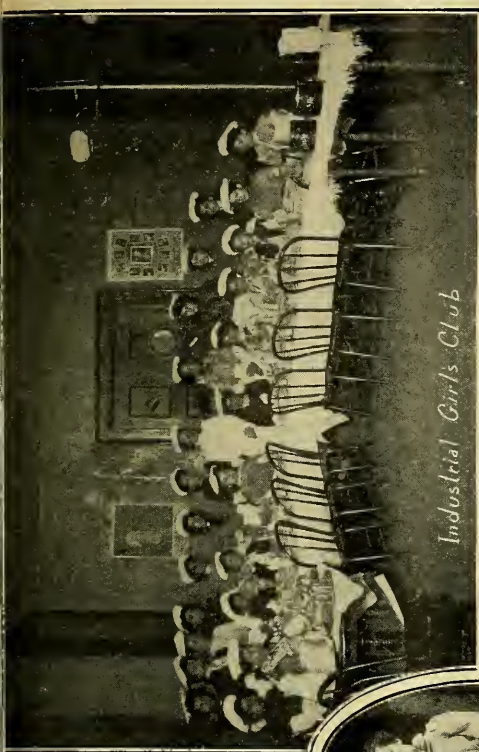
All the leading denominations are making vigorous efforts to meet this opportunity and call. The great Episcopal organizations, such as Grace Parish in New York, the City Missionary and Church Extension Societies of the Methodist and Presbyterian Churches, the Home Missionary Societies of the Baptist and Congregational denominations are all providing places of worship and missionaries to labor among the Italians. One home missionary secretary writes: "The Italians anticipate our movements, and send requests for missionary services, with frequent offers of financial support. At least six Italian missionaries could find ample employment in the fields which await them." The natural growth and multiplication of such work under an effective leadership is illustrated by the fact that "the Italian church in Broome Street Tabernacle (Presbyterian, New York City) is probably the mother of fourteen Italian missions in the United States and of two in Italy, and its pastor, Rev. Antonio Arrighi, has been serving for over twenty-five years."

The greatest hindrance to the progress of Italian work is in the difficulty of securing good leaders. Experience shows that Italians can work best among Italians for the present at least. The immigrants as a whole are an illiterate class and even if they could afford the time and money they are hardly prepared to spend ten or eleven years in preparatory and professional studies. Such study if pursued in American academies, colleges and seminaries tends to lift them out of contact and sympathy with their own people. Either trained men must be brought from Italy, as has been done in the case of some of the Waldensian pastors who are now doing good work in this country, or a special school must be provided for them, with a course coming as near as circumstances permit to our own American college training, yet keeping the instruction in close touch with the needs of their own people and with the motives to Christian service. This is what the American International College at Springfield is trying now to provide for its Italian pupils. About one-third of the attendance there, or thirty-three in number, has consisted of Italians during the last two years. Future candidates for work among their own people are likely to be secured among these.

The Presbyterians are giving to Italians a shorter course of training, while the Baptists begin this fall to give special training for Italian ministers, under the auspices of Colgate University but locating the work in New York. With such new work as this now rapidly developing, why should not the leading denominations unite in supporting one strong institution, collegiate in character, with emphasis upon the teaching of the Bible, and then supplement this by such seminary training as may be deemed best? The American International College has been for the last two years upon an inter-denominational basis, and among its former students who are now in the ministry are five Congregationalists, four Methodists, three Baptists and three Presbyterians. There are now several students in attendance who expect to enter the Presbyterian ministry. Here certainly is the beginning of what might be made very effective by denominational co-operation. What that school most needs to-day from us is a hearty financial support that will serve as an incentive to other denominations to join with us in maintaining that work.

Beside this training of leaders for the Italian work there is needed also a

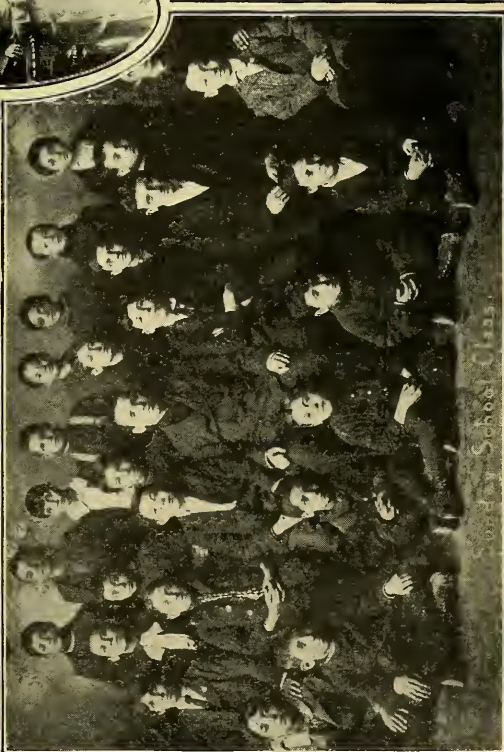
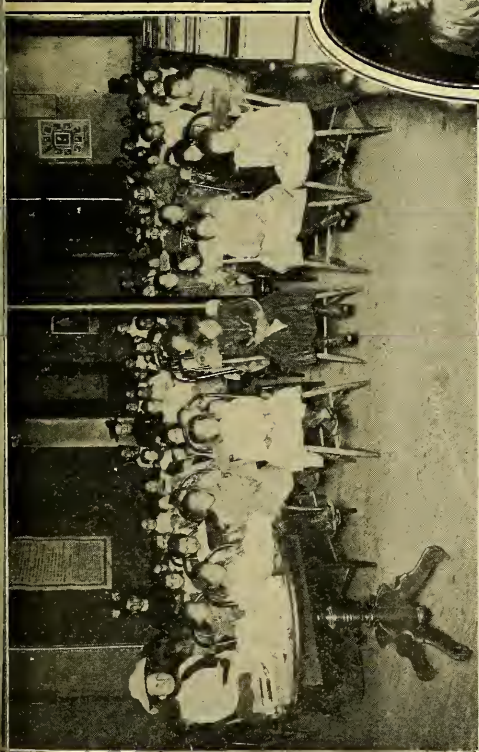




*Industrial Girls' Club*



*Choral*



*School Class*

Courtesy of Baptist Home Missionary Society

FEATURES OF THE WORK AT THE FIRST ITALIAN CHURCH IN NEW YORK



local initiative on the part of our own churches. This is well illustrated by some of the Connecticut churches. For example, New Britain reports "An Italian Mission, maintained by four churches and the Missionary Society of Connecticut. It meets in the South Church, holds a Wednesday evening prayer meeting, a Sunday evening service and has two clubs. The Italian missionary is under full pay. Eight members united with the South Church on January 1, 1907." A similar congregation meets in the First Church of Waterbury and various parts of the country furnish instances to show the success of similar experiments.

That it is a work worth doing and productive of lasting results is attested by those who have had experience in it. Certain Italians had left the place where they had become members of an Evangelical church and were not heard from for several years. Then a missionary was sent to look them up and found them in a small town holding a weekly prayer meeting in one of their homes and adding to their numbers by winning others. Some of those who have returned to Italy have established groups for worship amidst the difficult conditions of their home land. Such people are worth working for. Let us be ready, Congregational Christians, as much as in us lies "to preach the Gospel to them that are of Rome also."

THE SLAVIC PEOPLES, as they are grouped by the immigration bureau, form rather a geographical than a racial class. For instance, Russian Jews are entered with others whose last permanent place of residence was in Russia, and the Finns, likewise. The Slavic population of Hungary, called Slovaks, are not owned as kinsmen at all by the Magyars, who constitute the majority and the ruling class in Hungary. But they are all entered together as coming from Hungary, and frequently referred to indiscriminately as "Hungarians" by people in this country.

These racial divisions, combined with much of despotism and misgovernment, have led to strife, and to the suffering of oppression by the people of some Slavic countries. This has produced among them a strong desire to emigrate, and the enterprise of steamship companies has furnished an abundance of alluring advertisements and personal solicitation, to encourage their coming to the United States. At the same time great industrial opportunity has been afforded them here by the coal mines and iron works of Pennsylvania and Ohio, and the packing houses of Chicago. Accepted,—perhaps even invited to come,—at first, as a cheaper class of labor by the mining companies, they soon came in force, and the Irish and Welsh miners withdrew before them to a restricted section of the anthracite coal field. This process, which has been going on for over twenty years, is admirably described by Mr. Frank J. Warne in "The Slav Invasion."

With 125,000,000 of the Slavic people to draw from, and with great forces antagonistic to their welfare acting upon them to drive them out, it is not surprising that the number of these immigrants should be very great. No others are in greater need of that "asylum for the oppressed" which America still offers. Here, they feel they have some rights, and a certain degree of sympathy. In New York City the Russian refugees, mostly Jews, are welcomed by their own race, with its United Hebrew Charities; in smaller places, as in Norfolk, Va., a few years ago, a public meeting in the synagogue to protest against the Kishineff massacres, brought out leading American citizens to speak upon the subject, and in Galveston, lately, a newly arrived shipload of immigrants was welcomed by the Mayor.

The Finns come here and get freedom to use their own language,—until they or their children learn English,—undisturbed by the educational despotism of Russia. The Slovaks and the Magyars are loosed from the friction of a

galling yoke that keeps them continually wrangling in Hungary, and the men from the Balkan states are no longer beset by the petty quarrels and uprisings of those troubled nationalities. They breathe the free air of a free land, whatever may be the condition of their homes here.

Our immigration of 1,285,000 this past year included 613,000 from Slavic countries. They are distributed mainly to the Middle and Western states, while New England gets comparatively a small number, except of the Poles and Russian Jews.

Confining our attention now to those who are Slavs by race, as well as by nationality, we find among them a much greater variety of condition and local custom and religion than in any other group. They are not the wholly rough, illiterate and unruly class that they have often been regarded. Watch a thousand of them leaving the North German Lloyd Steamer at Baltimore, and you see a simple, rude but sturdy lot of people, honest and able-bodied, looking as if they would work with energy,—and, to be sure, fight with equal energy if they got into a dispute. Miss Emily Balch, of the Department of Sociology in Wellesley College, spent some time in seeing the parts of Europe from which the Slavs are coming. She found them in their own homes, (described in the issue of *Charities and Commons* for 1906) a sober, industrious class of peasants, with comparatively few vices, and considerable virtues of their own, but poor in land, poor in homes, poor in wages paid, and constantly beckoned to come over to America by those who have succeeded the best here,—the unsuccessful not wishing to advertise their failure.

Following them across to this country, we find them undergoing the great changes from rural to city life, or from out-door labor to the underground toil of the mines, or the reeking atmosphere of "packing town." Even if Upton Sinclair's book "The Jungle" does give too flaming a picture of the conditions there, still it is evident that such new conditions of life and work must present many demoralizing aspects to these inexperienced Slavs. So the great question comes again before us, what of their children? What will the next, and the next and the next generations be like? Will they show the natural fruitage of the seed that is being sown by the Freethinkers' Society, and its Sunday schools,—answering the question "What duties do I owe to God?" by the reply "Since there is no God, no duties can be owed to him"—or will they be swayed by those forces that have laid the foundation for American freedom, intelligence and prosperity upon faith in God, duty as obedience, and the principles by which Christ showed us the way of life? That is the great question confronting our Churches and Home Missionary Societies to-day, and the right answer is to be given not in words, but by gifts and deeds in service of these new neighbors, or a wrong answer by withholding these.

As conditions affecting our work for them, we must look to the religious status of different Slavic groups.

THE BOHEMIANS OR CZECHS come from a country that is Roman Catholic, but they have not wholly lost the spirit of freedom in religion, which was so manifest in the days of John Huss. They revere his memory, and even among those who have reacted from religious oppression into atheism there are many who are feeling their way back by degrees towards a positive belief. They are not illiterate, but make as good a showing as the Finns in their ability to read and write, supporting forty-two Bohemian papers in the United States, thirty of which are declared to be anti-Christian. Of the 100,000 Bohemians in Chicago, it is stated that more than two-thirds have forsaken the Catholic Church.

Here, certainly, is opportunity enough for all Protestant Churches to work for them. The work now done is summed up by Dr. McLanahan as follows, (pp. 42 and 43 of "Our People of Foreign Speech"): "The Baptists have lit-

the work among the Bohemians. The Methodists appropriated \$13,300 for Bohemian and Hungarian work in 1904, mainly for Baltimore, and the regions of Pittsburg, Cleveland, Chicago and upper Iowa. The Congregationalists, through their Slavic Department, have missions in Cleveland, St. Louis, and at a few points in Iowa, Nebraska and elsewhere. The Presbyterians have twenty-eight Bohemian churches and missions, with a membership of 1,529."

Our own work was begun in Cleveland in 1882 by Dr. Henry A. Schauffler, single-handed, and with little except his faith and his experience as a missionary in Prague to give him confidence in the results. There were then, according to his own statement, "25,000 spiritually destitute Bohemians of Cleveland." There are now four stations in the four chief Slavic districts of Cleveland. There are only two organized churches, but the Bohemian work at Bethlehem Church, Mizpah Chapel, Cyril and Em-



BUYING TICKETS FOR  
THE WEST

manuel Churches shows a gradual yet encouraging growth. With Cleveland standing third among American cities as regards the number of its Bohemian inhabitants there is room for a much larger work.



DETAINED FOR SPECIAL INQUIRY

In Baltimore, where there are some 10,000 Bohemians only, the Presbyterians have native Bohemian pastors, a deaconess, who works at the docks and among the families; they help to sustain an immigrant home, and are starting a new work largely among Bohemians with kindergarten, sewing-school and Sunday services, maintained by the personal services of lay members of the American churches.

Our educational work for Bohemians and other Slavs consists of the Schauffler Missionary Training School in Cleveland, established in 1886, and the Slavic Department of Oberlin Seminary. The school has had over 100 pupils of seven nationalities, more than fifty-five have graduated from its courses, two-thirds of whom have been engaged in some form of missionary work among their own peoples. This work has been conducted in fourteen dif-



ferent states, and under five different evangelical denominations. It is a work of general, not merely local importance to our denomination, and is rightly sustained in part by the Congregational Education Society.

The Slavic Department at Oberlin, through the generous gift some years ago of \$75,000 by Miss Walworth of Cleveland, is now able to care for all the young men who are ready to be trained for the ministry. Its graduates, likewise, have worked under different denominations, partly because the Congregational Home Missionary Society could not provide places and support for all of them when they were ready to enter its ranks of workers.

In Chicago, there is missionary work conducted for Bohemians by five different denominations, mostly "on traditional missionary lines, except for the little social work done by Congregationalists" (boys' and girls' clubs, cooking-school, kindergarten, etc.) The Congregationalists reach to greater or less extent some two hundred families, and all five denominations together touch not more than five hundred and fifty families, and this out of a Bohemian population of 100,000 in the city of Chicago.

THE POLES do not require or receive as much attention from us at present, as some of the other Slavs. It is not because they are few in number, for in 1900 there were already nearly 670,000 of Polish birth or parentage in our country; nor because they do not need instruction, for one-third of them can neither read nor write; nor because they are already New Testament Christians, for many of them have repudiated all religion. It is because they are very clannish as a nationality, and bigoted in their views. They are inclined to be either fanatically and factionally devoted to the Catholic Church, or else inclined to socialistic views with equal vehemence. Various workers and students of experience have placed them among the people who are most difficult of access.

There are some among them, however, who are more approachable, and for such we have several graduates of the Schauffler School at work, in various cities of the West, and in New York. Among the 40,000 Polish people of Cleveland there is just one Congregational mission, and yet it is doubtful whether any more could be successfully carried on. They are not calling for, nor even ready to accept our help at present. Such a statement applies especially to the foreign born adults. Whether the assimilative work of the public schools for the boys and girls could be effectually aided by social work under church auspices, and with a motive of Christian friendliness, is a question worth considering.

THE RUSSIANS are really the least numerous of all the immigrants who come from Russia, being far outnumbered by the Hebrews, the Poles and the Finns. In six years, 1900-1905, about 14,000 of them came, about one-third of them to Pennsylvania. Among the Russians are more skilled workmen and professional men than is the case with other nationalities; and included in these are forty to fifty priests of the Greek Church, who minister to congregations in the United States or in Alaska. Colporters of the Bible and Tract Societies meet with good success among them, but there is little Protestant missionary work except this, and apparently no special call for it.

THE SLOVAKS, who are the Slavs from Hungary, and from Southern Moravia, are much like the Bohemians. They are the most numerous of the Slavs in both the soft and hard coal regions of Pennsylvania, numbering now some 200,000 in that state, with 150,000 in New York, New Jersey, Ohio, Illinois, and other states. Two-thirds of the immigrants are men, of whom a large proportion will return to Europe in a few years, and in the meantime save up their money, by living like the Italians under very crowded and unsanitary conditions. Like the Italians, too, they are ignorant, and excitable, inclined to

be quarrelsome, and subject to boss rule. But Miss Balch from her study of these people in their old homes is inclined to regard them as offering better material for citizenship than is ordinarily supposed. Professor Steiner is of the same favorable opinion. He has written in a very enlightening way about all the Slavs in that most readable book "On the Trail of the Immigrant." He has expressed elsewhere the opinion that "there are coming from among the Slavic people, Protestants who would be open to appeal, and from among whom leaders could be raised up for the evangelization of all the Slavic people." He refers especially to the Slovaks, some of whom have been among the students of the Slavic department at Oberlin. Professor Miskovsky, of that department, speaks of the Slovaks as being among the Slavs the most responsive to religious influences.

The Roman Catholic Church cares for its section of the Slovaks, having fifteen churches in the anthracite region, and much work in or about Chicago,



From left to right:

Courtesy of Baptist City Missionary Society

#### JEWISH, IRISH, SPANISH

New York and Pittsburg. But a good half of the Slovaks are adherents of the Greek Church, while still others belong to the small and struggling Lutheran congregations, which have meetings in some seventy different places, fifty of them in Pennsylvania.

This would seem to be a case where an undenominational agency like the Young Men's Christian Association can do excellent work, especially in view of the fact that some two-thirds of the Slovaks now in this country are men, living largely in lodging houses rather than in homes. The Young Men's Christian Association of Pennsylvania is awake to this opportunity, and, through a commission, made last year a careful study of the needs and ways of meeting them among the foreigners of the coal regions.

We Congregationalists have a small but useful beginning of work among the Slovaks of the Pittsburg district, and some gain in membership is being



made in all but one of our four Slovak Congregational Churches in Pennsylvania. Other denominations, especially the Presbyterians, are pushing ahead in their work for the Slovaks and other Slavs." Multiply the number of these nationalities by the number of evangelical churches working among them, and you have a complex situation that is both bewildering and disheartening. It seems foolish to offer in competition our divided branches of American Christianity as a solution of the difficulties and distractions that have arisen from the threefold division of European Christianity, Roman, Greek, and Lutheran, as they are all met with in the one group of the Slovaks.

Before we have done with the Slavs there are yet other nationalities to be reckoned with, other languages, other shades of belief. Babel is upon us again, and we have to deal with the Ruthenians, (160,000 in the United States now), the Croatians and Slavonians, (155,000, seven-eighths of them men, mostly in Pennsylvania), the Dalmatians, the Bulgarians, the Servians and the Roumanians, with their Romance tongue. It would take too long, and be quite aside



Courtesy of Baptist City Missionary Society

#### GERMANS

from the purpose of this article, to consider all of these in detail. The mere mention of so many people is enough to show us that unless we wish to make "confusion worse confounded" we are set the task of somehow getting together, we of Protestant America, to present a more united front and to make our work count for more by concerted efforts for the spiritual enlightenment of those who come in semi-ignorance to our shores. A simple gospel confined to the vital truths that touch the heart and win men to their real Lord and Saviour Jesus Christ, does not need to be complicated by the intricate matters of polity or creed or sacrament upon which the denominations have separated. We will return to this point and discuss it more fully in the last section of this article.

Now that we have seen pass in review these regiments of our great army of invasion, and while the transport ships are still landing them in undiminished ranks upon our shores, let us turn to the next question concerning our relation to their needs.



## VI.

## THE BEST FORMS OF CHRISTIAN WORK FOR FOREIGNERS

THE very first problem that presents itself here is the matter of language. You go into a German Young Men's Christian Association in Buffalo, and find hymns, prayers, and addresses all in German. Or, go out a few miles from the old Pilgrim town of Plymouth near the Cordage Company's works at Seaside, and you find on a Sunday morning a service being held in German at one place of worship, and right next door a Congregational service in Italian.

This is well,—for the older people, or as long as new ones keep on coming, but how long is it to continue? To keep it up indefinitely would not only impose a much heavier burden upon our missionary societies, than if the work could be carried on in English, but it would tend to postpone the thorough Americanizing of these Europeans.

The present situation as regards this matter has been well put in several missionary reports. A Baptist Secretary says: "The French, the Italians and the Syrians are now unwontedly accessible, and the only limitation which is had to the progress of their evangelization is an inability to provide workers who can preach to them in their own tongues." The pastor of the Halsted Street Institutional Church in Chicago, (Methodist Episcopal), writes: "One week last summer the pastor made twenty calls, and in sixteen of the homes a child interpreter was required to make conversation with the mother possible. The mere fact of a difference in language is enough in itself almost to discourage the Christian worker, but when one encounters other difficulties of a more serious nature, one is spurred on to overcome in some way all barriers, and win these people for God and our country." Another report declares that "it is imperatively necessary to secure trained missionaries of the nationality or race we are seeking to reach. No single fact stands out more prominently in the study of this problem of foreign evangelization than the need of training schools for home missionaries for the foreign population. Here is the new work to which our theological schools should address themselves."

These opinions are not chosen to present agreement with one another, but represent what seems to be a general consensus of opinion. That thorough student of the subject, Dr. McLanahan, says in the last chapter of his book "To find suitable ministers for churches of foreign speech is the feature of greatest difficulty in this work to-day. Where there are Protestant Churches abroad, ministers trained there may sometimes be obtained. But while there are notable exceptions, the general experience of the American churches seems to be that it is unsatisfactory to employ here ministers of foreign birth and training. Even where there is no question of character raised, their views and practices usually differ widely from those prevailing here and they are accordingly unfitted to bring the people into harmony with American church life. It is far better to educate here the men who are to work here."

Although we may be compelled to admit that this is the present situation, yet we must also feel that it ought not to continue indefinitely. While we are teaching a few of the adults in their own language, the children are growing up apace, knowing and preferring to speak our language,—or if not pure English, at least how to "talk United States," in all its latest street idioms. It is the children and youth with whom we ought to be chiefly concerned. As the head of one of our most efficient City Missionary Societies states their case, "They are coming on the scene. The older ones are going off. They count, socially and politically, and religiously also, in our future, while the older do not count for much."

So it is encouraging to find that the Sunday School in many cases forms the point of transition from the foreign tongue to English. At the foreign church-

es near Plymouth, the Bible school sessions are held jointly in the afternoon, American, German and Italian children meeting together, and only English being used in the teaching. In some congregations the transition is made also in the church services, by introducing first an English service on alternate Sunday evenings, then by having all the evening services in English, and then repeating the gradual process with the morning services.

The purpose to make such a change whenever possible ought to be kept clearly in mind in all our work for foreigners. In some localities it may come soon, in others not for many years. Two strong expressions on this subject come from workers of long experience. The report of Grace Church (Episcopalian) in New York City, has this significant paragraph:

"It ought also to be noted that there are many children of Italian parentage in our Sunday School, as has been the case for years, and this is natural and to be desired. Let segregation continue so long as segregation must be because of the ignorance of any, but no longer. So far as possible, all our children should grow up together in the regular services of the church, as they are growing up together in the public schools. This is not only a religious, but a civic duty imposed upon us."

Dr. Emrich, of the Massachusetts Home Missionary Society, has thus expressed his views:

"Another adjustment to the needs of the Kingdom in Massachusetts, is the preparation of the American pastors to minister to the foreign-speaking peoples in their midst. For the present we may have to use men of foreign birth and training, but in the near future the students in our seminaries, even pastors on the field, ought to fit themselves by learning one or more foreign languages to minister to the different peoples among us. A young devoted American priest fits himself to speak Polish, German, Italian, Hungarian, French and Slavonian in order to meet the needs of his parish. Ought not an American student who is to labor in the Protestant communions to have a like spirit of devotion?"

Such statements as the above doubtless express the ideal towards which we are to work. But in the meantime, there is great call for preaching and teaching in the foreign tongues, by members of the foreign races. Another of our state home missionary secretaries, Rev. Joel S. Ives, speaking of Italian work in Connecticut, says "A dozen points regularly and as many occasionally, are reached with the gospel in the Roman tongue, and after an intimate knowledge of the work it may be affirmed that the results are richly commensurate with the expenditure; that the appeal for increase is imperative; that the general methods of work are approved."

## VII.

### WHERE THE WORK BEGINS

**W**E have our first opportunity with the immigrants upon their arrival at our docks. It is somewhat unique in its character, for most of the steerage passengers are full of the consciousness that they are "strangers in a strange land." They dread the delays and inquisition of the Government inspection. They are fresh from the trials of overcrowding and perhaps seasickness; weary, yet full of anticipation and hope in reaching our shores. Every kind word and helpful act counts for twice its ordinary worth at such a time. The treatment accorded by government officials is almost uniformly fair and humane, but they have little time to show sympathy or help those in distress. Consequently they welcome the services of missionaries speaking the languages of the immigrants, and all reasonable facilities are afforded for approaching them. Of course, there is no opportunity at the docks for preaching,—merely for the giving of friendly aid and counsel, explaining

the things that perplex them, and giving them good Christian literature in their own language. Those immigrants who have secured through tickets to their destination are usually taken very soon from the docks, under escort, across to the railroad stations of New York or Jersey City; or by trains that start directly from the docks at Baltimore and East Boston. But there are many others who have to wait for friends, or are without sufficient information to find the place they seek. Only a very few there are who have not decided where to go. In such cases the temporary homes for immigrants, such as are maintained for the Slavs in Baltimore, for Italians cared for by their Society in New York, for the Scandinavians and others by Congregational aid and also under Methodist auspices in East Boston, are of the greatest value, and save many unfortunate men and women from getting stranded or going astray during their first days here.

This sort of general missionary work at the docks is carried on by ten or a dozen workers at Baltimore, by twenty-eight or more at Ellis Island and by eight or ten in Boston. They are placed there either by the Bible and Tract Societies, or by the Home and City Missionary Societies of the different denominations. Large facilities for doing this work are needed by all, and it is Dr. Grose's admirable suggestion that at Ellis Island inter-denominational headquarters should be provided for them by concerted action

#### VIII.

##### HOW TO SURROUND THE YOUNG WITH CHRISTIAN INFLUENCES

**T**HIS must be regarded, in the light of all the facts so far considered, as the main part of our problem. We are aware that the school authorities are almost all of them working hard to keep school facilities on a par with the demand. Our educational system is branching out, with night schools, with manual training, with roof playgrounds in some cases, to afford sufficient opportunities to the children of the steerage and the tenements. Municipalities are providing playgrounds and recreation piers for both young and old. Philanthropy, most of it thoroughly Christian in motive, and much of it also Christian in its source, is working mightily through Children's Aid Societies and Free Kindergartens, and Boys' Club Associations and Fresh Air Funds; while the Social Settlements are making a very great contribution to the deeper understanding of city problems, besides touching unnumbered lives and homes with the light of helpful sympathy and stimulus and guidance.

Then, when we look to our medical service, we find the children's hospitals and dispensaries, the floating hospitals and convalescents' homes and the country week for crippled children. Some of the little waifs must occasionally feel that it is a good thing to be sick,—for a while; for the sentiment of pity for physical suffering, especially that of the young, is easily aroused. When it comes to dealing with morals and character that are breaking down, the sentiments of blame often overpower those of sympathy and of desire to recover the lost. Stern and uncompromising punishment of crime has been considered, especially by the state, the chief duty. But see what is now coming to pass! The needs of childhood are making themselves felt before the eyes of the law. To the Reformatory and Probation system there is being added the whole new apparatus of Juvenile Courts and visitors. As there are specialists in the prevention and cure of children's diseases, so, under the lead of Judge Lindsey, there are coming to be specialists in the prevention as well as the detection and punishment of children's offences.

What, then, are the churches doing to keep abreast of this modern movement *pro bono publico*? They have invented the Sunday School,—not recently, however,—and have used it effectively as a supporting and developing agency among the young, but rather ineffectively as a missionary agency towards



reaching the children outside. There are flourishing mission Sunday Schools, both great and small, but it is astonishing how little they affect the mass of these children of foreigners whom we are considering. The same thing is true of the Christian Endeavor Societies, and indeed of nearly all regular church services. They reach some, and do good work, but on a comparatively small scale. They are all giving the invitation faithfully, but they do not, in most instances, "go out and compel them to come in."

What then? Must the churches hand over their "going out" to the Salvation Army workers, who certainly do get out into the highways and the byways? Or must it call in some theatrical agency like the Rev. Billy Sunday, and tell him to do the compelling, after his own boisterous and sometimes shocking fashion? No, indeed. The churches have no need to abdicate, and no right. Let them take up and use the agencies that they have already called into existence, for the very purpose of doing home missionary work among the foreigners and their children. Rev. H. H. Kelsey has pointed out very clearly the necessity and the opportunity for more effective use of the Sunday School as a missionary agency. (If you have not read it, send to the C. H. M. S. for his treatment of one of "Our Undeveloped Resources,—The Children").

Some churches are so situated that they can do their best extension work by maintaining a branch or mission Sunday School and preaching services. The total number of such mission churches is large. But the number of those conducted with especial reference to reaching the foreigners is comparatively small. Wherever it is possible to add sewing or cooking classes for the girls, and Sloyd classes for the boys, not merely for the sake of teaching these things, but to give a better chance for personal acquaintance and influence among the young, work may be carried on more successfully. Dr. Vaughn (Methodist) of Chicago, speaks from a large experience when he declares that "Methods in church services must be changed to meet the prejudices of the people with whom we work. When one has to choose between no congregation and a change of method, it does not take long to make the change. Institutional methods thus far are successful." The last report on Presbyterian Home Missions makes a similar assertion: "It is not sufficient simply to open a church or hall where a meeting can be held and expect the people to come. A great deal of preparatory work must be done."

The great hindrance to an enlargement of the scope of our work for foreigners lies, of course, in the expense which seems to be involved. But it has been found in a city like Worcester, according to Dr. Mix, the Superintendent of the City Missionary Society, that "this work can readily be done in our church buildings and parish houses, putting property unused for a greater part of the time into most effective service. Institutional methods, to which both parents and children respond, open the way for indirect religious effort which gradually crystallizes naturally into some formal worship and organization, resulting at length in branches of the parent church for the older people, with temporary preaching in their own tongue, while their children are absorbed into our Sunday Schools, and later on into the church itself. This method requires but few trained and paid workers, and opens the way for any number of volunteer workers from our churches, hence is economical in every way."

Doubtless a great many more of our churches would engage in work along these lines, if they realized the pressing importance of getting at these spiritually needy aliens. Some of them may not be so located that they can carry on such work directly, and a vast number of the foreigners themselves are living where single churches cannot get at them directly,—out in the lumber and labor and mining camps or in the congested city districts. For these masses the work of aided churches, downtown, of religious settlements, and still more of our city

missionary and home missionary societies is indispensable. More and more the "Constituent Societies" of our older states are developing this work. In Massachusetts, while \$30,000 was appropriated last year in aid of native churches, nearly \$19,000 was given in aid of foreign-speaking churches and missions. In connection with the foreign work of thirty-four congregations, 380 new members were received. In Connecticut our Missionary Society aids twenty-seven churches of foreigners and forty of native population, and has five missions besides.

This work, with that of our Congregational Home Missionary Society, the common enterprise of all our churches, is what most of all calls for hearty support. No one who studies the immigration problem can accuse any of our missionary societies of having gone ahead too fast, but he is apt to think that the church has lagged too far behind. Now is the time, by gifts, by service and by prayer to "bring the troops up to the standard."

### IX.

#### THE PRESENT NEED—CO-OPERATION

THE task of making Christian citizens of the foreigners and their children is one of rapidly increasing vastness. Much of that which has been attempted so far has been of an experimental nature, and has been tried only upon a small scale. A fully adequate effort will require the putting forth of all their strength by all our churches,—and something more. The most effective use of that strength is essential. That calls for better co-ordination of the different agencies at work, and a much larger degree of co-operation between the denominations engaged in it. As the Presbyterian Report on Home Missions for 1906 says, "the agencies engaged in this mission are so various that there results an unnecessary multiplication of appeals. In some instances a duplicating of agencies, in many cases the work imperfectly begun and the abandoned, because the organization or agency beginning had not the funds or equipment for carrying it further." If this is true, even in the work of a single denomination, how much more true it becomes when six or seven different denominations are all at work, for twenty or more nationalities, along as many as four different lines. Multiply six by twenty by four and you get four hundred and eighty as the index number of the main subdivisions of this foreign work as it is carried on at present by the different denominations, along somewhat varied but parallel lines. Great waste of effort and attenuation of strength are caused by this excessive subdivision. We act as if we were determined to administer the healing power of the gospel only in homeopathic doses, or, to use a different figure, the Christian Church of America seems to resolve itself into a host of separate squads or detachments, all sent out on the skirmish line, instead of maintaining an unbroken front for a well-planned, aggressive campaign, based on thorough scouting and mapping of the field of operations.

In seeking a way out of such conditions there are several directions in which we may turn, and find that hopeful progress is being made along each of these lines.

(1) The work of undenominational agencies, such as the Young Men's and Young Women's Christian Associations. This has been referred to already. Where the men or the women are in large, compact groups, or where they are somewhat cut off from ordinary lines of church ministry, as in the case of the railroad employes, these associations are undoubtedly the best agencies to employ. The simple, undenominational character of the meetings held under Young Men's Christian Association auspices in factories affords another chance for union of effort. We may class the Salvation Army also as undenominational, at least in the matters of creed and ceremony. A missionary, returned from Japan, and weary of sectarian divisions, remarked that neither the



Young Men's Christian Association nor the Salvation Army had the Lord's Supper or Baptism to fight about.

(2) Organizations formed to bring together the evangelical denominations in certain lines of work. "The Federation of Churches and of Christian Organizations in New York City" has done very effective work in investigation and in reporting the results of its inquiries in useful form. It has helped to bring about a wise and strategic location of new church enterprises and college settlements. It has made possible and taken the leadership in some new forms of concerted effort. The Vacation Bible Schools of New York City gathered from the streets over six thousand children in the summer of 1906. At just the time when schools were mostly closed, when church workers were fewest and churches least frequented, it made use for five days each week of twenty-three church buildings belonging to seven different denominations. Bible stories in English, songs, Scripture verses, manual training and the like made up a varied and attractive morning session and kept the attendance, which was purely voluntary, up to an average of 1,847. The children were of all races and religions, and the teachers, seventy-five of them chosen from four times as many college students who applied for positions, were of all denominations. It is difficult to measure the preparation of good soil in human hearts, or the desecartarianizing effect upon the workers and churches engaged in it, of such an interdenominational work as this.

Federation methods have been used elsewhere with success. In Rhode Island last March a conference of nine denominations was held to discuss the best way in which to combine and distribute their efforts. They decided to prepare a circular which was to be translated into foreign tongues, stating the essential unity of the different Protestant denominations, and that "they all desire rather to supplement than to antagonize the Roman Church." In Maine an interdenominational commission has been found to be "of inestimable service. According to a recent vote of the commission, that denomination which is the strongest in a given community where there is a large foreign population is to have exclusive charge of the foreign work. If, for any reason, that denomination does not take up the work, then any church is to be at liberty to take it."

We have now at hand, ready for application and use in all parts of our country, not only such effective methods as those of the Federations, but a new series of interdenominational movements for interesting and training the young people, especially, of our churches in missionary enterprises. The Religious Education Association has brought to the front the whole question of broadening and at the same time consolidating the Christian nurture of future generations. For specific missionary consecration, the successful appeal of the Student Volunteer Movement has been made to those in our colleges, and more recently the Young People's Missionary Movement and the Laymen's Movement have sprung up with wonderful freshness and vigor, to rouse the young people and the business men of our churches to an appreciation of the great successes already won and the great opportunities still unused by the Christian Churches of our land. There can hardly be a question that the growing influence of these organizations is very largely due to their sinking out of sight all denominational differences, except as affording lines of classification and division of labor,—not division of sympathy. The work of the secretaries, the editors, the conference workers and the local leaders of these movements has been much more economical of effort and cost, much more productive of good results, because the denominational fences were down and the plowmen could keep on the full length of the field. Why may not this partial answer to our Lord's prayer "that they all may be one" be considered typical of what must some day come about in the actual conduct of missions, as well as in the work



of arousing missionary interest?

(3) Direct co-operation between the missionary boards of different denominations. Sunday Schools and Christian Endeavor Societies are enabled to use uniform lessons and prayer meeting topics by their union for co-operation in local, state, national and even international bodies. The denominational lines are not very much in evidence there. When it comes to church organizations and to missionary work from which churches are expected to develop, they are necessarily more prominent. Let them be freely recognized there, as was done in beginning missionary work in Porto Rico after the American occupation. Just as that field was parcelled out among different denominations, so some plan may be found to distribute and apportion the work for different nationalities in certain localities. As Dr. McLanahan has well said: "No one denomination is called upon to minister to all nationalities, and everywhere. There is a most appropriate field here for denominational comity and the assignment of fields; even if the whole need cannot be met at once, to do even a part will be good."

Undoubtedly our denominational habits and points of view, our praiseworthy loyalty to the best we have, our pride and exclusiveness, as well, are all too strong in each one of our denominations to enable us to join forces according to any cut and dried plan. Harmony of working must come about gradually. But it is certainly a most favorable time for us to work towards that ideal which is expressed in the words of Secretary Emrich: "Church union may be a dream of Utopia, but it must ever be the ideal of the man who has the vision of the Christ of the Gospels. We must emphasize the things in which as evangelical Christians we are united, and minimize the differences inherited from the fathers. The unity of the Spirit is to be held up. In our work for the depleted towns of the country, in our labors among the peoples speaking foreign languages, coming to us with foreign ideals, we must federate. The Kingdom must be a larger thing than any ism. Polity and varieties of doctrine must be subordinated to the leadership of the unifying spirit of Jesus. In view of the changing conditions of the state (Massachusetts), it is imperative that the Protestant bodies federate or merge their work."

When we try to work out that ideal, we meet this paradox. The complexity and pressure of this work, which demand harmony of effort, are the very things that prevent it. Our missionary secretaries and workers have their hands too full of their own affairs. They cannot, if they would, drop them long enough or frequently enough to compare notes, and arrange plans with reference to the work of other societies and missionaries.

There is great reason for hopefulness at present in view of the increasing interest in the work for foreigners that is being shown in all parts of the country, and in view of the steadily increasing momentum of interdenominational movements. There never was a better time for praying and striving for reinforcements of our staff of workers, for replenishment of our treasuries, for revival of a deep, self-sacrificing interest in home missions. Our Congregational Home Missionary Society, in this ninth decade of its history, ought to be given the full extent of support that it requires to keep up with this new work. Give it money enough to turn experiments into assured and self-supporting enterprises. Give it workers enough to enable it to have its part in all interdenominational movements. Give it thought and prayer enough to make you follow its work with some eagerness. Then this work among the foreigners will be taken up with renewed zeal and enlarged success; and they whose needs are so many, and who themselves are such an ever increasing multitude, will find the "five loaves and two small fishes" made sufficient for their needs through the blessing of the Master. For he "when he saw the multitudes, was moved with compassion towards them."

# Important to Women

BY MRS. B. W. FIRMAN—PRESIDENT

**T**HE annual meeting of the Federation in Cleveland, in October, will be an important gathering. Among the subjects to be discussed will be the question of our relation to interdenominational work. During this summer, Congregationalism has been well represented at the Home Mission Study Conferences at Winona Lake, Indiana, and at Silver Bay, New York. These were notable occasions, bringing together strong women from over a dozen denominations for the study of the Home Mission text-book, "Citizens of To-morrow."

As Congregational women we have been scattered and detached so long that we have to submit ourselves to a readjustment now that we are federated and taking a place nationally with other Women's Home Missionary organizations. While our primary reason for forming the National Federation may have been the strengthening of our own particular stakes and the lengthening of Congregational cords, we must acknowledge that we are in much better shape to take our place in the interdenominational movements than ever before.

It is hoped that as the years go by, and the work of these summer conferences develops, there may be an increasing attendance of our women to enjoy the privileges of the united study and to share the enjoyment of meeting and knowing leaders in so many other denominations.

## RECEIPTS

### MAINE—\$66.95.

Maine Missionary Society, 54.35; Portland, J. H. Dow, 10; West Brooksville, 2.60.

### NEW HAMPSHIRE—\$144.28.

New Hampshire H. M. Society, 97.28; Brookline, Mrs. A. B. Russell, 2; Candia, 45.

### VERMONT—\$308.49; of which legacy, \$300.

Randolph, Rev. W. T. Sparhawk, 1; Vergennes, Estate of Martha E. Haven, 300; Waterbury, 7.49.

### MASSACHUSETTS—\$6,790.83; of which legacies, \$5,573.36.

Massachusetts H. M. Society, 657.76; Special, 250; Belchertown, 31; Bernardston, Estate of Martha C. Ryther, 4,750; Holyoke, First, 75; Interlaken, Mrs. L. W. Converse, 10; Leominster, F. A. Whitney, 15; Newburyport, Belleville, 59.86; Northampton, Estate of William H. Harris, 221.50; Royalston, First, 16.85; Salem, Tab., 25; Springfield, North, 75; West Springfield, Estate of Sarah S. Eldridge, 601.86; Worcester, Mrs. A. A. Gallonpa, 2.

### CONNECTICUT—\$4,375.65; of which legacies, \$3,082.

Missionary Society of Connecticut, 586.29; Bloomfield, 10.21; Bristol, F. Bruen, 5; Danbury, Calvary, 3; Granby, First, 6.85; South, 18.14; Hartford, Estate of C. E. Dory, 2,500; Center, Y. P. S. C. E., 30; Killingly, Estate of Mary J. Williams, 200; Middlefield, Estate of H. L. Denison, 300; New London, Second, 330.61; North Stonington, 35; Salisbury, 40.40; Westchester, 3.55; Windham, First, 24.60; Woodbury, Estate of C. W. Kirtland, 82.

Woman's C. H. M. Union, Bequest of Mrs. B. W. Allen, 200.

### NEW YORK—\$366; of which legacy, \$93.75.

Angola, A. H. Ames, 5; Binghamton, Plymouth, 6; Brooklyn, Estate of H. G. Combes, 93.75; New York City, M. C. Kepner, 10; Orient, 25; Portchester, 25; Port Leyden, A. J. Schroeder, 30; Warsaw, 8.21; White Plains, Westchester, 135.76; Willsboro, 16; Woodville, 11.28.

### NEW JERSEY—\$34.00.

Elizabeth, W. T. Franklin, 25; Little Ferry, German Evan., 6; Paterson, Swedish, 3.

### PENNSYLVANIA—\$22.00.

Received by Rev. C. A. Jones, Arnot, S. S., O. Jones, 5; Shamokin, 5; Spring Creek Station, 7; Titusville, Swedish, 3; West Spring Creek, 2.

### GEORGIA—\$13.63.

Atlanta, Marietta St., 5; Wilsonville, Rocky Hill, 1.20; Demorest, Union, 7.43.

### ALABAMA—\$4.20.

Brantley, J. F. Morris, 1.20; Florala, 2.50; Tallassee, 1st, .50.

### ARKANSAS—\$15.00.

Gentry, 15.

### LOUISIANA—\$2.50.

Hammond, S. S., 2.50.

### FLORIDA—\$9.20.

Melbourne, S. S., 5; Tampa, First, 4.20.

### TEXAS—\$4.77.

Texline, 4.77.

### INDIANA—\$2.01.

Indianapolis, Brightwood S. S., 2.01.

MISSOURI—\$9.00.  
Meadville, 9.

ARIZONA—\$200.00.  
Prescott, A Friend, 200.

WISCONSIN—\$5.00.  
Burlington, Plymouth S. S., 5.

IOWA—\$68.26.  
Iowa H. M. Society, 68.26.

MINNESOTA—\$677.91.  
Received by Rev. G. R. Merrill, Cable, 4; Edgerton, 5; Minneapolis, Pilgrim, 20; Plymouth, 101.30; L. H. Hallock, D. D., 100; Rev. and Sauk Rapids, 8.09. Total, \$260.74.  
Mrs. C. B. Fellows, 20; Sauk Center, S. S., 2.35; Kasota, Swedes, 2; Minneapolis, Plymouth, 116.26; St. Anthony Park, 51.84; Winona, Scand., 1.50.

Woman's H. M. Union. Anoka, 5; Austin, 9.45; Benson, 4.50; S. S., 1; Brownton, 1.50; Elk River, 3; Hawley, 1.75; Lake City, 12; Little Falls, 2.50; Mantorville, 2; Marshall, 9; Minneapolis, Plymouth, 29.50; Park Ave., 35.62; Pilgrim, 12.50; Fremont Ave., 12.50; Fifth Ave., 31; Lowry Hill, 25; Montevideo, 10; Moorhead, 5.75; New Richland, 7.50; Sleepy Eye, 9.50; St. Paul, Atlantic, Y. P. S. C. E., 5; Park, 10. Total, \$245.57.

KANSAS—\$9.35.  
Kansas H. M. Society, 9.35.

MONTANA—\$17.40, after deducting \$13 error in collection from Plains in April.  
Billings, 30.40.

NEBRASKA—\$48.16.  
Nebraska H. M. Society, 41.66; Waverly, 6.50.

NORTH DAKOTA—\$104.17, after deducting \$5.63 error in collection reported from Rutland in June.

Received by Rev. G. J. Powell, Cummings, S. S., 2.50; Elbow Woods, S. S., apply on Rev. J. K. Kirkers, support, 5; Forman, 10; Keyes,

S. S., 3.45; Lakota, S. S., 5; Niagara, C. M. English, 50. Total, \$75.95.

Granville, 1.51; Maxbass, 1.53; Pilgrim, .54; Plaza, 2.51; Granville, 1.43; Ruso, Nelson School House S. S., .80; Velva, Snare School House S. S., .95; Richardson, 3.56; Leipzig, 1.14.

Woman's H. M. Union. Fargo, First, 14.15; Dwight, 5.75. Total, \$19.90.

SOUTH DAKOTA—\$133.46.  
Received by Rev. W. H. Thrall, D. D., Lebanon, 7.60; Logan, 9.55; Vermillion, 42.76. Total, \$59.91.

Academy, 4.20; Beresford, 30; Logan, 5.25; Revillo, 4; Webster, 10.60; Selby, German, 12; Tyndall, Zoar German, 4; Valley Springs, 3.50.

COLORADO—\$38.50.  
Received by Rev. H. Sanderson, Colorado Springs, Hillside, .25; Lafayette, 3. Total, \$3.25.  
Denver, Pilgrim, 1.25; Eaton, German, 4; Loveland, German, 20; Windsor, German, 10.

WYOMING—\$1.15.  
Shoshone, 1.15.

IDAHO—\$50.88.  
Weiser, 50.88.

CALIFORNIA—\$5.00.  
Nordhoff, Mrs. J. R. Gelett, 5.

WASHINGTON—\$67.00.  
Anacortes, Pilgrim, 5; Rosario, 1.75; Newport, Hope, 25; Pleasant Prairie, 10; Rosalia, 2.85; Tekoa, 15.90; Spokane, West Side, 4.40; Wallula, 2.10.

#### AUGUST RECEIPTS

Contributions .....	\$4,545.64
Legacies .....	9,049.11
	<hr/> \$13,594.75
Interest .....	\$521.00
Home Missionary .....	20.60
Literature .....	4.96
Total .....	<hr/> \$14,141.31

### STATE SOCIETY RECIEPTS

#### NEW HAMPSHIRE HOME MISSIONARY SOCIETY

Receipts in August, 1907.

Mr. Alvin B. Cross, Treasurer.  
Alton, 13; Atkinson, 32.45; Center Ossipee, 25; Chesier, 9; Hanover, 100; Surrey, S. S., 2; Troy, 13.10. Total, \$194.55.

#### OHIO HOME MISSIONARY SOCIETY

Receipts in August, 1907.

Rev. Chas. H. Small, Treasurer.  
Ashtabula, 5; Cincinnati, Storrs, 2.50; C. E., 2.50; Kelley's Island, S. S., 2.07; Kelloggsville, 5; Lennox, 4.05; Lyme, 20.99; Springfield, Lagonda Ave., W. M. S., 5; Thompson, 3.50; S. S., 3.50; Toledo, Washington St., 3.46; Wellington, 25. Total, \$82.57.

From Ohio W. H. M. Union, Mrs. George B. Brown, Treasurer, Toledo, Ohio. Bellevue, W. M. S., 2.90; Cleveland, Hough Ave., W. A., Silver Fund, 7.30; Pilgrim, W. A., 35.60; Marietta, First, Oak Grove, W. M. S., 3; Springfield, First, W. M. S., 2.30; Toledo, Central, W. M. U., 6; Unionville, J. C. E., .50; West Williamsfield, W. M. S., 10. Total, \$67.60.

#### THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in August, 1907.

Ward W. Jacobs, Treasurer, Hartford.  
Bloomfield, 7.16; Bridgeport, King's Highway

Chapel, 6.96; 2nd, 3.76; Bristol, 1st, 22.10; Columbia, 23.75; East Hampton, 15.16; Fairfield, 1st, 93.09; Greens Farms, 21.80; Haddam, 1st, 11; Hanover, 17; Kent, C. E., 5; Naugatuck, Swedish, 7; Plymouth, 7; Salem, 34.09; Sharon, 14.05; Simsbury, 1st, 50.21; Somersville, 2.50; Stonington, 1st, 26.27; Thompson, 16.43; Union, 10; Westford, 5; Windsor, 1st, 8.80. Total, \$408.73.

#### THE MISSIONARY SOCIETY OF CONNECTICUT

Contributions for month of July, 1907.

Ward W. Jacobs, Treasurer, Hartford.  
Barkhamsted, 6; Bridgeport, Black Rock, 12; Bristol, 1st, 89.88; Clinton, S. S., Special, 5; Danielson, 65.15; Deep River, Swedish, 3; Durham, 20; East Norwalk, Swedish, 3.25; Ellsworth, 9.21; Grassy Hill, 5; C. E., 10; Greenfield Hill, 28.14; Hartford, Talcott St., 5; Middletown, 1st, 16; Third, 15.25; New London, 2nd, 30.62; New Haven, Plymouth, 51.22; New Milford, 1st, 71.36; North Windham, 5.82; Plantsville, for Italian work, 12.75; Portland, 1st, 36.61; Sharon, 20.03; Simsbury, S. S., 5; South Canaan, 1st, 15; Stratford, 14.56; Thomaston, 1st, Special, 10.22; Watertown, 1st, 60; S. S., 23.83; West Avon, 8.52; West Haven, 1st, 17; Willington, Church and Society, 5; Woodbridge, C. E., Special, 15; Woodstock, 1st, 24.70; W. C. H. M. U. of Conn., Special, 200; Bequest under will of Susan Buck, late of Wethersfield, 221.07. Total, \$1,441.19.  
Designated .....\$464.04  
Undesignated ..... 977.15 \$1,441.19



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I bequeath to my executors the sum of \_\_\_\_\_ dollars, in trust, to pay over the same in \_\_\_\_\_ month after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

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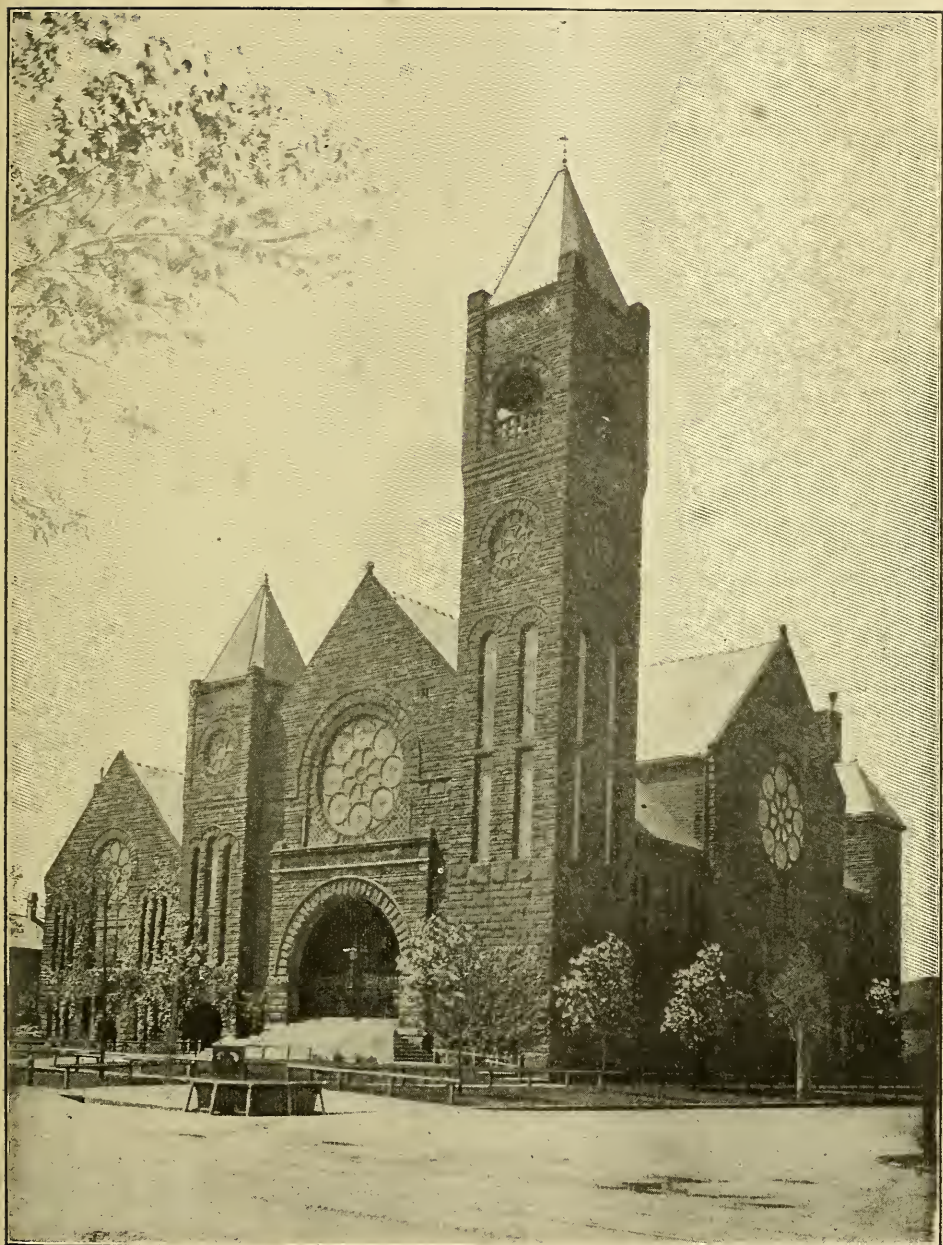
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PILGRIM CONGREGATIONAL CHURCH, CLEVELAND, OHIO

# THE HOME MISSIONARY

VOL. LXXXI

NOVEMBER, 1907

NO. 6.

## *Eighty-First Annual Meeting*

**Pilgrim Church, Cleveland, Ohio**

### *Birds Eye View*

By Miss Miriam L. Woodberry, Secretary Woman's Department

FROM time immemorial, large conventions have always been signalized by the discovery of unexpected talents. The National Council of 1907 has demonstrated beyond the expression, even of speech or pen, the inexhaustible capacity of Congregationalists for attending meetings.

For the first time in its history all the missionary interests rallied around the Council, and for

ten days—not the eight hour schedule, but from nine to nine, with the noon hour halved, and an extra hour added in the evening—an audience indicative of the brain, power, and executive ability of our forces, centered in Cleveland, and in a spirit of deep consecration looked at the past long enough to catch the message of history, fearlessly considered the present, and

ing Society, The Education Society, and The American Missionary Association, made a good introduction.

To some of us the program really began Sunday afternoon in the little Bethlehem Chapel, next door to the Schauffler Training School. The sermon in the forenoon had been given in Pilgrim Church, every side room and balcony thrown open to accommodate the throngs, even the aisles were filled with eager

without one exception turned their faces homeward, electrified with the glorious vision of the future.

If "well begun is half done" the Home Missionary chapter only accentuated the old adage, for very few can really remember when it did begin. Seven days devoted to the Council, the American Board, The Sunday School Society, The Church Build-



MISS MIRIAM L. WOODBERRY



listeners. The architecture of the building, the vested choir, the perfect music, and Dr. Gordon's ringing message, seemed pregnant with the glory, strength and life of the Christian Church. The service renewed in each individual soul the call to discipleship. The other building is small, furniture is scarce, but the walls are decorated with Bible verses. *Veselte se spravedliviv Hospondinu, a aslavyte pamati u svatosti Jeho. Holiness becometh Thy house, O Lord!*

A Bohemian choir of twelve voices sang familiar tunes in an unknown tongue. On the front seat was a small boy looking at the pictures in a recent issue of the "Mayflower." Here also was a crowded room, faces quiet, reverent and attentive, with the expression half curious, half trusting, wholly appealing, only seen when a life breaks away from customs and homeland to begin anew. The morning's message sank deeper with the thought, "Here is the commission to apostleship." "O, Lord, the Father of mankind," grant we may be faithful.

The real program, according to print, began at two o'clock Tuesday, October 15, when Rev. Charles S. Mills called upon Dr. S. H. Woodrow to read the One Hundred and Third Psalm, Rev. L. P. Broad to lead in prayer, and the whole audience joined in singing "Uplift the Banner."

The program that followed is unreportable. Even those who felt acquainted with the work found themselves on the heights, looking into depths heretofore undiscovered, abroad over fields whose boundary lines stretched beyond horizons, and above into the vastness that would seem too vast were it not for the promise, "Lo, I am with you always even unto the end," and we were reminded in no uncertain tones, that that promise is not "for comfort in the camp, but for protection in the campaign."

The many sided aspects of the work were presented by workers, by men, whose message was strengthened with the added value of a life tested by service, either as a missionary, a Superintendent, a Secretary, a Teacher, a College President, a Pastor or a Layman whose natural equipment had been intensified by the training, known only to Boards of Directors and members of Executive Committees.

The general topic was "The Imperative Forward Summons," but the keynote was sounded in the opening thought of Dr. Herring's address, "We are doing Christ's work, obviously we must do it in Christ's way," and never once, during twenty addresses extending over a day and a half, was the thought of Christ's way minimized, although discussions of methods, finances, problems, perplexities and readjustments were included.

The scope will be seen by the program; many of the addresses will be printed, but on those who were privileged to listen rests the burden and the joy of passing on the spiritual uplift. The Vespers at Oberlin, when, after a few words of welcome by President King, in the midst of hallowed, historic memories, the College choir sang. Seven hundred and fifty delegates gathered from nearly every State in the Union, left care and responsibility, and, for one hour, felt the benediction that follows the promise, "Be still and know that I am God."

Again, in memory, is the picture of Professor Steiner, at the close of an appeal begging us not to spend all our time and energies exclusively "on the Abraham, Isaac and Jacob who were or really were, when we have the real Abraham, Isaac and Jacob who are and really are." On the platform with him were four young girls, dressed in the picturesque costumes of their native lands. On the left, a choir made up of Bohemian Christians. All in the audience who had come to this country, and all whose parents were born across the seas were invited to stand. A number responded and remained standing while Professor Steiner prayed that they may prove worthy citizens of this new country,—then for the country that offers them an opportunity, a home and a share in its commonwealth.

.. A short prayer service in the midst of the Tuesday program, led by Rev. E. L. Smith, one of the Yale Band who went to Washington, brought a special blessing, and the closing half hour, following a most searching address, by Rev. W. D. Mackenzie of Hartford, was devoted to prayer.

Mrs. Firman represented Woman's Work, and in a few sentences on "My Country," gave a call to service, and such a feeling of personal responsibility, that never again shall we sing

"Long may our Land be bright  
With Freedom's holy light,"

without thinking of our Home Missionary Society.

The program itself is only one-half of the experience. It is something to spend ten days in a city where four hundred private homes are hospitably entertaining delegates. There is a live note to Home Missions, when at any minute one is likely to see and speak to the Superintendent of a western State, a man from Texas or Oklahoma, a College President from Washington, or the head of an Eastern Theological Seminary, a worker from the stump regions of North Wisconsin, another from the mining communities in Pennsylvania, a Justice from the Supreme Court of the United States, a cultured negro from the South, and a man, who, the Sunday before preached to cowboys in the wilds of Wyoming. There is the white-haired veteran who knows exactly how many churches there are in each and every State: the young man from Montana who has been asked to take a parish the size of New England. While the recent education (so lately acquired) compels us to admit that the two great fields for home work are to welcome and provide for the incoming tide of foreigners and strengthen and encourage the work in the South, for not only does the South need and want us, but "Congregationalism will be none the worse for the southern sun and the Gulf breezes," still this other must not be neglected. If the churches could only catch the vision! "Home Missions is taking to men, the Word of God—an invisible task, but the all important." Here are the messengers, here are the fields. What are you personally doing? If you are doubtful how to begin, write to Dr. Ozora Davis, of New Britain, Conn.

Our President Mills unconsciously gave us a new creed: "We believe in our Country. We believe in the Church of our Lord Jesus Christ. We believe in the Gospel of our Lord Jesus Christ. We believe in Congregationalism." And, looking at that army of workers about to return to the firing line, our hearts responded "Amen," and again we said "Amen" when, at the last meeting of the Council, the Moderator's closing words carried the force of a charge: "This is the service to which the Master has called us. He will give us the equipment if our hearts are in the right place."

FOR TABLE OF CONTENTS, SEE PAGE 234



# The Pilgrim Church In The Republic

By Charles S. Mills, D. D.,

Pastor Pilgrim Church, St. Louis, and President of the Society

THE peculiar force of the plea for Home Missions lies in the fact that it involves the most intimate and precious of our possessions,—the land that we call our own, the church in which we have been reared, the homes for which we are willing to die, the welfare of our children through generations yet unborn. It is the voice of our own conscience, the call of our fondest hopes, the imperative appeal of our tenderest affections.

Henry Ward Beecher said to the students at New Haven thirty-five years ago that, in a period of discouragement in his own early ministry, he tried the apostolic method of urging on his hearers the logic of their common convictions and, beginning his sermon with—"You all know this" and "You all know that"—until he had piled together about forty of these "you all knows," he turned them upon his congregation with such power that seventeen men were converted, and he went home weeping all the way for joy.

In speaking to-night of the Pilgrim Church and the Republic, the basis of appeal is that of four great convictions which we hold in common, and on which this cause is founded.

1. *We all believe in our country.* We exult in her continental acres, her exhaustless resources,

*Lord Jesus Christ*; that it is the body of Christ; that He, as the head, directs it, empowers it and employs it; that its fellowship is the most glorious that the sun has ever shone upon; and that it is in God's hand, the supreme instrument for the extension of His kingdom.

3. *We all believe in the Gospel as the power of God unto salvation to every one that believeth.* It is the heart of our faith. We express it in our creeds: we sing it in our hymns: we voice it in our prayers: we proclaim it as our message. The cross at once crowns our architecture and lies imprinted indelibly on our souls.

4. *We all believe in our Family of the Faith.* We glory in its simple faith, its rugged independence, its essential democracy, its lofty ideals, its sacrificial service, its constructive leadership.



CHARLES S. MILLS, D. D.

her unparalleled growth, her aggressive people, her glorious democracy. In our exuberant faith we ask, what power, what riches, what influence, what glory is there imaginable for any nation of the future which cannot be predicted for America by those who live within her borders, who have drunk of the fountain of her life and have breathed her atmosphere of freedom!

2. *We all believe in the Church of the*



Now I ask you to take in turn these four convictions, and to note their inevitable suggestions in the cause of Home Missions.

1. *We all affirm that we believe in our country.* But do we realize how much that faith ought to mean for the kingdom of God?

The unity of all our missionary enterprises is most happily illustrated and emphasized in this united gathering. A few days ago the president of the American Board spoke of this fact from the standpoint of Foreign Missions. To-night let me reciprocate that word, and say most heartily that we accept absolutely the terms of the apostolic commission: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." We draw no limiting line in that commission. We have no confidence in the genuineness of the church of Christ that is not willing to do its part in proclaiming the Gospel to earth's remotest bound.

But to-night, speaking from the standpoint of Home Missions and this recognition of the unity of all our efforts, I ask you to remember that Foreign Missions fail if Home Missions flag. We glorify, and rightly, the Haystack Meeting and its world-wide vision; but, if there had been no home missionary service as the supplement of that foreign missionary vision, our cause abroad could never have reached the magnificent proportions of to-day. The measure of the development of power *at home*, our degree of aggressiveness now in conquering for Christ our prairies and mountains, our villages and cities, is the measure with which, ten, twenty, fifty years from now, we shall be doing our work on other shores.

For many years we have cried, "Save America to save the World"; but how tremendously this plea is emphasized by the trend of our national life in the last ten years! There is, on the one hand, the emergence of America to its new place of world-influence and its intimate connection with the problems of international significance on the other side of the globe. And there is, on the other hand, that tidal movement of the oppressed from across the seas pouring into our America in unprecedented volume, binding us by constantly multiplying cords to the old homes of our new citizens, so that as never before, the purity and nobility of our ideals may make themselves felt among all nations.

If, then, it was worth the while of the apostles of the Middle Ages to sow the seed of the kingdom in Gaul and Germany and Britain, if it is worth our while to send our messengers across the seas to China and Japan, and India and Africa—and may God multiply their number!—surely there is a supreme call to send men to evangelize our own land, and purify the fountain of our national life.

We are ready to exclaim in the logic of this conviction—

"Land that we love! Thou future of the world!  
Thou refuge of the noble heart oppressed!  
Oh! never be thy shining image hurled  
From its high place in the adoring breast  
Of him who worships thee with jealous love!  
Keep thou thy starry forehead as the dove  
All white, and to the eternal Dawn inclined!  
Thou art not thyself, but for mankind,  
And to despair of thee were to despair  
Of man, of man's high destiny, of God."

2. *Again, we all affirm that we believe in the Church.* But permit me to-night to raise a question as to whether we have sufficiently considered, even yet, what this Church of Christ is: whether in our love of organization and in our magnifying of other kinds of Christian effort we are not setting the Church to some extent aside; and whether we begin to realize its latent possibilities for

mastering social conditions and for producing fruits that shall count supremely.

You have in this church a concrete illustration of that for which I plead. A church twenty years ago in a conventional building which you can see yonder, with small congregations and a limited influence, emerging, through a new faith in its own possibilities, into the dominant influence in this community, with manifold ministries of wondrous fruitfulness. The faith that made that result possible was the faith of that noble physician whose beloved form lay upon the bier before this altar this afternoon: a man sixteen years ago arrived at the age of three score years and ten, a leader in this church, but declining to estimate the needs of the day from the standpoint of the distant horizon of his own youth. It was the faith of the chairman of the Building Committee of this church, a gentleman of the old school, of the noblest character and endowment, who literally gave a year and a half of his time while this building was in process of construction. It was the faith of three other men, not one of them a member of this church at the time, who laid down \$75,000, approximately one-half the cost of the edifice, and who followed the work with their noble beneficence, making possible its enlargement and securing it for the future by liberal endowment.

In this day of myriad philanthropies, this great cause of Home Missions asks whether wealth has not made a wrong estimate of values, when it builds hospitals that shall relieve physical distress and gives its millions for the school and college, and does not rise to the consciousness of the *church* as the mightiest of all the vehicles of Christian benevolence, to be endowed and equipped and manned for its varied service as generously, as comprehensively, as the hospital or the library or the university.

In this day of every order of ethical scheme and sociological study, what instrument of social power compares with this? It is more than a bridge across the chasm that separates class from class; it affords a common meeting place where superficial distinctions are lost in the expression of a common faith, a veritable community home for the service of all under the Christian ideal.

Dr. Gunsaulus years ago, as the head of Armour Institute, was reported to have said, I would rather have one church with a pastor on fire with God's sympathy for men, than any other kind of organization for charity in the world.

Have you all noted the splendid plea of John D. Long at the Scrooby Tercentenary—"Is it not worth the while of the great conservative interests of the country to consider whether the church, the Pilgrim Church, is not *their* concern, as well as the faith of the preacher who mounts his pulpit, and that of the good women who distribute its charities and run its sewing societies? Let them fill it as they fill their places of business, rouse it from its lethargy, which is their lethargy, and make it a mighty engine for the salvation both of the soul and the body of society. Give us back across the three centuries the Church of Scrooby, the church not of the few, but of all the people who would walk in God's ways, the church and the state of the Pilgrim democracy. It is the age of utility; utilize the church."

The plea of Home Missions is the plea for the use of this instrument; for a new conception of it in the depth of its fellowship, the nobility of its ideals, the practical possibilities of its social and civic influence, and its power for good wherever men are found.

3. *We all affirm that we believe in the Gospel.* But are we not in danger of obscuring its simplicity? Are we not forever experimenting for some other plan which, forsooth, shall be a substitute and thus comfort our hearts in the comparative failure of our efforts? Do we not need to discover that the trouble is not with the eternal message of the cross, but with our lack of skill in using it?

We live in an age of miracles, but the greatest of them is not the telescope that sweeps the midnight sky, the microscope that reveals the glories of the insect's wing, that shaft of light which penetrates substances hitherto seemingly impervious, or any other contrivance of man; but the power that takes the sin-stained soul and washes it clean, that takes the fallen man and restores him to himself and to his God.

Over against the problems of America—the immigrant untutored in our civilization; the cities swarming with men from every shore; the little hilltop towns decadent in their life; the mining camp; the broad prairies; the hamlets of our coast—the Home Missionary Society puts the Gospel of the Lord Jesus Christ and declares that this Gospel, rightly presented, properly enforced by men and means, is the greatest power conceivable for the solution of these tremendous needs, since it is the power of God, applicable to every sort and condition of men.

Let us heed the warning of Charles Cuthbert Hall, that a danger in the attitude of the Christian of to-day lies in the tendency to substitute Jesus the Teacher for Christ the Saviour, until the characteristic experiences of the Christian life become impossible. Let us never lose that simplest content of faith which leaves man as the creature of need, and presents Jesus Christ as his Redeemer and Lord; for in none other is there salvation.

The call of Home Missions is the summons of the church to go forth into all the highways and the byways, to bring there the light of the knowledge of Him whom to know is the life eternal.

4. *We all affirm that we believe in Congregationalism*; but are we sufficient-ly alive to its present-day mission?

From John Robinson down it has stood for freedom, for democracy, for simplicity, for education, for sacrificial service, for missionary conquest. If certain utterances are to be credited, some men are questioning whether it is worth while continuing this distinct type of service in the kingdom of God, whether we have much of anything now to contribute, and whether our particular order may not have run its race.

We do not propose to think of Congregationalism as though it were ideal. We know that it has defects. We are addressing ourselves vigorously to their correction. The evidence of our earnestness is most manifest in this session of the National Council. We do not know how long our family of the faith may continue to be as it is now. Many hearts are yearning for the coming of that day when we shall be part of a larger union. Not a few are hoping that this day is close at hand. But, however that may be, we know that as long as there is more light to break forth from the Word, as long as the churches need an unfettered ministry, as long as men love the principles of democracy and are unwilling to bow to any human dictation in ecclesiastical affairs, as long as the churches love simplicity of life, the right to determine their own methods and to express their own faith, so long the church without a bishop is bound to exist in some form in the state without a throne.

Nay, more, is there not committed to us by reason of our heritage a distinctive and important mission for America? Who is to lay hold of national problems? Who is to lead the Republic on in all that makes for righteousness? Without claiming any pre-emptive right, look over the history of the Pilgrim Church and hear the clear call that comes down the perspective of the years. Write again on your hearts those great words of our fathers, written from Leyden in making application as colonists, "It is not with us as with men whom small things can discourage." The spirit which lived in the cabin of the Mayflower, which founded the colony at Plymouth, which dominated the early days of New England, which sent the pioneer to this Western Reserve, which built



the golden line of our colleges from Massachusetts Bay to Puget Sound, that spirit challenges us to-day to prove ourselves to be true sons of our sires in our ability to evolve leaders who, by their constructive genius, shall do for this day and generation what John Robinson and William Brewster, Thomas Hooker and Jonathan Edwards, Charles G. Finney and Mark Hopkins, and other such men of power, have done to define the Gospel in the terms of practical life and to lead on the Republic in all that makes for truth and righteousness.

These are the four great fundamental convictions. Now along with these and as their logical outcome, permit me to suggest three readjustments which we need to make in the prosecution of this mighty cause.

I. *A Vision Inclusive of the Nation.*

We are all more or less aware that nothing more truly marks the development of the inner life of America in recent years, than the growth of the national consciousness, an achievement second to none in point of importance for the future of the Republic.

Two weeks ago I listened, with nine or ten thousand fellow citizens in the city of St. Louis, to a noble address from that chivalric soul, Theodore Roosevelt, twenty-five Governors of states sitting on the platform together. But, whether he spoke of the restoration of navigation on the Mississippi, or of the Panama canal, or of the United States navy, or of the national control of interstate commerce, his message from first to last was an appeal for the growth of the national spirit. "I am not afraid," he said, "of the dishonest man; but I am afraid of him who, in his allegiance to his own little district, forgets the nation." "The navy," he said, "is as much the concern of the man who lives a thousand miles from sea-water as of the fisherman who draws his living from the ocean. Two months hence a fleet of great armored ships starts for the Pacific. It is going to its home waters in the Pacific, and after a stay there it will return to its home waters in the Atlantic. Certain men of the East have been a long time learning that the coast of California and Washington is as much ours as the coast of New York and Maine."

Residence in the great metropolis of the Southwest brings home to one peculiarly the growth of the national spirit. There the great tides from North and South meet, and the blood of the Pilgrim mingles with the blood of the Cavalier. There you find a fellowship between the men of New England and the men of the South which has proven a reciprocal relation of mutual profit, in which each has gained from the other and citizenship has come to have the flavor of both. I attended a few months ago a banquet in that city, where, soon after we sat at the table, the orchestra played that martial hymn of the North, "When we were marching through Georgia," and were greeted with loud applause. But, when a few minutes later they struck into the rippling melody of "Dixie," the same hall was filled with enthusiasm for the song of the South. The *Outlook* was right, in its editorial on Robert E. Lee some months ago, when it said, "To the great tragedy of the Civil War has succeeded the greater drama of Reconciliation and Reunion. Hatred and bitterness have gone because knowledge and sympathy have made them incredible and impossible."

Within the Pilgrim Church this growth of national consciousness should go forward. The time has come when we are to recognize that the field of Congregationalism is coterminous with America. In the movement for the reorganization of this Society we confessed that our methods had been too provincial, our time-honored machinery inadequate to meet present conditions, and we adopted that fundamental principle of democracy, the right of each part of the nation to be represented in these councils. But our work of national evangelization is bound to teach us further lessons of mutual respect and co-operation.

Let the East, where has been the cradle of the Pilgrim Church, whence has

come so largely the glorious stream of benevolence, understand that to-day the West has advanced beyond the years of dependent childhood; that some of the noblest fruits of the Pilgrim planting are to be found a thousand miles or more from the border of New England; and that the sacrifices for this western country by those who have subdued its forests, and upturned its prairies, and built its cities, are worthy to be written alongside the much-heralded service of those who wrought so nobly in the earlier days.

On the other hand, let it come more clearly into the consciousness of the West, that its marvelous advance in material prosperity has brought it to a day when it must supply resources to meet not only its own problems, but in due proportion those of the nation at large, and that in accepting a large place in the councils of the Society it pledges itself to do its full share in the provision of revenue. Let the West learn that New England is not an inexhaustible gold mine; that problems of vast magnitude are arising within its borders; that the fountain of supply must lessen the streams of its distribution to distant sections as the missionary need at its own door becomes increasingly imperative.

And what is this mighty cry from our Southland, that section which has been so little in our vision? I was talking recently with one born and reared in the South and now the pastor of one of the wealthiest churches of the M. E. Church, South, a man of the highest scholarship and widest range of observation, as fine a representative of southern chivalry as I have ever known; and I asked him what he felt of the future of Congregationalism in his native section. My question struck deep, elicited his enthusiastic admiration of our polity of freedom and our lofty educational ideals, and then he went on to tell me that one of the most famous surgeons of Georgia had said to him recently, as they earnestly discussed this very question, that in his judgment the Congregational Church, with its spirit of democracy, had the call of the future for the southern states, as they came to discover the kinship between its polity of freedom and their own liberty-loving ideals. Shall we hesitate to enter this open door? Is it not a challenge to give Congregationalism adequate representation in the great cities of the South where now it is almost unknown, to send there our strong men as leaders in the confident expectation that we are to find the way open for a ministry there of the greatest power and fruitfulness? Let us take to our souls the lesson that all America to-day needs to learn, that there is no North or South or East or West, but that we are one people.

## 2. *An Insight Commensurate with the Conditions.*

It sometimes comes to our ears that the romance of Home Missions is over, that we must stop talking about the New West and the frontier towns. But it may be replied that, whereas the frontier in the early days was the western border of New England, and then the Western Reserve, and then the Valley of the Mississippi, and then the prairies of Dakota, and then the forests of Washington, to-day that frontier, defined by the rapidly changing conditions and the development of hitherto unsettled regions, is practically diffused throughout America. In Maine you find it in the lumber camps of the northern border where the situation is not unlike that of Michigan twenty years ago. In Massachusetts and Connecticut you find it in the rapid revolution from the pure New England stock to a polyglot people, where to-day men from every corner of the world jostle one another on the streets of our historic towns, while in the farm houses that used to hold the cradle of the future statesman or poet or philosopher the mothers croon over their babies the lullabies of distant lands. It is found in other types in the copper mines of Michigan and in new sections opened along the rapidly building railways of North Dakota and Minnesota; in the changing conditions of Washington, with counties as large as a New England state without a church of our Family of the Faith; and in Oklahoma and the

Panhandle of Texas where the settlers are thronging in great multitudes. O for insight commensurate with the conditions!

You have been thrilled to-night by the burning appeal which has fallen from the lips of that man who, reared amid old-world conditions, seeing the problem of immigration from the side of the immigrant, feeling in his very life-blood his call as an advocate of the oppressed of other peoples, has with his gifted pen, more clearly than any other man, made us see what a veritable heaven America is to myriads of men who come across the seas. It is not for me to add to the words that he has spoken, except to say that in no other spot in America could that appeal mean more.

In this city is our own noble work for the Bohemians, founded by our prophet Schaufler, which has nearly doubled, I am told, since 1901, which now has five churches or missions in its care, one of which has been organized within six months. It was never, I understand, more vigorous and hopeful than it is now.

But I was thinking particularly of the application of these words of Dr. Steiner's to this particular church in which we are met. Recently I was looking over the accessions to this church in the fourteen years, 1891-1905. Of 792 received on confession of faith I conclude, so far as my personal knowledge of them could determine, that 367, approximately 46 per cent., were of immediate foreign extraction and the percentage much greater in the latter part of the period. On that roll are apparently a dozen foreign nationalities—English, Scotch, Welsh, Irish, German, Dutch, Swede, Pole, Bohemian, Dane, Armenian, Jew—yet all finding here a natural church home. How significant is this concrete illustration of our national motto, *E pluribus unum*, and of the practical solution on a small scale of this mighty problem of immigration, since here is made a singularly vigorous, aggressive Christian body so largely out of those who have come, either in their own persons or in that of their fathers, from such diverse homes across the seas.

"They come! They come! God give us men!  
Men of the Prophet's faith and mood,  
To read the dawning, in the sky,  
Of universal Brotherhood."

Time fails to speak of that mightiest problem of all, the growth of our great cities with their appalling conditions that grow more urgent day by day, never to be surmounted save by a sacrificial devotion, a masterly leadership, and an outpouring of wealth matchless in our annals. O, for an insight on the part of the Pilgrim Churches commensurate to the conditions that we meet; that prayer may call down heavenly wisdom to work out these mighty questions; and that wealth may consecrate itself in unstinted measure to this holy cause.

Nearly thirty years ago Constans L. Goodell, that sainted Great heart of the Southwest, profoundly moved by the national need, lifted up his voice at the annual meeting of the American Home Missionary Society in a powerful appeal for a million dollars for home missions, and his call swept over the land. The mark was not too high. Yet even now we are giving only half of that sum. The members of the Board of Directors of this Society will not soon forget that moment in their meeting last January, when a committee came from the Secretaries and Superintendents, men most honored and beloved, who had borne the brunt of many a campaign in the service of their Lord, bringing an overture born of their sense of our needs, and of their faith and consecration, asking us to call for a million dollars for this great cause. But we dared not. O that there might be an insight so commensurate with the conditions that we face, that this great mark shall not seem too much to attain!



3. *A Fellowship adequate to produce a greater Denominational Efficiency.*

In the changing conditions of American life we are learning that this is the greatest problem of our polity. We do not covet any ecclesiastical system where closely knit bonds are bought at the sacrifice of freedom. The autonomy of the local church is a heritage so costly and a privilege so sacred that we cannot surrender it and be true to ourselves. The only path to the desired end which seems to open before us, is this of an ever strengthening fellowship, which shall be so true and so deep and so practical, that the local church shall not be bent so much on asserting its own autonomy and entity as upon proving its right to possess this priceless boon, by using it intelligently and heartily to promote the efficiency of those plans for the kingdom at large, that all the churches of the fellowship have made together.

Moved by the propulsion of our deepest convictions of duty to our heritage and to the kingdom of God, we are surely and steadily seeking to develop our life so that less and less we shall be unrelated units and more and more one body, united not by the outward compulsion of an oppressive ecclesiasticism, but by the inner compulsions of love and faith and service—a union made real by willing self-surrender and a common sacrificial devotion to the banner of the cross.

May God hasten that consummation! Let us hasten it a little to-night by seeing what it means to Home Missions. We are not here to listen to smooth phrases, but to ask ourselves what more we may do for the kingdom of Christ.

In that spirit let us confess to one another, that in the wake of our precious tenet of the independence of the local church has followed a failure to develop a healthful and vigorous denominational consciousness.

Let us admit that while we have always possessed the missionary spirit, we have often been content to plant the tree and let others gather the fruit. We remember that the Pilgrim churches of early New England, themselves in the first stages of growth, held tenderly upon their hearts the welfare of the regions beyond, but that this passion for missionary service was often entirely dissociated from the preservation of its results in the denominational life: that 2,000 churches in New York and the middle West planted by New England Congregationalists were lost to the Pilgrim fellowship, that this Western Reserve was for many years the field of the Congregational Missionary Society of Connecticut, while the early churches of the region soon became chiefly Presbyterian: that the first Presbyterian Church of Cleveland, which proved a wonderful fountain of life for other churches, was organized by a Congregationalist: that a Congregationalist, Jeremiah Porter was the founder and pastor of the First Presbyterian Church of Chicago, and that Salmon Giddings, sent out by the Missionary Society of Connecticut, organized the first Presbyterian Church of St. Louis.

Why should we ask others to reap our harvests? It is not enough to say that this is due to our generosity of spirit, or merely to local circumstances, or that what was our loss was the gain of a beloved sister denomination. The same argument would lead us to withdraw from the field altogether, and hand over our missionary funds to others, confessing that we do not care to give to our children the privileges we have enjoyed, or that we do not feel equal to the task.

This bit of ancient history is in no small degree typical of later experiences. We must confess that even in these days, the over-emphasis of the doctrine of the independence of the local church has resulted all but disastrously for us in many of the great centers of our population: churches once strong, having pre-emption rights, being not seldom allowed to dwindle to decay, not seeing any fountain of supply to reinforce the lessening stream of their own life and the

churches of the vicinage allowing the dissolution to proceed as a mere matter of course.

Again we must confess that we have been too slow in recognizing that the work of church extension among the financially abler classes is quite as important as any other service that can be rendered.\* For example, in the city of St. Louis, from 1869 to 1894, fourteen new churches were planted, nearly all of which have been purely missionary enterprises, or at the best, coming after a long struggle barely over the line of independence, with the result that benevolence of our stronger churches has been over weighted, and we have allowed the city to grow in population by tens of thousands without establishing a single new church in the line of its greatest growth to replenish our resources. And we have not organized a church in any part of that mighty metropolis in more than a dozen years.

If this city of Cleveland had possessed thirty years ago a fellowship organization such as it now has in its efficient City Missionary Society, and if, Mr. Chairman, it had had at its head as loyal a son of the Pilgrims, a man as able and devoted and generous, as it has had in the past seventeen years, the power of the Pilgrim churches now so much in evidence here would have been immeasurably increased, for, since 1890, as many churches have been organized in Cleveland and its immediate suburbs as in the previous forty-six years.

All honor to our missionary enterprise! It does credit to our hearts. Let us deepen it and enlarge it. But let us temper zeal with wisdom. Unless the railroad management increases its motive power as its business grows, the trains are stalled and the road is tied up. As the manufacturer must calculate just how many machines his engine can keep running, continually adding to his driving power as he enlarges his plant, so let us develop our sources of power in proportion to the extent of our missionary endeavor. Let this which is the merest axiom of business life be in evidence in the business of the kingdom. Let us instruct our Home Missionary Society, our agent for planting new sources of supply, that no small part of its task is to be on the alert to seize the strategic locations where the tides of men are moving, or are certain to move in the days to come.

This is no mere selfish cry, as the instinct of self-preservation is born in the individual, and is esteemed of such value that the customs of society, the safeguards of industry and the laws of the body politic are all in large degree a reflection of it, and as the underlying reason for this is the priceless worth of a human life, so if our fathers have not lived in vain, if Congregationalism has a distinctive mission, if it stands for principles that are worth something for the kingdom of God, then it must develop as one of its most sacred obligations this duty of self-preservation.

Did you hear the report of Secretary Anderson? Did you take down into your heart the significance of the figures? Look on your souvenir programs and note that there has been a falling off of more than 50 per cent. in the annual increase of the number of our churches as between the seven years, 1900-1907 and the ten years, 1890-1900. Then look over your Home Missionary history and note that these same years were the years when the churches impoverished the treasury of the Home Missionary Society; that decrease of our forces must continue unless that treasury is supplied.

The sort of work which we need is illustrated by a paper which I found

\*Note: The passage which follows should not be interpreted as passing critical judgment upon the leadership of the period, which was conspicuous for its superb devotion and its masterly insight. The facts are cited for the sake of showing a definite need in the life of the denomination, in adapting ourselves to changing conditions, and in seizing strategic points as they develop. Other passages in this connection are to be taken in the same spirit.

years ago in the files of this church. It was dated nearly fifty years ago, at the time of organization and was the application of the church for \$200 of aid from the American Home Missionary Society, a grant which was afterward twice renewed. Here, then, was a total investment of \$600 to make this church possible. How meagre an investment in view of the dividends that have come back—a church which I suppose has produced in the last fifteen years something like \$500,000 for the work of the Kingdom, and which now has some 1100 members upon its roll. Would it have been better to have sent that money to some distant land or to have spent it down in the slums? I raise the comparison not to disparage any other form of work, but to ask you to remember that one of the noblest ways in which we can serve the Master is by making possible a church which shall become such an overflowing fountain of blessing.

Brethren, I have not hesitated to speak plainly. I am persuaded, as I said at the beginning, that I voice your own convictions. It is for us simply to act upon them together. If you believe in our country, if you believe in the Church of the Lord Jesus Christ, if you believe in the power of the Gospel, if you believe in Congregationalism, then prove your faith by your work. In answer to that question, "What more may we do for the kingdom of Christ?" let us say together, "We will strengthen our fellowship in the joyful compulsions of love and faith and service until we make it capable of an efficient, aggressive Home Missionary policy." Unless we do this, we are bound to be an ever-lessening influence in the life of the Republic, to lose the prestige of our history, to hand over to others the mighty work to which our origin, our principles, our heritage, the very instincts of our denominational life point the way.

But it will not be so. Along the horizon are signs of a new day—the universal harmony in our new organization; the sacrificial spirit everywhere exhibited; the joy of state co-operation; the utter absence of provincial selfishness in face of the national appeal; the strong hand and the comprehensive vision in evidence in the executive office; the splendid force of men at the front rising in efficiency; the East, loyal and generous; the West, alert and eager in a new sense of responsibility; Nebraska, Southern California, Missouri emerging out of dependence upon national bounty to provide for their own and to assist in the work beyond their own borders; states by necessity still in a measure dependent, Washington, Minnesota and the Dakotas, redoubling their energies;—how can all this fail to awaken an irresistible conviction that this Society, central in all our missionary enterprises and vital to our own self-preservation, may already see the dawning of that day when it shall have its proper place in the prayer and hope of our churches, and when resources adequate to its mighty task shall be provided.

Is not this the voice of our conscience, the call of our fondest hopes, the appeal of our tenderest affections, the summons of the Master himself? Let all the people say, Amen!



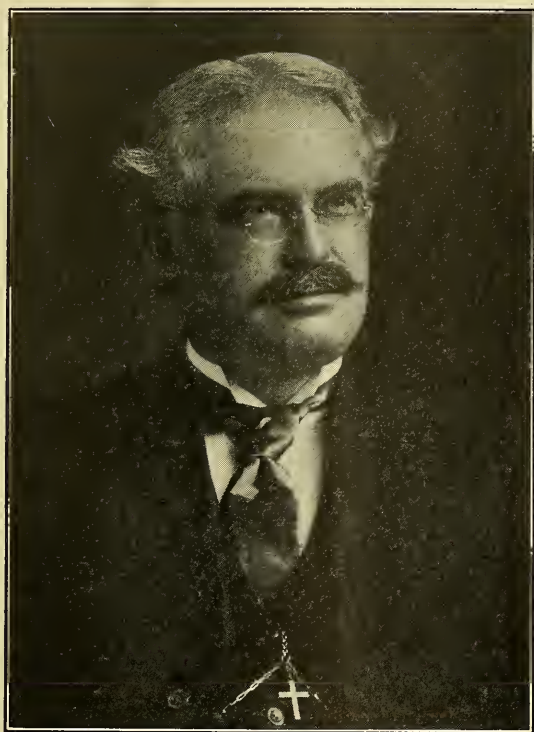


# *Working Over Against your Own House*

By Ozora S. Davis, D. D., New Britain, Conn.

**W**E must come to close quarters immediately with the theme assigned us, which is a discussion of the specific part to be borne by the individual church in the evangelisation of foreign-speaking immigrants.

plex that no single agency alone is sufficient to cope with it. The Home Missionary Society cannot fully discharge this obligation; missions manned by converts or by native born Americans trained abroad for this service are not



OZORA S. DAVIS, D. D.

The churches and the religious press alike, have suddenly attained a "concern" for the foreigner. New England is peculiarly sensitive at this point. Special committees are at work studying the matter; our Home Missionary Societies are seeking light from every quarter. Individual churches are astir. The theme is vital and timely.

The problem is so vast and so com-

petent to do the entire work; nor, finally, can the individual church alone meet the demands of the situation. The work must be done by all these forces in unison. Through every possible agency we must attack the problem, and our attack must be made with heroic courage, great wisdom and tireless patience.

### **The Key to the Situation.**

While it is necessary that we bring into action every force and weapon in our possession, there is always a key to a position and a critical moment in action. These both lie in the power and activity of the individual church. The most effective agency for the evangelisation of our immigrant brethren is the local church equipped with its present plant and workers, and adapting its methods to the needs of the field in which it is placed. This is the definite proposition which we shall now endeavor to justify.

### **Three Preliminary Considerations**

Notice at the outset certain facts which the proposition involves:

First, We cannot deal with this question by delegated effort. Equipping a mission and hiring paid workers to conduct it outside the church building is not what I mean by working over against our own house. At times this is necessary and advisable; but I mean, the personal participation in the work by members of the church, the use of the church building, and the direction of the enterprise by the officers of the church.

Second, We cannot cope with this problem by action which is inspired merely by a romantic regard for the picturesque immigrant. Mission work at a distance is always wrapped about in the haze and glamor of dramatic charm. A great deal of this is evanescent. The highest type of neighborliness is when we share our house of worship and serve together in the complex activities of the Kingdom. In this abrading process that which in the distance seemed romantic becomes intensely real and human; but it also grows heroic and beautiful. These men and women become friends whom we honor and love.

Third, We must not suffer this work to become a sort of religious fad. There is real danger that it will not go deeper than this. I fear that we shall play with this intensely important matter. Visits to Ellis Island, reading articles on the Italians and Slavs, holding meetings to study comparative race or religious characteristics,—all these merely touch

the surfaces of the problem. They are interesting but not vital. The question does not concern our proficiency in Italian art, but our willingness to teach half a dozen bright Cicilians the rudiments of English and the Gospel. This involves patient, persistent, hard work. It presents annoyance in many ways, and he is a poor pleader for this practical extension of our church work, who either leaves out or glosses over the fact. We must grapple with one of the stubbornest and most perplexing problems that the evangelical churches ever faced; we must sweat blood for the Kingdom of Christ.

### **Our Positions not Theoretical**

What I shall say now in the way of general principles or specific conclusions is not theoretical entirely. The South Church in New Britain, Conn., is personally engaged in work for Italians, Armenians, Persians, Greeks and Chinese. We are set in the midst of a city where four out of every five persons are children of foreign-born parents. We are face to face with the problem and without blowing of trumpets or a proclamation of novelty, we are trying to do the work which our Master wants us to do in the new day upon which we have entered.

### **We have the Plant**

The first reason why the individual church can do this work is because our churches are already equipped with sufficient buildings. These churches and chapels, closed so much of the time, are simply waiting to have the dead air in them blown out through open doors and windows. We cross the ocean to visit cathedrals where the humblest Italian peasant could pray, cathedrals beside which our richest churches are cheap and perishing; let us not fear the possible soiling of a carpet or the breaking of a chair if we open our church buildings to this work. I protest that it is sinful folly to think that we are justified in housing our mission work in barrack-like halls, when our own beautiful churches are closed. Take up the sacred carpets if necessary, but let us use our churches for the service of the Christ to

whose glory they were built. There is no danger of pollution to an open church; a closed church is the easy victim of stagnation and dry rot. It all depends upon the theory we hold concerning the purpose for which our church edifices have been erected. If they are simply for those who have been accustomed to use them, then we may expect a collision of interest, but if our churches have been built and carpeted and decorated for service to the Kingdom of Christ, then we have room enough and to spare.

### **We have the Workers**

We also have in the individual church enough workers to meet the new demand. Teaching and visiting,—the whole ministering grace of Christian friendship, which is the gist of this service,—can be done and it must be done by the old American for the new American. We need, of course, leaders who are trained and competent; but every church that faces the problem,—and many a church would be startled to see how closely it faces the problem if only it would open its eyes,—has enough workers with which to begin the new service. This involves the breaking down of a good many artificial barriers. It means dropping a lot of contemptible terms like "Dago" and "Sheeney" from our vocabulary. I know, however, from practical experience, that there is power enough resident in our Christian Endeavor Societies to set forward a movement among the individual churches that would register a mighty advance in solving our problem. Our reservoirs are not even tapped yet for this service. We have the workers.

### **We have the Methods**

Every church that is alive is competent to attack this problem, because it already has the methods for successful work. These are not novel. I know of no methods which assure any brilliant success in this kind of work. The problem to which we are setting ourselves

is the evangelization of these peoples, the majority of whom have no true conception of the nature of the new life which is established through faith in Christ. Our message to them is the apostolic message, and it must be conveyed by the apostolic method. That method is clear enough: personal contact, personal service, personal love is the secret of the apostolic way of preaching. I do not believe that there are novel methods which ever will displace these. We must know one another; we must love one another; and when we are doing this for the highest aim and under the supreme sanction, that is, for Christ's sake, we have all the method that is necessary to do this new business.

### **The New Work and the Old**

The local church can do the new work and not cripple any of its old activities. It can discharge its duties to the stranger and not neglect its own households. Every society in the church can be maintained and the new work also be done. Indeed, the old activities will renew their strength under the reflex influence of the new endeavors. No fewer boxes need go to the frontier because the Woman's Home Missionary Society begins to interest itself in the foreign missionary problem now localized at home. No less funds need be sent to the Woman's Boards for work in Turkey because the local church begins to care for the Armenians in its own parish. If the ministry of the church through its accustomed channels is not deepened and enriched rather than impoverished by the new mission, it will be quite contrary to the experience of the past. We can do all we are doing and more than we are doing; the new service will perfect the old.

(During the last three minutes the speaker illustrated these propositions by a description of the work of the Persian Brotherhood in New Britain, showing photographs and telling a few incidents illustrating the value of the work).



# *A Nation-Wide Partnership In A Nation-Wide Work*

By Willis E. Lougee, Associate Secretary

FROM the day of Adam to the present time the idea of partnership has been emphasized. Combination for protection, growth and stability has been the keynot of progress. The family, the tribe, the nation is the natural order. England, Germany, Italy and the United States are good ex-

amples of high era of prosperity, influence and power among the nations of the earth until it became in truth a united States. It cost the lives of three-quarters of a million men and untold suffering to impress upon our country this fact, but once accomplished our nation went forward with leaps and bounds.



WILLIS E. LOUGEE

amples of the value of co-operation and partnership. We are not speaking of democracy, aristocracy or monarchy, but of that nation where the highest and lowest have an equal part and responsibility, that nation which has adhered most closely to the policy of equality for all has made the greatest progress. The United States never reached its

Japan, in the recent war with Russia, never could have achieved her success had it not been for the fact that the hearts of the people were as one. Russia, with its great population was not a united people. This same truth is seen in the growth of religious organizations. That denomination which has shown the strongest unity of partnership in all its

methods of government has been marked with almost unbroken success. The comparison between our church government and that of some other denominations will bear out this statement. Our denominational societies are beginning to feel the need, and to see the absolute necessity for a closer organization, a more united effort. Instead of these organizations working along parallel lines, there should be a more complete union of forces and a combination of efforts, which should make our work even more effective than at the present with less expenditure of strength and money. The Home Missionary Society in its new departure is emphasizing this fact, that the growth and effectiveness of each individual State Society is shared by other states alike. Idaho enters into sympathetic relations with the work in Massachusetts; Maine is working with New York; Rhode Island with Texas, and the Home Missionary Society is in close, vital relation to every one of the states. It is no longer each state for itself, but each state for every other state. This condition enlarges our sympathy, broadens our vision and renders our united work more effective. What more effective organization could there be? What higher form of partnership in a nation-wide work? No more jealousies regarding the securing of funds in these individual states, but the interest of one is the interest of all. The terms of partnership have been agreed upon involving the disposition of work and of funds alike. Now what is the outlook for a forward movement?

In years past millions upon millions of dollars have been poured into our western states, churches, schools and colleges have been planted at strategic points. The ground has been occupied and now comes the time of cultivation, development and growth. These sections of our country which have received so largely from the East as a matter of growth must reciprocate and extend beyond their own borders. It is essential that they establish new churches and Sunday schools in new communities within their own borders, but there must

be an upward look and a wider vision. Here, providentially, God has opened up to us after all these years of preparation a greater field for missionary work and activity than has ever been vouchsafed to any people under the sun. Even a cursory study of our immigrant question convinces us that we are facing a problem which has never been presented to any other nation. It is an unsolved problem and nothing to guide us, humanly speaking. There must be, as it must have been in the polity of nations of the past, a Divine guidance which we must acknowledge. The facts we have before us. How to deal with them is another question. Let us think a moment upon this field which has been so providentially opened to our nation. From 1821 to 1871, fifty years, 7,368,858 immigrants came to our shores. From 1871 to 1891, twenty years, 8,580,804; from 1891 to 1907 sixteen years, over ten million, and in 1907 alone, probably not less than one and one-half millions. We do not comprehend the significance of these figures. What a foreign invasion it is! A million and a half coming from every country in the world to our shores each year seeking a home! What does it mean? For an illustration, we could take out the population of Maine, New Hampshire and Vermont absolutely, and repopulate those three states with immigrants that come to our shores in 1907. We could depopulate South Carolina, one of our magnificent southern states, and repopulate it with the immigrants that are coming to us in the first ten months of this year. We could take out the population of North and South Dakota and Colorado and fill them again with more than their present population from immigrants coming in 1907. In recent years, the greater proportion of this emigration comes from central and Southern Europe, Italy about twenty-five per cent., and the Slavs another twenty-five per cent. It is a fact, that one per cent. of the entire population of Italy will find a home on our shores this present year, a large proportion of them being young men. What are we doing for them? We

call them "dagoes" and "ginnies," and practically ostracize them, and yet they are, as a people, easy to reach and interested in religious things.

Right here let me make a statement which contains some interesting facts. We all understand that these Italians have practically taken the place of the Irish in work on our streets and along our railway lines. However, they have not as yet entered upon their duties as policemen or magistrates very generally. In New York City there are not far from 600,000 Italians, a large proportion being men. There are about 350,000 Irish, yet reliable statistics for 1905 give the total of 1,564 Irish sent to the Island for crime, and sixteen Italians. For begging in the streets in the same year, 519 Irish and 92 Italians. In the Charitable Institutions of this country, over thirty per cent. are Irish and eight per cent Italians. This is not entirely discreditable to the Italians.

The story of the young Italian laborer, who, a few years ago, found his home in New York City, converted in one of the missions on the West Side, returned to his native city, old Paestum, in southern Italy; the persecution he endured there, his steady adherence to the Gospel which he had accepted here, his organization of a church which to-day has about two hundred members and doing a splendid work, is an excellent example of what can be done with this class of people. America owes much to Italy, more than we can ever repay, and now in the providence of God, her population is being poured upon our shores, and shall we shirk from the responsibility thus placed upon us? There are Italians enough in New York City to repopulate the states of Colorado and Nevada combined. They are ready to listen to the practical presentation of the Gospel. One church in New York City received thirty-two Italians on confession of their faith last year, and recently five Italian pastors were ordained.

A few weeks since, I attended a meeting held especially for people of this nationality in an eastern section of our city. I never witnessed closer attention

to the Gospel message on the part of any audience. The field is white already to the harvest.

What is true of this people is also true of the Slavic race which comprise another twenty-five per cent. of the immigrants coming to our shores yearly. Over 300,000 Slavs will enter the port of New York during this present year, filled with ideas of government, misgovernment, and no government at all. How shall we eradicate or correct these ideas? There is no way except by the Gospel of Christ. Sometimes, I have felt that our work in foreign lands has been carried on too slowly, and that in the providence of God a different method was needed, which is, that God would send the representatives of the nations of the world to our shores for conversion that we in turn could give them a practical illustration of what the Gospel of Christ can do for a people and send them back the very best equipped missionaries. Early in May, I heard a strange music, if it could be called music. A band was going up Madison Avenue, behind came a long line of carriages filled with about fifty Chinese merchants who had attained a competency in Mott and Doyer Streets, and were going back to China to enjoy life. They had a special car at the Grand Central Station to take them overland to Portland. I wondered what impression those Chinese merchants would carry home regarding the Gospel of Christ, and its influence upon men, as seen in the Mott and Doyer Street circles. The American people have heard the call for carrying the Gospel to foreign lands. India with bleeding hearts and outstretched hands has not appealed in vain. China, just awakening from the lethargy of a twenty centuries' slumber in the bosom of its ancestors, has evoked a speedy and generous response. Japan, that wonderful nation which burst a meteor across the horizon of history, has appealed to our missionary loving people, and splendid results have been achieved. But in listening to these far off cries, I have sometimes felt that we did not hear the more piteous cries in the ghetto of



New York, and the dark places of our large cities. No one can conceive of the squalor, misery and degradation of the East Side of New York. There is probably nothing in the Old World to compare with it. It is to a close partnership in this needy work that we invite you, and through you every Sunday School, Young People's Society, or kindred organization. Yes, and every man, woman and child in our denomination. Next to a genuine religious revival, so sorely needed in our church and others, is the needed financial revival which shall tend to enlist the sympathy of the younger element in the work of our church. I am inclined to believe that the saying of the prophet of old is more applicable to-day than ever before: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of Heaven and pour out you a blessing, that there shall not be room enough to receive it."

Who can tell but that the giving and teaching the same to our children, and those under our influence, may so open our hearts and theirs, that there will follow the revival of religious interest. Giving and teaching others to give was the keynote of Christ's work on earth. There is a closer relation to giving of our means and our growth in the Christian life than we sometimes realize. In

one of our southwestern cities, within the past twelve months, a canvas for a large sum of money was made for a Y. M. C. A. building. One man, not a Christian, nor a church member, gave \$5,000. This gift made such an impression upon him that within a few days he called to see the pastor of the church where his family attended and said: "I have given this \$5,000 to the Association and it has led me to the conviction that I ought to give myself, and I wish to come into the church and acknowledge before the world that I am a Christian." He did so, and many, touched by his influence and example, were led to confess Christ after the same manner. If we wish to interest the younger generation in the things of Christ, then let us lead them to give for His work. Here on the one hand, we have the great mass of the practically unreached foreign element, a constant menace to our country's welfare; on the other hand, the church, our organizations and our young people. How shall we bring these elements together in such a manner as to build up a work that shall mean the extension of Christ's Kingdom here in our own land and to the lands beyond? I know of no agency which is so thoroughly equipped as is the Congregational Home Missionary Society, with its glorious history of the past, and its present standing, to cope with this most vital question. Shall it be supported?

## *The Home Mission Advance Demanded By Growth of Population and Industry*

By James G. Cannon, New York

**I**F the Congregational Home Missionary Society is to live, it must become a constructive force for Jesus Christ. We are not keeping pace with the times, we have spread ourselves out too thin, we must go forward, and, if need be, concentrate ourselves more, rather than cover so much territory.

I believe the time has arrived when the forces of this Society and the Secretaries, should be organized so that the

field outside of the large cities can be looked after by the State Societies, and that this Society should then concentrate all of its efforts upon city work. It is a well known fact that the churches in our cities all grow each year relatively weaker, as the population of our great cities increase. Our church is weakest where the destructive forces are strongest, and as the years go by in this great Republic of ours, we are going to be



JAMES G. CANNON

ruled by the cities. If the great population of these cities are godless, what can we expect to be the condition of this land fifty years hence. The time was when the work of the Society was confined to isolated communities, and it did a great work in building up the Kingdom of Christ in the early days of this country among the pioneers, but now the tide has turned, and we should endeavor to build up in each state a strong Constituent State Society, and help strengthen their organization in their rural work, but this Society should concentrate its efforts upon our cities, and the great populations that are pouring into them. The home is not characteristic of the city. Statistics show that out of every one hundred families on the farms of our country, sixty-six own their homes, but in the large cities only twenty-three per cent. own their homes. The work of the State Society should be so arranged that the sixty-six per cent. of home owners all over this country, must come to the rescue, by gifts of money, of the dense, homeless population. This concentration of effort will do two things:

1st. It will attract specific gifts of money for given objects in and out of our Congregational circle, which are in much need now, and will assist us to get first-class men and buildings, and I believe it will appeal to a constituency

which we have never had before.

2nd. It will attract to the Home Missionary cause, some of the strong young ministers of the country.

Home missions in the past have not attracted our young and active men as much as foreign missions, because we were spread out too much and our object was not definite enough, and it did not call out as many of our young men as the foreign field.

The romance of foreign missions does affect its workers. They leave home and country, and have a difficult field in which to work, upon which the eye of their friends and the whole world are focused, and it has attracted thousands of men and women to work for it, by its romance. Not that I for one moment say that this was the real motive for their going, but in going they also had this great objective.

Now the great populations of the world are pouring in here, and let us take advantage of the power of romance in the hearts of consecrated men, and devote our time and energies to calling them to a great work for Jesus Christ right at our doors, in the great cities of the land. Our Society can do this work as no other Society can. We can go into the great cities without others being jealous of us, and by concentrating our work on a few great objective places, getting the best men working out the best methods, we can turn this great tide of godlessness in our cities. Equipment, methods and men are what we want, and we must rise to this before it is too late. The churches in our large cities, being weak, have all they can do to hold their own, but an active work, backed up by the resource of this Society would stand like a rock, if the Congregational Church the country over would stand by us. The motive of all our work is saving souls, and building them up in the knowledge of our Lord and Saviour Jesus Christ. While this in itself is a great stimulant for activity, this advance in our work is demanded of us by the great increase in population and property, and we must concentrate our efforts as never before.

# *Inspiration For Conquest*

By Rev. Henry H. Kelsey, Hartford, Conn.

**D**URING the sessions of this great meeting, we have been looking out upon the opportunity and obligation of our Congregational Churches. We may assume that we know what we ought to do as individuals, as ministers and churches and as a denomination. We cannot be any of us to-day without visions and an ideal of the place our Congregational Churches ought to fill in the aggressive Kingdom work of this land and the world. We want to fill that place. We also sense the problem and the difficulties we face, possibly more keenly than we do the inspiration of our opportunity. What we need and want is a true vision of our work and our relation to it, and with this a vision of our Lord and of our relation to Him. Such a vision will inspire us. May the Lord give it to us this afternoon!

I speak of Inspiration for Conquest. We are enrolled in the Lord's army for conquest. We are gathered here as leaders, generals in council. We should go back to our places with renewed purpose, courage and inspiration.

The thing that makes an army invincible and irresistible is the conviction that they can and will win in any contest. They thus become an inspired army. We are, or should be, a part of just such an army.

But whence comes such inspiration and undying courage?

First: From the knowledge of God's Purpose.

When God undertook to redeem this world, He knew the greatness and difficulty of the undertaking, but He purposed to do it. Associated with his purpose was His choice of method and means for its accomplishment. In due time the Son was here, sent to carry out the Father's purpose. He came to initiate and potentially accomplish the greatest, most difficult task in heaven or earth. He did not have an easy time,

but He did what He came to do, inspired from manger to crown by the very greatness of the work the Father had sent Him to do, and by the consciousness that He could do it. For the joy that was set before Him, he endured. That joy we may believe to have been the satisfaction of welcoming the redeemed into His glory. He was inspired by the great and sure issues of His ministry.

The privilege and responsibility of carrying forward what He began, of sharing the enthusiasm of the divine purpose, He transferred to His disciples, and they became possessed by the same inspiration. He told them that they were chosen and sent as He was; that they were God's agents on earth to bring to fruition what He had planned and they received their Master's spirit, had something of His vision and became irresistible, as you and I ought to be.

Think for a moment of God's purpose for the individual Christian. It was of the individual disciple that Jesus said, "Out from within him shall flow rivers of living water."

Think of God's purpose for His Church. "Upon this rock will I build my Church and the gates of hell shall not prevail against it." I believe this means that the Church shall be irresistible in conquest, as well as secure before her enemies.

Think of God's purpose for the Kingdom. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Stretch your imagination, brethren, to grasp the greatness of God's purpose. "Eye hath not seen, ear hath not heard, neither hath the heart of man conceived the things God has purposed and prepared," and concerning which He has given us revelation.

To sense God's purpose for us and His Church is to be inspired for conquest.



Second: There is inspiration also in the study of **Our Equipment**.

One of the things purposed, and provided for, is that every Christian disciple should be equipped for heroism in service and for conquest.

Men on a modern battleship have courage because they know their ship, their guns and the skill of officers and men. They know what they can do.

In the city of Hartford, a new rifle is being made that will shoot five miles. It's bullet will go through five men a mile away. The inventor says that a thousand men armed with these rifles could stand against twenty thousand armed with any rifle now in use. He says that a six-inch gun of this pattern will shoot thirty-two miles. Equip an army, and a navy, with these guns and they would fear nothing except an equal army and navy similarly equipped.

But every soldier in God's hosts is equipped with an arm of might which no human weapon or defense can withstand. The spirit of God is in every one of us. This enduement is for service, and it is real in us, as it was in Jesus and the apostles.

Our weapon of conquest is the Word of God, which is now, as ever, the sword of the Spirit. We have the one message of life for men, which is more great and wonderful than any one of us have yet conceived. It is not a conventional set of facts or system of doctrine, or conventional anything. It is the evangel of redemption and of life, full, perfect and eternal. We have the one message which the world is waiting for and, for the most part, has not heard. Oh! the world in America has heard us preach; but has it heard the Gospel?

In a recent conversation with a prominent business man, who travels much and knows men, he said: "I am never long with men in Pullman smokers, for example, but conversation drifts to the mention of Jesus Christ. Men like to talk about Him." And, he added, "All of this talk of men that they are unfortunate, have made certain slips, have certain weaknesses, etc., is bosh. Men know they have sinned and they want to

know of the cure and that it is sure."

Men are interested for a few minutes in the opinions of ministers. They will come to church for a time to hear the preacher lecture upon what we sometimes think of as up-to-date ideas of ethics and religion. But they know, and we know, that our real commission is as heralds of the evangel of the Christ, who saves men from sin, by whom alone souls are saved, men redeemed and life transformed. Our individual equipment is exactly the same as that of the apostles, who were sent bare handed into the world to do the impossible. But they did it, and so can we, for God sends us, as He sent them, with the same adequate equipment of message and power.

Then we have an amazing advantage over the apostles. We have behind us all the victories, all the progress of nineteen centuries. We serve in days when the pace of all world and kingdom progress is dizzy. Men plan and accomplish enormous undertakings in these days. They exercise boldness, daring, faith, in their world enterprises, and succeed. If we leaders in the church felt the inspiration I am talking about, we would be more bold, daring, and exercise more faith in God and men than we usually do, and plan and do great things for God.

But as to our advantage over the apostles. They had no Christian history and little experience back of them and no organization. They had the message, and only the enduement of power. We have the message, enduement of power and nineteen centuries of history, the experience of multitudes, and the organized Christian Church. And the church is not an army that is all a hospital corps by any means. The Christian Church, the Congregational Churches, are a great, energetic, loyal, brave host and they are well organized locally. If this organization of pastor, deacons, Sunday school superintendent and workers and godly men and women otherwise associated, were led in every instance by an inspired pastor, they would catch his inspiration and spending less

time in spiritual drill and exercise, they would be an irresistible, winning power in every community. If they were zealously attempting to do what they are enlisted, organized and drilled for, they would win in every instance.

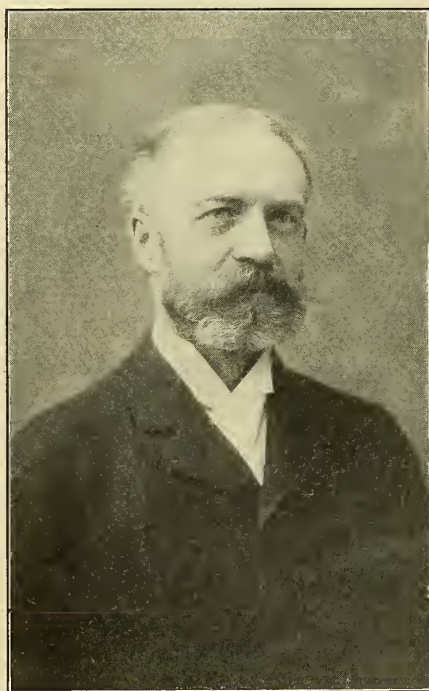
We are organized as a denomination, though not as well as some of us wish we were. An army in the field never attempts conquest by independent scouts, or by the operation of independent companies or regiments. They fight as an army, every part co-operating with every other part. But we Congregationalists seem to think that the only way we can fight is as individuals or independent groups. We may perhaps boast of our up-to-dateness as individuals. What if we have developed the efficiency in endurance workers? We are behind the age as an army that purposes achievement. This is why we are losing in cities and towns all over this land. Football games are won by team work. The world's battles are won by generalship and organization. We Congregationalists are wasting energy and losing battles these days for lack of just this thing. We have developed efficiency in individual men and churches. When once we are marshalled, disciplined and so ordered that we shall sense each other and work together, each man feeling in him the strength of his brethren, and each part of the army feeling the power of the whole, then will begin a new epoch in our history.

The most effective enterprise associated with Congregationalism is that of our American Board; but the American Board is not the Congregational Church. It is an independent corporation. The American Board succeeds because in its enterprise there is generalship, thorough organization, team work, and a discipline felt from the office in Boston to its remotest missionary outpost. But this which is true of the American Board is not true of our Congregational Churches.

We are now in session as the Home Missionary Society. This Society is the Congregational Churches organized for conquest in our home land, an enter-

prise, an achievement more vital to Kingdom progress in the world, to human welfare the world round, than Foreign Missions. I will not argue this point in this presence, except to say, these two things: First, That life currents, the impulse of thoughts, motives and purposes in this land go round the world. What is done in New York or Chicago influence life in Peking and Bombay. Second, The maintenance of the American Board and of every other enterprise of our churches depends upon the maintenance and increase of resources in the homeland churches.

We believe our organization is to-day adapted and adequate for this great mission. In it provision is made for the union of all our forces under able leaders. I believe we are now equipped in our Home Missionary Organization for a great increase in effective service if the leaders and the army all have the vision that makes an army inspired. If we ever, or anywhere, fail, it will not be because we lack equipment.



REV. HENRY H. KELSEY

### Third: **Leadership.**

Again, enthusiasm, confidence, a spirit of heroism that gives conquering might to an army is evoked by its leader.

I met this summer a man who was under Sheridan. He told me the story of Winchester, of the surprise and scattering of our soldiers; of Sheridan's ride to the scene; of the rally of his men, the stand, the charge, and the victory. This old trooper said: "When it was known that Sheridan had come, every man had courage."

When Grant was in command and had set his face to go to Richmond, every man in his army and every patriot in the northland knew that he would get there. The army and the country were inspired by their leader.

The career of Napoleon is the story of men and armies inspired by his wonderful personality.

Our army is commanded, led, by the Christ of Galilee and of Glory. "Go ye therefore and make disciples of all the nations." Here is command. Here is purpose. Here is promise of victory. Here is assurance of the presence of the Commander-in-Chief on the field. John saw Him in Patmos walking in the might of His glory in the midst of the candlesticks, which were the churches.

He plans the campaign. He distributes His forces. He guides and nerves the arm of the individual soldier. He leads the host to conquest.

I saw a picture some years ago. The artist had tried to reproduce on canvas his conception of Jesus leading the progress of the world. He had painted a heroic figure, set forward in the picture and behind him were apostles, martyrs, reformers and all the leaders of the world's life, following the Christ. It was a great and true conception of the place and power of the personality of Jesus.

He whose name is above every name on earth and in heaven: He whom men revere and angels worship: Who lives to bring to full achievement the purpose for which He died; whose presence is unailing, and whose conquest sure; by whom apostles and martyrs were in-

spired to live and to die: He is the leader of our hosts to-day, our ever-living Lord.

You and I are dull, or dead, if we are not filled with courage, inspired, thrilled, by the personality of our leader, who leads as the victor, always conquering and to conquer.

### Fourth: **Assurance of Victory.**

Then, again, we are inspired by the assurance of victory. Oh! the work is hard and progress slow; and the problems are tremendous. But they have always been so and will be to the end. A million of aliens from southern Europe are not a more impossible problem than ten thousand scribes and Pharisees in Jerusalem. Difficulties, the impossibilities of man, vanish before the omnipotence of God. He sometimes chooses the weakest agents to do the greatest things, just to give us all courage.

God has willed that His Church should grow: He has willed that the loyal servants of Jesus shall not fail, and they never do, whatever the results they can see. And, brethren, we cannot one of us conceive that God has given to the Congregational Churches of the United States such a splendid history; that He has raised up such an army, so equipped as we are to-day, except it is for the conquest of this land for Christ.

The apostles were sure of victory. They had boldness and courage that was irresistible. They were true to their Lord and they knew it, and they heralded His message, and they knew that it was true and was the power of God unto salvation to every one that would receive it, and they turned the world upside down. They were inspired men, inspired for conquest because they knew their Lord, and that because they were on His business and were doing His will they must succeed.

It is abnormal for us not to expect revivals in the churches, conversions everywhere and at any time, an increase of churches and in the churches everywhere, more money for the Lord's work, and a mighty increase of influence of the Gospel upon the lives of men. All the known purpose of God,



all the equipment of the church, and the leadership of Christ are for conquest. True, it is a spiritual conquest. Yes, and therefore it is sure; and therefore we should be inspired by this assurance. We are weak, but this is the condition of power. We lack money, but the source of power is not in money or any material thing. Power, all power, all that makes conquest sure, is in God and His Gospel, and these we have. The Cross is our symbol of victory, and it may be on every banner.

Our lack, if we lack, is of inspiration,

is of faith, of boldness and daring initiative, of invincible courage. An inspired host we may be, we shall be, if we have a sense of God and of His purpose, if we appropriate and use the equipment with which He has armed us, if we feel the presence and personality of our Leader, and loyally serve with Him, as He leads us on to victory.

If we lack we may have: May we have now and keep always—**Vision of the white fields** and of our relation to them. **Vision of our Lord** and of our relation to Him.

## *My Country*

By Mrs. B. W. Firman,

President of Woman's National Federation

**A**N Irishman was once asked who was the biggest man in America, and he replied, "Shure, I think it must be a fellow named Mike Ountrie, for everywhere I go I hear folks singing, 'Mike Ountrie, 'tis of thee.....I sing.'"

Some people's patriotism begins and ends in song. And while the song is inspiring and commendable, the spirit which makes us want to do big things for the country we love, is much better.

What is our chief desire for this "land where our fathers died,—land of the Pilgrims' pride?"

I had a dream some months ago, which, when I first awoke, seemed, almost irreverent. But the impression of that dream grew and grew, and I believe it was given me for a purpose. I dreamed that right by my side there was placed the foot of a long ladder, which reached up and up far above me. All sorts and conditions of men and women and children were climbing. And far away, almost out of sight, I could see at the other end the entrance to a bright and beautiful place which had mansions for all. Over this gateway to Heaven waved my own dearly beloved American

flag! When I woke I felt a peculiar choky feeling, and as I caught my breath I just resolved never to tell that dream lest someone should say,



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and justly, that I was going a step too far to even dream that the stars and stripes were over Heaven's gateway. But as I thought I seemed to see the countless streams of people from every clime pouring into "My Country," I realized that if the Christian people of our land are true to their trust,—if they really mean what they sing when, on patriotic occasions, they lustily shout, "Long may our land be bright, with Freedom's holy light,"—then verily it will prove the gateway to Heaven for all who enter.

"Freedom's holy light!" Do we mean simply the freedom of our United States? How long are we to enjoy that even at the longest? It ought to stand for the "liberty where-with Christ hath made us free." Patriotism which goes no further than my country, America, does not deserve the name of Christian. It is only as we lead people under our flag, into a possibility of citizenship in that country not made with hands, that we have been true to our trust.

How about it? Here they come—thousands and thousands—to join thousands and thousands already here, but as yet without their citizens' papers, showing that they will be at home when they reach the other end of the ladder.

They see on every hand alluring, brilliant social gathering places which—shame be!—too often flaunt our star-spangled banner on their sign-boards. The strangers go in,—the strangers in the city, in the mining district, away out on the frontier, in every locality in "My Country," these countless throngs find welcome to the ever-present saloon. And, as a worker in one of our mining districts remarked lately, the foreigners think that the saloon must stand for the highest type of social life, because it is the most popular institution they find here.

If we stopped with this thought we should be ready to give up the dream, but, thank God, we have hope. We

are not all saloon keepers. Some of us are church keepers, some keep school, and we know that as truly as God lives, that some time, some how, if we are all of us faithful, the Church of Christ and Christian schools will gather in all strangers with a warmer hospitality even than they are now getting from the makers of beer.

An Italian miner in Illinois was once asked where he expected to go when he died, and he promptly replied, "To the Congregational Church." That church had opened its doors to the Italians of the town, for religious and social and educational purposes. I wish every church of "My Country" would do that.

A Western preacher recently remarked that the future of Congregationalism depends on the women. Maybe that's so. If it is, we feel sure that federated together as we are now from east to west and north to south, we can, and we will, work more effectively than ever before in making our land "bright with Freedom's holy light." As Congregational women, I believe we truly care whether America belongs to Christ or to the devil! We care enough to work and pray and give. Are the men as concerned?

I saw a sign the other day in the crowded part of Chicago's worstward, "Wanted: Concrete Laborers." That is just what the Lord wants in our Home Missionary work to-day—not just people to sing about it, or talk about it in the abstract way, but "concrete laborers," who are willing either to do the work, firsthand themselves, in the hard places, or else who will put their hands down deep in their pockets and give till it hurts,—for My Country. Which will *you* do?

I look again up my ladder; I see the folds of the red, the white and the blue, and I long for the words of the prophet of old to be said of My Country, "All nations shall call you blessed; for ye shall be a delightful land saith the Lord of hosts."

# *Home Mission Aggressiveness*

## **The Expression of Denominational Self-Respect**

By Frank T. Bayley, D. D., Denver, Colo.

**I**N some sense, the last days are upon us. Historical Geography indicates America as the world's centre. The course of empire can hold its westward way no farther. There is no more "new world." The great migratory tide of history reaches here its boundry, only to be met by another which comes by a shorter way out of the heart of the Orient. East and west our gates stand open. We may well ask with bated breath what God intends for ultimate America. Surely, God's last should be God's best.

These open gates frighten us; and well they may unless we fall in behind the purposes of the Almighty. But before we talk of blue blood, and cry "America for Americans," we shall do well to ask who were the first Americans, and what our immigrant fathers did to them; to number the German and Irish regiments of the Civil War; to inquire where John Ericsson was born, whose monitor saved that desperate day at Hampton Roads, and incidentally, to ask who Jacob Riis is. I asked an Indian boy in Alaska this summer of what tribe he was. In turn, he asked me what I was; and on my replying, "I am an American," he said, "So am I!"

A composite stock has always been the strongest, both in timber and in nation. The conquering, colonizing peoples have been of blended fibre, not of blue blood. And one of the secrets of coming history lies in the fact that in America God is developing such a blend as the world has never seen. To the Church Christ has committed the task of making it Christian.

Confronted thus, we face conditions which, apart from God, were overwhelming. An immigration of more than a million a year; three thousand each day; a foreign influx every three years equal

to the population of the American colonies when the Revolution began. Already more than a thousand newspapers are published in the United States in foreign tongues. In a single school in New York City twenty-nine languages are spoken. New York is the largest Jewish city in the world. So many of our Hebrew brethren live in Brooklyn that the great bridge has been called "the Passover." And here in America are the Titans of evil: Intemperance, licentiousness and rampant commercialism; with anarchy, both the red-handed and the more dangerous form which holds the cup of pleasure in jeweled fingers. The devil will bid high for America and fight hard.

Surely, under such conditions, the proposition implied in the theme assigned me needs no argument. Patriotism and Christianity alike demand home missionary aggressiveness. A denomination that hugs the camp loses all right to self-respect. Worse than that,—it must incur the scorn of the world and the sad anger of Christ. Instead of arguing the proposition, let us apply the test.

It were easy to flatter ourselves with soft words. Noble achievements stand to the credit of Congregationalism. It has been a distinguished pioneer in education, a notable exponent of civil and individual liberty. It stands for light and the open eye. Its polity is peculiarly adapted to this democratic age, and perhaps its gifts to general philanthropy were never larger than now. But what of our home missionary work? It is not to be forgotten that there are many splendid givers; that there is much of sporadic life and fruit among our churches. But let us take the large look and be severely honest. Diagnosis is a large part of cure. Perhaps the best shouts "Forward!" who helps to cast



off the stern line.

Our financial resources are beyond precedent. The country is drunk with prosperity; and the Church has her full share of a wealth almost fabulous. Last year the farm products alone heaped up six and a half billion dollars and more; while the wealth of the country has increased forty-one billion dollars within fourteen years. Might one timidly inquire if God has any harvest rights? A decent stewardship of such wealth would flood the Lord's treasuries. Even one per cent. of that single farm crop would mean sixty-five million dollars.

Meanwhile, with few exceptions, the gifts to the great kingdom-causes represented by the Church have steadily decreased. The receipts of the Home Missionary Society for the last three years have averaged \$53,000 less per year than for the three years immediately preceding; and we face to-day a portentous debt.

Money is a great test. "Money talks!" What does it mean that this great, rich Church is doling out dribble from the lap of wealth; bidding its Master play the part of beggar at the rich man's gate? There is, indeed, much noble giving. If that were deducted we should realize more fully the significance of those dreadful words, "the penny collection." But how little giving is fragrant with love and marked by real liberality? Judged by the principle of proportion, much of the giving suggests the pagan whom Isaiah satirizes; who cuts a tree in the forest, uses what he wishes for cooking and for warming himself, and "of the residue thereof he maketh him a god." Fag-end religion: petty gifts for a petty god. The arithmetic of many Christians never goes on to proportion; it stops at vulgar fractions. So our Societies are compelled to borrow and to beg; the cry of debt sounds every year, and the device of "special offerings" is about worn out. The fruits of God's vineyard are bursting granaries and barns, overflowing purse and vault; but the pierced hands are stretched out well-nigh in vain. Is it not time, brethren, for the Church of God to read upon its

knees the Parable of the Wicked Husbandmen?

But we go on quoting those words of Jesus: "Lo, I am with you always," as though they promised protection and comfort in the camp, instead of leadership in the campaign. The common use of them is suggested by this sequence, which I find in an admirable book of Scripture Readings: "I will not leave you comfortless; I will come to you. Lo, I am with you always." It is time we knew that Christ will not "comfort" the disobedient; that He will not bless a church which does not bear the cross and follow Him for the world's conquest.

What is the trouble in the present situation? Surely, Christ did not contemplate impotency when He made the Church His body; when He sent it forth to conquer the world.

The fault is not in our machinery; we have an admirable organization, but organization is only an arrangement of parts through which energy may be transmitted. The imperative of the hour is not mechanism, but power. The Church is too much like a splendid power-house, equipped with the latest machinery,—with the fires low under the boiler. The trouble is in the heart of the Church. Not the hardness of the worldling, but the indifference of the Christian is the great hindrance to Christ's Kingdom. The world is more ready to hear than the Church to speak. There are open doors enough, but purses are closed; and purses are closed because hearts are cold.

There must be some remedy; a remedy not to be sought afar, but inherent in the original plan of God. Let us ask what that plan was which contemplated conquering power for the Church of Christ. Recall that word of Paul to the power-worshipping Romans: "The Gospel is the power of God unto salvation." The "dynamic of God" it is; for the Greek is *dunamos*. That word cannot be less true to-day. If God ever took hold of this world to redeem it, He has not let go; and if the energy of Omnipotence be geared to the kingdom of

Christ, things ought to move, steadily, irresistibly. We know the power of God in the lift of the tides, the heave of the earthquake, the swing of innumerable stars. But what may be expected when His heart throbs! And the Gospel is the pulse of the heart of God.

But it is God's plan that this supreme energy should work through His Church. It is one of the noblest teachings of the evolutionary philosophy that God works by means of "resident forces." He who deems the mere external application of power more worthy of God should prefer a wheelbarrow to an automobile. "Whose seed is in itself" was written of every living thing which God created. Such is God's method of gearing omnipotence to life: He lodges in the heart of the thing the power of growth and propagation. So it is that at the first, His Church went forth conquering. We may not idealize the early Church. It had faults enough. But how gloriously it proved this law and answered this test! Its seed was in itself. Omnipotence throbbed at its heart. It laid hold of the common stuff of humanity to transform it, propagated itself. It made its own disciples, missionaries, martyrs. It got its own money, and neither begged nor borrowed.

The early Christians were mostly of the common people; notable neither intellectually nor morally. "Not many wise men, not many mighty, not many of high birth," says Paul as he scans the church roll at Corinth; and when he has written down the appalling list of abominations in that corrupt city, he says to the church members,—“And such were some of you!” God found material for his jewels as the sun finds fabric for the snowy clouds of June,—in the gutters of the street.

That early Church had little that the world accounts resources: little organization—count the committees in the Book of The Acts: neither wealth nor learning nor social prestige; no institutions; no critical apparatus for rightly discerning its own Scriptures. It had never heard of Evolution or Psychology;

it had no philosophy save that which is the profoundest in all the world, the revelation of the heart of God in Jesus Christ. It only knew the sublime fact of John 3:16. It had a **Cross**, and a **Risen Lord**. And so it knew the abandon of love, the joy of hilarious giving, the power of the Holy Ghost and the tongue of fire.

Such was the Church that Christ sent forth to conquer the world; and her achievements turned the course of history. What was the secret of her power? She carried in her simple heart that simple Gospel which is "The power of God unto salvation." The heart of God is in the Gospel; and only the heart of God can win the heart of man. It was the great love-story that conquered and transformed men; making them witness, propagandists, armed with an irresistible faith, a contagious joy, a conquering love. Hear the apostolic philosophy of it all: "We love Him because He first loved us." "God commendeth His love to us in that while we were yet sinners, Christ died for us." "The love of Christ constraineth us: He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

The fervor of the early Church was born of its faith. Its creed was very brief, its philosophy utterly simple; but it knew its Master as the Lord from heaven, the divine Son of God, the Savior of men by His cross, His resurrection and his gift of life eternal. How larger the kingly Christ bulks upon the apostolic page! "They preached Jesus and the resurrection." "With great power gave the apostles witness of the resurrection of the Lord Jesus." Even among the philosophic Corinthians, Paul "determined to know nothing save Jesus Christ and Him crucified."

What has become of the divine dynamic? Is it the power of God—except in the Church of the twentieth century? Must we confess that though it can transform savages in Gaul and in Patagonia it cannot open civilized purses? No, brethren. If the dynamic of God seems to be failing it is because it is no

longer resident and regnant in the heart of the Church. If we have lost fervor, we have lost faith. If we have shallowed the Gospel, what wonder that we have tightened the purse-strings. Hybridization tends to sterility.

We have much that the early Church had not. But there is no substitute for the Cross as an inspiration to sacrificial service. Analytic scholarship is dead without a burning heart. A critical residuum will never inspire a tongue of flame. It takes the Gospel of a crucified

Redeemer to do that.

What has become of the Cross in the Church? Has it become a jeweled ornament to be worn in the languid bosom of pride? Cross-wearing is easy. But who would **bear** the cross save for a Master who was crucified?

The world waits the reinstatement of the cross in the heart of the Church: The cross, not as a shibboleth or a dogma: the cross as the consummate, conquering expression of that sacrificial love which was eternal in the heart of God.

## *The New Congregationalism In The New South*

By F. E. Jenkins, D. D.

**M**Y subject was assigned me with no definitions. I must make my own or go without.

This National Council is trying to determine what the New Congregationalism is, and more especially what it is to be. The New South also is in the making. No man can tell what it is to be. Its great race problem is unsolved, and no man to-day is wise enough to solve it. Two men think they have done it. One lives in the South, and forgets that history's forces are ever pushing demons a little nearer the world's throne. The other lives in the North, and evolves his knowledge out of his inner consciousness and never squares it with actual conditions. "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know," which being translated by Josh Billings, means, "It is better not to know so much than to know so many things that ain't so."

But if I am to say anything about the subject assigned me, I must at least assume some things about the new Congregationalism and the new South to serve instead of accurate and conclusive definitions.

And first, I assume that the new Congregationalism will believe that it has a mission, and not that it must be eternally making an apology for its presence on the face of the earth. I assume also that it will believe that mission has some connection with the Divine and some relation to the Congregational Churches of the New Testament.

In the second place, I assume that the new Congregationalism will believe that

it has a mission not only to the rude wilds, west of the Hudson, but also to the terra incognita south of the Potomac and Ohio; that it will be national and not provincial, as it was at least up to the beginning of this Council; that its progress will not have to be forced in order to embrace all the people of our national domain, and that they will be without the old post-script, "O Lord in all this we refer not to the white man of



F. E. JENKINS, D. D.



the South. We have no confidence in him, and we gently but firmly protest that Thou shouldest not have."

In the third place, I assume that the new Congregationalism will have religion. A large United Brethren Church in Atlanta become impatient with the slow-coming of the tri-union, and unanimously and enthusiastically voted to become Congregational. When the matter was first broached only one man made the slightest objection, and he was a Connecticut Yankee from a long line of Congregational ancestors. But he finally voted with the others and was sent as the church's delegate to the last meeting of the North Georgia Association with its request for membership. The meeting was held in a large country church, in which there had been a year-long revival. There was considerable enthusiasm, much spiritual power, a frequent hearty "Amen" and an occasional chorus of them. Our delegate went back to his church delighted, and in reporting said: "Why, these Congregationalists have religion!" Brethren, I hope that our new Congregationalism from the Atlantic to the Pacific, and from Canada to Key West and Brownsville will have religion.

As to the new South, I assume that it will be the richest portion of our great country. I could give you many reasons for this strong statement, but my minutes are numbered and our President is a determined man with no consideration for a fine peroration. I must refrain with the simple recitation of the statement of my assumption, that when forests, fields and mines; cotton, coal and climate; fruits, vegetables and melons; iron, gold and canals have done their work and produced their results, the South will be the richest section of our country.

I assume again that the new South will have found a method of Brotherhood. Twenty-one years ago next month, when I first came South, I could have told you all about it. I had the Race Problem solved. I could tell the South anything it wanted to know. But after pastorates in Kentucky, Alabama and Georgia; after serving as Field Superintendent for the American Missionary Association and as Superintendent of Georgia and the South for the Home Missionary Society, I am compelled to confess that I did not know anything as I ought to know it. And when I assume that the Christians of the South will find a method of brotherhood, I cannot tell you all the details of it or how soon it will come. But it will have the approval of the Christian heart and conscience, and will come through Christians seeking the mind of

Christ and of God when He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitations that they should seek God. The old Congregationalism has had a large part in the progress already made toward a recognition of brotherhood, and God is calling the new Congregationalism to a larger part in its realization.

The new Congregationalism in the new South will be a part of the new Congregationalism in the New Nation. The wealth, sons and daughters of the new Congregationalism—the new South will be laid under tribute with the wealth, sons and daughters of the rest of the new nation for the establishment of the Kingdom of God in a new world. The new Congregationalism of the new South will be the old Congregationalism of the New Testament reaching out to conquer the world for Christ, and laughing at sacrifices however many, and at death however cruel, that it may obey its Master and make disciples of all the nations.

This world-wide work is no child's play, no matter of a mere five or even ten millions of dollars a year. A map whose shadings show Christianity, Mohammedanism and heathenism, as they are spread out on the earth; and the relative strength of Christian ideals and forces—Roman, Greek and Protestant—a map of this kind with "Go make disciples of all nations" printed on it, tells the story of work not done, but to be done. It is a gigantic enterprise that requires for its success resources as far beyond any it has ever had, as the pouring rain is beyond the little sprinkle that foreruns it.

We are dealing to-day with the base of supplies for the work of the churches that led America in world-wide missions. I am asking, Shall the richest third of our nation as it is to be, have no part, or shall it have a large part in continuing that leadership? Shall our Congregational advance upon the world be ever that of a provincial people ever growing relatively smaller with a relatively lessening influence on the world? Or shall it be that of a people ever growing larger and ever laying its hand upon a nation's growing wealth? Shall we not refuse to shut ourselves away from the resources of the great unfolding South, in need now of our work for itself more than is East, or West, or North and able to return for good done it now in its hour of need, many thousand-fold in what it will do for the world when it shall have come to its own?

Brethren, there is certainly to be a new Congregationalism, and there is

certainly to be a new South; but if they are to get together, if there is to be the new Congregationalism in the new South, the time has come to make it so. They tell of the Century plant's sudden unfolding in beautiful blossom after its long waiting. The South has waited long. Conditions have been adverse, year after year has shown little opportunity. But it has suddenly blossomed. I have seen already what I never expected to see in a long lifetime. Alabama, Georgia, Florida, Mississippi, Louisiana, Arkansas, Texas, Kentucky, Tennessee, North Carolina, South Carolina—all are waiting fields.

A first year student of our Atlanta Theological Seminary went this summer, to his home in the heart of North Carolina. He was invited to preach. They built him a brush arbor for a summer church. They flocked to hear him, congregations of hundreds. They poured into his Sunday school two hundred and fifty strong. They asked for an organized church; they subscribed money, material and work to build without outside help, a house of worship. Other communities around are calling

for our work. And when this student graduates two years hence, a whole conference of churches will await him among a people to whom he first imparted our interpretation of a free Gospel in a free church.

Brethren, let's hasten the new Congregationalism. All fruits are on new growths. Let's have a Congregationalism that has enough new growth to give us a great yearly crop to record in each succeeding year-book. Let's have a splendid new Congregationalism of life and spiritual power. And let's put it into the rich new soil of the great new South; and the luscious peaches and enticing melons of Georgia, the golden oranges and grape-fruit of Florida, the abounding sugar and rice fields of Louisiana, the vast wheat fields of Texas, and the bursting snowy cotton of them all, will be but suggestions of the great harvests of souls we shall garner, and of the gold and silver we shall gather to send like blessings to the ends of the earth. Let's put the new Congregationalism in the new South, and do it now!

## *Strategic Work In Centers Of Influence*

By Rev. D. F. Fox, D. D., Chicago, Ill.

**O**URS is a day of big things. We worship size. We speak of "greater" New York. We bow to the immense. Chicago has had the biggest fair, the biggest fire, the biggest strike. There is about us an air of independence, a sense of resource, a tendency to boastfulness. Cleave the American heart to the core and you will find tucked away in the deepest corner of every such heart a declaration of independence. We expect the sensational. Nothing surprises us. You would be surprised if you were not surprised. We know full well that bigness is not greatness, but we also know that when we laugh at ourselves it is because we feel that we can afford to do so. We feel that we have a future. We know it.

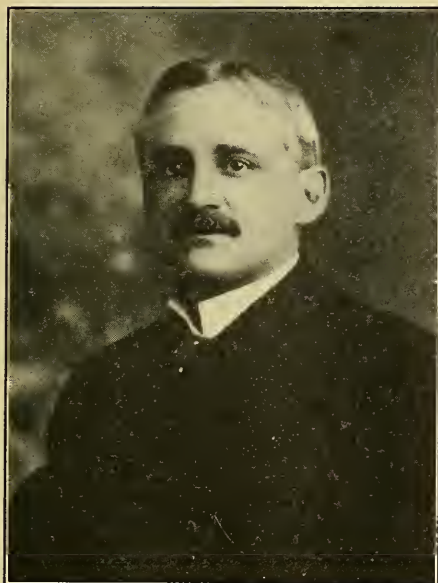
Some there may be who are not in touch with this spirit of the times, but they are the exception. They dwell apart. They have not the vision of the prophet. They hear only the grasshopper chatter and the prairie dog prate of the lowlands. They cannot take in the large things. They never get beyond the merely local. There are people who cannot take in anything larger than their own home or village or set or sect or country. There are people who can't take in anything larger than

Rhode Island. There are people who can't take in anything larger than New England. Nothing beyond that. You must put them off at Buffalo. There are Englishmen who think the world is complete in the roll-call of their nation. We Americans are inclined to think that the United States is the last frontier of the universe. The reason why men admire Napoleon Bonaparte is because he stood in France and reached out, north, south, east and west and wanted to put his fingers on the earth. The idea of world empire is great, it is fascinating, it appeals to the imagination. In commerce in our day men are climbing up to that. They are selling steel rails not to a single road or country—but to the world. They are selling oil not to a few dealers in a few states, but to all dealers, the world over.

In every such combination two or three forces unite and the point of meeting furnishes the strategic element. Failure means blindness, success means readiness when the strategic moment arrives.

Let us look for a moment at the stage and see some of the actors as they come and go in the life of a great center of influence. Here are factories, elevators, stores, office buildings; the hurrying





DANIEL F. FOX, D. D.

throng, the clang of bell, the rattle of wagon, the honk of flying automobile and the incoherent cry of newsboy and peddler. This vast arena, this center of a hundred world highways, taking toll from east and west is the very incarnation of twentieth century and daring. In touch with the whole world it knows the needs, aspirations and possibilities of mankind. Here also is the home of the library, the university, and the art gallery; disclosing the ripest fruit of human thought in art, science, invention and literature. Within this same arena are those who, on the altar of personal greed and ambition, pour out to destruction the gifts of wealth, influence and power which God intended to be a blessing. Here men eye each other cautiously,—not because they do not know each other,—but because they do. Here banks are failing, not because of monetary conditions, but because men have forgotten the commandment which says, "Thou shalt not steal." Here life insurance companies are all but wrecked, not because they are not manned by capable men, but because these men—not satisfied with the enormous salaries they have voted themselves—have betrayed the trust committed unto them by the people. Here are those who for money, debauch manhood, despoil womanhood and pluck laughter from the lips of childhood through the avarice, greed and lust that is the very heart and soul of the liquor traffic. Here is the oppressor, coining calamity into cash, to whom

children are cheaper than dollars—he is so anxious to get on. Here are those who live in pain of hunger to-day and fear of hunger for to-morrow. Here on the grate over a boiler-room is a tangle of arms and legs like a pile of angleworms—newsboys huddled together to keep warm, left outside the pale of human affection and sympathy, the wonder is, not that they should go wrong, but that they should go right. Here girls are at work in an overall factory, earning forty-five cents a day, making shrouds rather than overalls, and over against them are those who neglect every serious consideration of life and give themselves over entirely to frivolity. Here also throng the great company of those over whom hovers a sort of strange fatality, hoping, praying, fainting, cursing. Here are those who meet in the open air and stuffy rooms to discuss their propaganda, and who distribute tracts and spread abroad literature in which they are told that they are a unit against the existing order of things. They do not apply for charity. They stand for equal wages for the same work for men and women. They believe "war is hell," and they are telling us that they will make it impossible if the Hague Congress continues to fail, because the laboring men—those who carry the guns will refuse, the world over to go out and shoot each other down to settle the quarrels of monarchs, that ought to be settled by arbitration. They believe that they are not getting a square deal. They think that their organization is a pretty good sort of a church. Yonder in the midst of this surging mass stands the church, spoken of as a land-mark, attended by a hundred people who come because of sentiment and tradition, but who on their first opportunity will let go. Here is no common action, no natural bond, no community life, no fellowship. The people live apart on week days and go apart on Sundays, until at last this strange mixture of fire and force comes together in a great conflagration and men say, there is a boom, a strike, a panic.

What have we to say? Just this: First, It is very difficult to get an accurate estimate of our own times, because we live in them and are a part of them. We are pushed in its streets, buy in its markets, figure its accounts, it is so near us we see it only in fragments. Who knows Cleveland? Not the resident, but the visitor. The man in the office knows only the path that leads to his home. He does not know the building is high until someone from Missouri shows him. We do not know our age, we are in it. Therefore, I shall be in no great haste to change an age-long mes-



sage for the make-shift of the passing hour. We can afford to wait. Secondly, The Church stands for only so much of the present social system as is in harmony with the spirit and teaching of our Lord, and along with that, this also that the relations of life are not simply commercial and social, but fundamentally moral and religious. In the deepest perplexities of our commercial, social, political and spiritual unrest we discern the leaven of the Gospel of Christ. Of all great regenerating forces Christianity stands supreme. It wakes men up, it develops self-help, it creates a desire for better things. There are no labor troubles in Africa. There will be, once the missionary has had his day. I would rather live in a land with a revolution for every morning's diversion than in one that was dead. Stagnant water breeds malaria. Niagara's crystal gulf sparkles with life and beauty. We may not be in accord concerning any given propaganda of social reconstruction, but not any man among us has lost his faith in our Lord. On some issues the returns are all in. We know the damning reality of sin. We know that every yielding to temptation is a fall from the higher life and separation from God. We know that there is an experience of faith which is eternally true. We know that men have gotten inspiration and guidance through fellowship with Christ. We know also that our message to this age must be spoken, not in the dead phrases of an obsolete vocabulary, but in the living mintage of a personal experience of the grace of God in our own hearts. When men thus speak they get a hearing; when men live for these things they win the esteem of their fellows, and when they die for these things

they get an everlasting grip on the world's affections. Commercially, at least, we lead the world. No nation can greatly injure us. All the armies of the world could not reach Cleveland in a hundred years. Our enemies are not without. They come not with fife and drum. Our enemies are within. We are in danger of going down in moral fibre. All there is in freedom, in religion, in the life of the Republic is here at stake. We must measure ourselves by heroic standards. The child must be emancipated, politics and money-making must be separated, our homes must be kept sacred, and through the work of individual evangelism and social reconstruction we must transform society into the Kingdom of God. This does not mean a brilliant dash—it means a campaign, a siege. If we cannot save Chicago, we cannot save Honolulu. If we cannot save Cleveland, there isn't much use in sending a missionary to Manilla. If we cannot redeem New York, we might better delay trying to clean up Cuba. If we do not save our own country we shall lose the power to save any country. At whatever cost, we must meet the strategic opportunities in our great centres of influence.

The only power by which we shall ever succeed in doing this is the power of the passion of the cross of Christ. Find that and our work will go forward on a scale worthy its true greatness and importance. Find that and men will provide willingly the necessary funds. Find that and workers will be raised up, taught of God, full of faith and power. Find that and we will yet write our most glowing chapters in the history of home missions and patriotism.

## *Bohemian Congregationalism*

By Rev. John Prucha, Cleveland, Ohio

CONGREGATIONALISM does not have a very large following among the Bohemians. The whole membership in our Bohemian Congregational Churches is about seven hundred and fifty souls. These are organized into eleven churches, located in seven states, mostly in the Middle West. They are not more than the few loaves and fishes in our Master's hand among half a million of people. It will be easily seen that their influence, whatever it may be locally, is not very large on the whole body of the Bohemian people. For years they have been without any publication that would represent them before the public. In this the other

larger denominations working among our people are ahead of us.

The Bohemians are not Congregationalists because they studied the New Testament and came to the same conclusion about the Church polity as the Pilgrim fathers. The Home Missionary Society under the Master's command sought them, brought them to Him first, and then into our Congregational fellowship. But they are Congregationalists, and are proud of it. A stranger was once walking in a private road, where there was a notice, "No Pedestrians Allowed Here." He walked ahead, without paying any attention to the notice. A watchman met him. "Did you see

that notice?" asked the watchman. "Yes, I did, it says 'No Pedestrians Allowed Here,' but I am a Congregationalist." So are the Bohemians Congregationalists. Some of them have already their Congregational pedigree like Paul had his Roman citizenship, they were born Congregationalists, and have known no other denomination, just as they have known no other Sam except Uncle Sam. No longer pilgrims and sojourners, fellow citizens of the Congregational Commonwealth.

This year we are celebrating the twenty-fifth anniversary of the founding of the Bohemian Mission in this city, and for that matter, in the United States. It seems that it has been in the Divine Providence to bring the National Council and the various Missionary Societies to join with us in this jubilee. If you had asked about the Bohemian Congregationalists twenty-five years ago, you could have written as famous chapter about them as the one on the snakes in Ireland. There were none. After the ground was broken other denominations followed us in the work, and some of them now occupy a larger field than we do.

After twenty-five years there ought to be some sign whether this Congregational child is worth the effort and whether it wants to live.

The Bohemian Congregationalists believe in the future. President Roosevelt cannot complain that they are committing a racial suicide. With the Canadian-Scotch or Irish they could not compete,

but they manage to keep in safety beyond the President's criticism. Here, for instance, is one of the largest Congregational Churches in the city, with membership running over a thousand, and during the last year according to the Year Book, they had only eight infant baptisms; there is one of our missions with a membership less than fifty, that reports the same number of baptisms. Now you can easily see that when this mission will reach the membership of one thousand, they will be able to colonize every two or three years a Congregational Church of a good size.

Again, most of the Bohemian churches were started through missionary enterprise. It takes time to bring up a child, and it takes time to bring up a church. But as soon as the child begins to do something for himself or for somebody else, our hope in his future increases. I believe that the Bohemian Congregationalism demonstrates its vitality in this respect also.

One of the Bohemian churches in this city has built a parsonage this year. It is the weakest Congregational Church in the city. Its membership is between thirty and forty. They earn on average ten dollars a week. And yet they contributed towards the parsonage five hundred dollars. A small sum, but if you knew the church, as I do, you would see the greatness of this comparatively small sum.

Open the Year Book and look at the benevolent contribution of our churches. Here in Cleveland you will find a Bohemian church, in whose membership, as far as I know, there is not one who earns over three dollars a day, not even the pastor, and yet that church stands third among our churches in the largest contribution per member for benevolent purposes. Another Bohemian church stands fifth, another seventh. A Bohemian church in the Northwest, consisting of farmers, contributed last year for benevolences five dollars per member. This sum was exceeded only by five or six churches in Chicago, by one in Cleveland, and only by four or five in the state of Ohio.

And not only were they ready to give out of their poverty gold and silver, they gave liberally their young people. Our Bethlehem Church has given one young person to the work of the Master for every year of its existence, and I think there are a few left over. The fruits of our mission are not held by our field alone, but we have representatives in the Foreign Mission field in the home mission field among the English-speaking churches; a young man preached during the summer in an English-speaking church in the East, and another one



REV. JOHN PRUCHA

left this country and joined the Reformed Church in Bohemia, preaching near the place where his father was born. He himself was born in this country. You see, we are returning dividends on the investments.

Again, the Bohemians are beginning to realize the importance of their task

in reference to other Slavs in this country. From them came the fire of Reformation among their Slavic brethren in the past, and if the Lord should send a spiritual revival among the different Slavic races, I believe the Bohemians will have in it no small part.

## *Home Missions Among The Slovaks*

By Rev. Andrew Gavlik, Duquesne, Penn.

**I** CONSIDER it to be a great blessing from God to me, to be here, and to say a few words in this meeting about Home Missions among the Slovaks. But before I approach my subject, permit me to express to you, in the name of all your Spiritual children among us Slovaks, our hearty thanks for your kind interest in us, in sending us the Gospel of Jesus Christ. We own, and own gladly, that we are the fruit of the work of the Congregational Home Missionary Society, and it is our sincere desire to so walk among our countrymen that our conduct may be a credit to the work of this great Society among the Slovaks. We will now take up our subject which is "Home Missions among the Slovaks."

### **1. The Need**

The first thought that claims our attention, in considering this subject, is the **Need of Home Mission work among the Slovaks**. If there were no need of such a work among us Slovaks, it would be wasting of money and energy to do it. But if it can be shown that such a work is needed among us, then there can be no excuse, on the part of the American Christians, for not doing it, provided they can do so.

There was a time in our Slovak history in this country, when the need of Home Mission work was neither seen nor felt among us. Religiously, we thought of ourselves as being as good, if not better, than the American Christians themselves. Indeed, even now we often hear, among the most ignorant of our people, that excepting the Irish people, you are all heathens!

It was you, my friends, who first saw our need of the Gospel, and consequent-

ly began the missionary work among us. By doing that, you have made us to see, as you then saw, what is our need. Yes, you did more than that. You have made some of us to consecrate our very lives to the same need. And now that we wish to press the same need on your hearts, you cannot reasonably blame us for doing so, for it was you who have started all this trouble for yourselves. Before the time you began Home Mission work among us, we did not bother you with our applications for missionary aid. What a strange answer of your prayers! is it not? To my mind, the time is coming when the application for aid, from the Slovak people, will cease to come to the office of the Congregational Home Missionary Society. This will be for one of the two following reasons: either the interest for missionary work, among the Slovaks, will die in the American Christians, and the work will come to an end, or the Slovak Congregational Churches will become self-supporting, and will continue the blessed work among their countrymen, never forgetting their Spiritual mother, the Congregational Home Missionary Society. **Which will it be?**

The best and most urgent reason for home mission work among the Slovaks, is the salvation of the Slovak people. Our Slovak people are all Christians, but that does not mean that they are also saved. Their Christianity is without the saving knowledge. To tell them that a man can be sure of the forgiveness of his sins, is usually considered a blasphemy or pharisaism. And mind you, this opinion is not only of the ignorant. Protestant preachers were heard to reprove some of our converts,

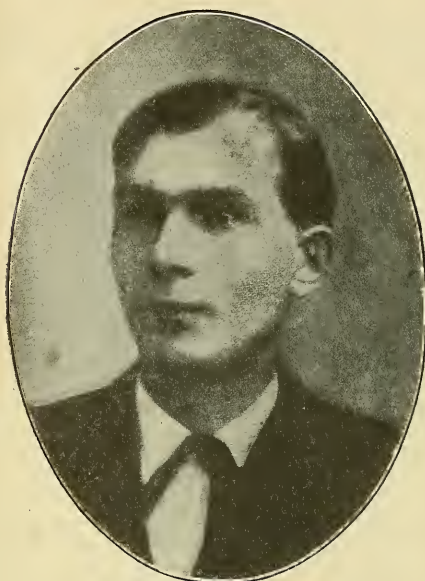


for testifying that their sins are forgiven, and that they know they are saved. One of our Greek Catholic converts, after arguing with his priest for a long time, was told by the same priest: "Mike," for such is his name, "to be honest and true with you, I will have to tell you that neither you nor I can be sure in this life, that we are saved." To which Mike answered: "Then Father, I do not see any need of going to your church any more." And he kept his word, for soon after that he became a member of our church, and is a faithful Christian to-day, and a blessing to our work. Friends, this is only one of many incidents, that I could mention here, had I time to do so, which shows the need of the saving knowledge among the Slovak people. And this is the very thing that your missionaries, among the Slovaks, are preaching to them.

## 2. Things That Your Missionaries Aim At in Their Work

1. **Real conversion of the Slovaks.** Nothing short of this, is worthy of the name "Missionary." The Slovak people have religion enough. What they really need, is the Living Christ. It was well said by an English friend of our work, that while it seems slow, the work among the Slovaks is thorough. And he was right. We do not surprise you with too many converts, but we are happy to say, that we do not have many falling off.

2. **Consistent life in the converts.** We insist that to be a Christian, is to follow Christ. And our people faithfully respond. The Slovak people, in general, will tell you that members of our church live better lives than those belonging to other churches among the Slovak people. Our people faithfully attend the church, testify to the power of the Gospel, and from their small earnings, cheerfully give for the support of the Gospel. Our young people, especially, are the right hand to the missionary. Sunday afternoons, they go with me to preach the Gospel on the streets, and in the winter time, we preach the same Gospel in McKeesport Hospital, every other Sunday, to those of our people



REV. ANDREW GAVLIK

who lie there, either sick or hurt. As far as I know, not one of our young people could be charged of leaving our church services for the sake of amusement, throughout the last summer. God bless the young people!

3. **Financial support of the Gospel.** Some of our best friends think that this part of our work is not sufficiently emphasized by us workers. But they did not as yet comprehend our position in this respect. Grafting is the aim of many priests among our Slovak people. Now to avoid suspicion that our main purpose in our work, is money, too, we must be very careful in soliciting for money. And, too, our Slovak people are a great people to move from one place to another for work. Our church in Duquesne would be now one-half larger, were it not for the fact, that many of the members moved away since I came to Duquesne. And things are not better in other fields. And the time did not come yet, when we could expect Slovak Congregationalists coming to us from other places, although here and there this happens already.

But let us see what our people actually give. Our church in Duquesne consists of about fifty resident members.

Our people pay \$275 towards the pastor's salary, and all the home expenses. If our benevolent gifts will amount to as much, as they did in previous years, and I think they will, that will be more than one-third of the pastor's salary at \$900 a year and the home expenses. Now according to this, a church having 150 members would be a self-supporting church, paying its pastor \$900 a year and all home expenses. **Is this very bad and discouraging?** There are only two members in our church that did not pledge themselves for something to pay towards the church support this year, and these two intended to leave Duquesne, at the time when pledges were solicited for the support of the church. The above are the facts, which speak either in favor or against financial part of the missionary work among the Slovaks. And I do not think that our brethren, in other places, do less, than we do in Duquesne, that is, in proportion as they are in number.

### 3. Success of Home Mission Work Among the Slovaks

Is Home Mission work among the Slovaks a success? Yes, it is a success. As long as drunkards, wife-beaters and other sinners are being saved through it, I for one will call it a success. It would make your hearts dance for joy to listen to some of the experiences of some of our people in our prayer meetings. But some of you would like to hear something about how many church organizations have we, as the proof of success, in our work.

We have now six Slovak Congregational Churches in the United States. I do not exactly know just how many members there are in all these churches, but I know that all of them are doing good for their country-men, and sharing with the Congregational Home Missionary Society more or less, in the support of the Gospel among the Slovaks.

### 4. Influence of Home Mission Work Among the Slovaks

As far as the influence of our work is concerned, it must not be limited on those that are in any way connected with us. There are many people in

other churches, among our people, who are greatly benefited by our work, and see the truth of the Gospel in much better light, than they could ever dream of seeing, were it not for our work. There are not a few among our people, who would join with us at the next Communion, were it not for the fear from their fellow-men, that they would be persecuted. There are at least two villages even in the Old Country, that is Hungary, where religious meetings are held by those who were converted through the work of the Home Missionary Society, among the Slovaks in this country.

### 5. Prospect of Home Mission Work Among the Slovaks

Once a Sunday school teacher asked his class of boys, what are boys good for. A little fellow sprang to his feet, and said: "Boys are good material to make men of." Who can doubt the wisdom of this answer? I think I can say something like that of our Slovak people. They are good material to make good Christians of. When a man's conduct is bad, he is either wicked, or ignorant. If he is not ignorant but wicked there is less hope for him to ever be a good man, but if he is ignorant, chances are, that by being enlightened, he will be a very good man. I firmly believe that many of the bad habits of our Slovak people, are the result not of wickedness, but of ignorance only. And the Gospel of Jesus Christ is the best remedy for that.

The hardest kind of people to reach with the Gospel are the enlightened, Gospel-hardened people. But many of our Slovaks hardly know what the Gospel of Jesus Christ really means. But they are already awakened, and are pressing and reaching for light, as never before, and if they will be met with the light of the Gospel, it is more than likely that many of them will receive it gladly. But if that will not be done for them, other lights will be offered to them, such as unruly Socialism and infidelity. Now is the time, my friends, to press the work among the Slovaks, as it may be much harder to do it in the years to come. So far the Slovak people love their religion, and in their way, are zeal-

ous in it. And this is the best sign, to my mind, that the best time for reaching the Slovaks for Christ, is not a thing of the past.

Friends, it is very hard for you to understand our work, as you understand mission work among the English-speaking people. And to you it may seem very unsuccessful, unpromising, just because it is rather slow. But that is not the case. Many of the men converted by the work of the Congregational Home Missionary Society, are now working for other denominations, among the Slovaks, some of them just because they were thought to be unsuccessful under the Congregational Home Mis-

sionary Society, others because there was no money to keep them in our work.

You have the honor of beginning the work among the Slovaks, and it was only after other denominations saw you to succeed so well, that they began their work among the Slovaks. And so far it cannot be shown that they succeeded better than you do. There is no reason why our Congregational work among the Slovaks should not have your interest in the future. For the need of the Slovak people, and for the love of Christ, we commend it to your prayers and interest for the future, thanking you for what you have already done for our people in the past.

## *The Call of the Cross in Home Missions*

By Wm. H. Day, D. D., California

**I**N five passages in the Synoptics Jesus states discipleship in the terms of the cross. The first time it is in the tenth of Matthew. He was speaking to a group of men "forbidden the ways of the Gentiles," but sent to the "lost sheep of the House of Israel." It was the first home missionary band in the history of the Church. What was the idea behind his phrase, taking the cross? No denial of self could be too severe when the Kingdom was at stake. John lived the restricted life, limiting his food to locust and wild honey, and his clothing to a single camel's hair garment. His was the thought of the ascetic. Our Lord came with the conception of the abundant life, eating and drinking, given in unrestricted service of men, but in response to a real need. It was the ideal of the strong man who trains down that he may be able to carry more and further.

### **I. The call of the cross to the Home Missionary.**

We consider this afternoon this principle of discipleship in its relation to home missions, and therefore it is the call of the cross to the home missionary of which we will first speak. To this home missionary group our Lord said, "He that doth not take his cross and follow after me is not worthy of me." Jesus' ideal of self-denial is essential to the efficiency of the home missionary. In the home missionary community the odds are very great against the pastor of the struggling church. The absence of the strong man from its fellowship is particularly striking. Here, as else-

where, the momentum of material success carries men far out of the course which leads to the spiritual. The high-power car with selfishness at the wheel, running down the long grade into the valley of ease, is hard to turn. But there is one note, and only one, which is strong enough to reach the ear filled with the "honk-honk" of successful egoism: that is the call to a sacrifice which is heroic. It is the only sufficient message.

On one occasion, when large multitudes were following, Jesus seemed to have been particularly conscious that popular interest was but superficial, and He uttered the remarkable teaching in the fourteenth of Luke about counting the cost. He feared lest the average man interpret the burden of discipleship too lightly, and forget that it meant self-sacrifice. No less did He realize that there is a universal quality in the heart of the most engrossed man which can be touched by the appeal to the cross. The weakness of our religious work in such a community, as in all others, has been the presentation of non-essential or unimportant forms of Christian self-denial as cross-bearing. When a man's preaching gives supreme emphasis to the petty casuistry of amusements instead of the great facts in moral life, it is hardly to be expected that he can reach a strong man. While there is a sentimental appeal to the sacrificial that debilitates, there is another sort which appeals to those great forms of self-denial for which, if need, one "renounceth all that he hath."





WM. H. DAY, D. D.

As one looks from the upper stories of a great city building, he realizes that each of the neighbors towering into the sky is the expression of one or more efficient lives. Our cities are centers of devotion to efficiency. When men realize that the sacrificial life, as Jesus presented it, "tests high" in effectiveness, the appeal of the cross will have new force.

That the most splendid efficiency depends upon the acceptance of the call of the cross, is repeatedly demonstrated in our home missionary work. I knew a young Yale fellow who came to southern California a couple of years ago. Among other open doors was an opportunity to take charge of a little church in one of our remote villages. He and his bride decided that for them that was the call of the cross. They accepted the isolation and unaccustomed deprivations gladly. In a year and a half they had drawn the community together; had interested the unusual, as well as the average people; completed a church costing thirty-five hundred dollars; had put their musical ability at the service of the young people, who were rendering, acceptably, some of the best music. Just now a number of them are going away to college to whom it would never have occurred, had it not been for the inspiration of their pastor and his wife. Last spring he had a call to a delightful family church, when we asked him to

consider an entirely new field, and pioneer in the city. One or two others had looked the ground over and had decided, in spite of the great promise apparent, that there were too many possibilities of failure. Again, he and his wife decided in the cross-bearing spirit, and accepted the place.

Just before I came away I met with a committee which determined to let the first contract for a parish building to cost \$21,000 as a part of a most beautiful Gothic church which would require \$100,000. In these few months a church of seventy-five members, growing Sunday school, and endeavor societies, has been built up, and seventy thousand of subscriptions have been secured of the one hundred thousand needed. Work has been accomplished, and the men of that community have been persuaded to make great sacrifices; but sheer ability, though this young missionary has it, would never have been effective had it not been permeated by the underlying quality of sacrifice. Home missionary effectiveness cannot be secured unless a man is willing to pay the price in the self-denial life.

How shall we enlist such men to serve as pastors of these dependent fields? The appalling condition with which the Church is confronted, as our theological professors assure us, in the marked decline in the numbers and the quality of students in our seminaries, compels us to face this side of the question. It must be the sturdier appeal which our Lord exemplified that should be presented to the student body, of various colleges. We cannot ask them to go to the seminary from motives of even the most disguised self-interest, on the one hand, nor the etherial other worldiness of the religious sentimentalist. It must be to a sane union of the two. No man has a right to be satisfied to remain perpetually as the leader of a company when he could be the leader of a regiment. The dual motive with the weight of the balance dipping toward the side of self-surrender is absolutely imperative. It is like the grip of our San Francisco cable cars. It must be two-jawed, one from the side of proper self-development, dominated, however, by the motive of self-denial. These two, pressing against each other in equilibrium, the lower never above the higher, make a grip strong enough to carry the top of the hill of difficulty.

We need a plan making possible a practicable and immediate response to the call of the cross. The Church must discover how our dependent work is to be successfully done, and how to develop ministerial capacity fitted for the more conspicuous work. There is a similar

dilemma before the medical profession: How shall men be provided for the non-lucrative professional service in the great city? And how shall men be developed to the highest professional skill? The medical graduate is asked to volunteer for such service, with low pay and hard work. So many are ready, that the places can be secured only by undergoing the most rigid test of personal fitness. This system has secured great numbers who gladly render the non-lucrative service both because it satisfies the personal conscience, as well as equips for the highest subsequent success. Many are looking for a way of adapting these methods to religious needs. Could we not secure our best students for dependent work, calling them perhaps to a three-year enlistment during which they should be expected to endure hardness and to work under orders? Still further, to exalt the home missionary calling, and secure efficiency, devise a system of competitive tests which should determine whether a man was equal in ability to the highest standards of service. If this could be intelligently done, we should have home missionaries, and to spare. The dependent fields themselves would, in many cases, be led to self-support because such combination of ability and consecration would accomplish what ability or consecration could not do. And, still further, instead of fear that evangelism in our churches was a spent force, they who in such practical ways had learned the joy and the power of the cross-bearing life, would have new success in proclaiming it. The results to the men, it seems to me, would be no less marked. After their term of service had expired, it would be to such trained men that our strongest churches would look for satisfactory leadership. In the state of Washington we have a splendid example of the results of a similar method.

## II. The call of the cross to the Church.

This brings us to the more general call of the cross. A crossless church can never enlist a cross-bearing and a cross-proclaiming minister. In the sixteenth of Matthew, and the parallel accounts, we hear our Lord teaching His disciples and those that were listening. "If any man would come after me, let him deny himself and take up his cross and follow me." It was the call of the cross to the infant Church.

One of the most hopeful signs of life among Congregationalists is the realization that our Church is accomplishing but part of the results which the Master has a right to expect at our hands. The unobservant met the steamer "Lusitania" with great applause because she

had established a new record from Queenstown to New York, and had maintained an average of 23 knots an hour. To many others, her performance was a disappointment because she had been built to average at least 26 knots an hour; the Masterbuilder must have been sad at heart amid the shower of international congratulation. In the same way, happy as we are because so much is done, we realize that the Master must be grieved because we were capable of so much more. The federalizing tendency among us, and the proposals for tri-church union, indicate that we feel the modern ambition for efficiency. We realize that if Hamilton, the federalist, had been defeated the development of local self-government in the United States might have gone on, but we should not have been fitted, as a nation, to fulfill our world duties, nor would we have been equal to the task of acquiring a proper public control over the great inter-state corporations. We Congregationalists are federalizing by slow degrees because many have an idea that our Church should do more than develop local self-government; it should render a national and world service which requires some degree of denominational solidarity,—this will require the self-denying spirit. The great social problem shows in every relation of modern life. The discordant elements feeling the upthrust of the underflowing social conscience must be unified and harmonized. The Church is the only institution which can bring that to pass. If she fail, it will be because she has failed to hear the call of the cross. The wide conviction among men that the church is a monopolistic institution, controlling the output of the cold shoulder and the marble heart, and that the North Pole, if ever discovered, will be found in her bosom, indicates that men believe when measured by the spirit of Jesus she is found wanting. We may quite justly object to the journalistic thermometer prepared by the enterprising woman reporter as an insufficient test of the vitality of church life, but we may well learn from a one-sided criticism and seek without cant to make the life of the church fragrant with the perfume of true neighborliness. We can attempt to make the very atmosphere of the sanctuary of such kindly warmth and sincere fraternity as shall make it impossible for the solitary soul to go away uncheered. We can do it only by taking up the cross.

If the law of the self-denying life shall be fundamental in our churches, we shall again see devoted parents consecrating the babe in the cradle to the ministry or to missionary service. We shall see the



fountains of benevolence open afresh, and, in proportion to our prosperity, pouring out their streams in the support of whatever blesses and uplifts mankind. But at the heart it is a personal problem. It is for us who have, in any sense, been called to positions of leadership, to walk with our Lord and hear His call so often reiterated to the first disciples, to take up the self-denying life.

Search me, O God, and know my heart.  
Try me and know my thoughts;  
And see if there be any wicked way in me.

The heroisms of the acts of the apostles are by no means ended. The other day a home missionary pastor came to me. When he went away I felt as though I had had a moral tonic. In the most unconscious manner he discussed with me the situation in his parish. I was familiar with some of the hardships which he was enduring like a good soldier. Hot weather that is so severe that I should hardly dare to report to you the readings of the thermometer. One day his wife said to him, "Have we got any chickens around the house?"

He said, "Of course we haven't."

"But," she objected, with feminine persistence, "I certainly hear them under the kitchen."

Investigation proved that a package of eggs put under there to keep fresh had hatched out and they unintentionally went into the poultry business. The delights of tinned-food would pall upon the majority of us. Even their milk came from a tin cow, till our Bible School sent them a real Jersey. Their town was in the region threatened by the great overflow in the Colorado River. The stream came eating its way

towards their ranches and homes, and all of man's ingenuity was pitted against nature's power. One Sunday just at service time there was an alarm; instead of preaching thirty minutes, the minister preached a sermon with a spade twelve hours long, while his wife and the little Ladies' Aid Society carried coffee and refreshments. The months wore on. The railroad and Government had failed in diverting the flow back to the old channel. In the neighboring communities the ministers had all given up because there was no opportunity for religious work. But this man stood by his neighbors. One day his wife sat in the saddle holding another horse for her husband for thirty-six hours with no interval save for food, while the men fought the flood, hanging like grim death trying to pile an added inch on the dyke as the water rose. Pluck conquered, and the town was saved. He was telling me these things while considering a call for another parish, and I couldn't do else in the light of the long strain which he and his wife had endured, than to advise him to accept the new opening. But word came the next day that he had decided that he could not leave his neighbors, he had been fighting, not for a ranch or a store or any material success, he was answering the call of the cross in behalf of his friends. "Greater love hath no man than this, that a man lay down his life for his friends."

God has thrust into our hands vast home missionary opportunities. We can only meet this task by heeding the Lord's call to us, "If any man would come after me, let him deny himself and take up his cross and follow me."

EDITORIAL NOTE: *The Eighty-first Annual Meeting of the Society in Cleveland, will be remembered as one of the most uplifting gatherings of its kind. Being the first held under a new Constitution and management, its progress was watched with keenest interest, and not a doubt was felt at its close that the re-organized Society has renewed its strength for a great and decisive work. Every address was keyed to the note of Hope. Every speaker, while dealing in a practical way with the present needs and conditions, had his face turned toward the future. Not a Jeremiad was piped. "Christ's own work, in Christ's own way, with Christ's own help," might be called the theme of the whole meeting from beginning to end. Any reader who will carefully peruse the accompanying report will be impressed with the truth of the statement. And more than all else, the devotional element, seeking expression in two special sessions of prayer, and never out of evidence for a moment in all the proceedings, was the sure sign of a deepening spiritual motive, that is the indispensable life of every missionary victory.*



# Appointments and Receipts

## APPOINTMENTS

September, 1907

- Baer, Allen U., South Shore, So. Dak.  
Barbee, Owen A., Atlanta, Ga.  
Barbour, Thomas W., Cass Lake, Minn.  
Bayley, Dwight S., Missoula, Mont.  
Bliss, Francis C., Minot, No. Dak.  
Bogenholm, Wm., Wood Lake, Wis.  
Bond, Andrew W., Ontario, Ore.  
Brokaw, Martha A., Fondis, Colo.  
Brown, Amasa A., Gregory, So. Dak.  
Buckley, Alfred, Ferndale, Wash.  
Burge, J. G., Richardson and Knife River, No. Dak.  
Burhaus, Paul C., Burleigh Co., No. Dak.  
Burr, Huber, Vale, Ore.  
Calhoun, J. C., Farwell, Tex.  
Carden, Wm. J., Cleveland, Ala.  
Carney, George, Stella, New Light, Svea and Laurel Hill, Fla.  
Cartwright, B. B., Plaza, No. Dak.  
Chapin, Miss S. A., Mission Hill, So. Dak.  
Clark, O. C., St. Paul, Minn. and Missoula, Mont.  
Clarke, Harvey F., Ft. Payne, Ala.  
Coffin, Jc., Calcasien Parish, La.  
Dallzell, Geo., Lusk and Manville, Wyo.  
De Harpport, W. E., Seward, Victory and Vittun, Okla.  
Dickensheets, John L., Iroquis and Osceola, So. Dak.  
Dillon, M. B., Englewood, Colo.  
Dowding, Henry W., Portsmouth, Va.  
Eaves, George, State Correspondent, Tex.  
Eggleston, Frank O., Hydro, Okla.  
Ensminger, Fred P., West Tampa, Fla.  
Erickson, Andrew, Forman and Havana, No. Dak.  
Essig, Gottlieb, Beaver Creek and New Era, Ore.  
Evans, John L., Frostburg, Md.  
Eves, Gertrude L., Denver, Colo.  
Fasteen, Karl G., Waverly, Neb.  
Garrison, Spencer C., McMurray, Montborne and Clear Lake, Wash.  
Gasque, G. W., Lake Charles, La.  
Gimblett, Wm. H., Kragness, Minn.  
Glenny, R. P., Mermenton, Jennings and Oil Field, La.  
Graham, Wm. H., Ft. Valley and Powersville, Ga.  
Griffith, Thomas L., Cambria, Minn.  
Grob, Gottfried, Springfield, Mo.  
Groves, Samuel B., Thorsby, Ala.  
Hall, Geo. A., Pingree, No. Dak.  
Haunmer, Henry A., Wellston, Okla.  
Hart, Frank W., Wall, Quinn and Cottonwood, So. Dak.  
Hathaway, W. B., Calcasien Parish, La.  
Heald, Josiah H., General Missionary, New Mex.  
Herbert, Jos., Touchet, Wash.  
Hild, Albert, Alexander, Kan.  
Holcombe, G. T., Texline, Tex.  
Hoy, Miss Jennie, Lebanon and Logan, So. Dak.  
Huleen, John J., Everitt, Wash.  
Ibanez, Jose M., El Paso, Tex.  
Iorns, Benj., Henry, So. Dak.  
Johanssen, E. A., Horswell, Prairie Valley and New England, No. Dak.  
Jones, John L., Ione, Ore.  
Killogg, Royal J., Twin Buttes, No. Dak.  
Koziellek, Paul, Detroit, Mich.  
Kuyper, J. W., Anamosa, No. Dak.  
Lamonds, Alex., Spier, N. C.  
Lavisey, Wm. F., Wilsonville, Ga.  
Leeds, Paul, General Missionary in La.  
Lindquist, August J., DuBois, Penn.  
Loos, George, South Milwaukee, Wis.  
Ludlow, Thomas V., Meridian and Mt. Hope, Okla.  
McCoey, C. C., Lake Charles, La.  
McKay, R. A., Center, Ga. and Stroud, Ala.  
Madsen, Axel, Jamestown, N. Y.  
Mason, Wm., Bryant, So. Dak.  
Miller, K. F. O., Medina and Cleveland, No. Dak.  
Mitchell, David D., Brush Creek, Halliday and Pleasant Valley, No. Dak.  
Monosmith, Albert W., Plymouth and Corvallis, Ore.  
Morris, Maurice B., Washburn, No. Dak.  
Mowry, John R., Garrison, No. Dak.  
Munson, Mark C., Flournoy Valley, Ore.  
Nelson, Gustave W., St. Johns, Ore.  
Newton, H. E., Rome, Ga.  
Nicker-on, Roscoe S., Sandy, Utah.  
Owen, G. D., Creston, Underwood, Vesta, Pennington and Washta, So. Dak.  
Palm, Wm. J., Minnehaha and Lynnhurst, Minn.  
Parks, Avery G., Burtrum, Swanville and Grey Eagle, Minn.  
Parks, Pascal, Shevlin, Minn.  
Pflueger, Rudolph, Endicott, Wash.  
Panayotova, Donna, Ellis Island, N. Y.  
Pritchard, Wm., Spokane, Wash.  
Purdue, Roland W., Amarillo, Tex.  
Reese, D. D., Big Horn, Wyo.  
Richardson, David A., Minneapolis, Minn.  
Richardson, Wm. L., Monroe, Wash.  
Robinson, L. W., Belle Fourche, So. Dak.  
Ruder, Peter, Fruita, Colo.  
Schmidt, George J., Alliance, Neb.  
Shull, Gilbert L., Columbus, Mont.  
Sikes, E. B., Hettinger, Giltstrap, State Line, No. Dak.  
Smith, Charles W., Omega, Ala.  
Smith, Edward L., Meckling, So. Dak.  
Smith, Green N., Baxley and Surrency, Ga.  
Smith, Stewart H., Garretson, So. Dak.  
Snider, W. E., Max, No. Dak.  
Snow, Walter A., Ellis, No. Dak.  
Spangenberg, Louis F., Dawson, No. Dak.  
Spillers, Ashbel P., Dawson, Ga.  
Starr, Charles L., Ree Heights, So. Dak.  
Stone, Oliver B., South West, La.  
Swartout, Edgar P., Turton, So. Dak.  
Switzer, Miss Annie E., Dayton, Wyo.  
Thomas, J. J., Section, Ala.  
Todd, John W., Centerville, So. Dak.  
Tompkins, S. K., Turtle River, Minn.  
Tornblom, August F., Pittsburgh, Penn.  
Totten, George A., Lawton and Tolna, No. Dak.  
Triplett, T. H., General Missionary, East Tex.  
Utterwick, Henry, Rutherford, N. J.  
Van Loven, Sanford A., Portland, Ind.  
Wagner, Conrad J., Selby, So. Dak.  
Waldo, Edwin A., West Palm Beach, Fla.  
Ward, C. J., Section, Ala.  
Waters, Silas A., Jennings, Okla.  
Watson, James, Highmore, So. Dak.  
Watt, J. C., Maxbass, No. Dak.  
Whalley, John, Myron and Cresbard, So. Dak.  
Whitmore, O. B., Natchez Valley, Wash.  
Wildman, Charles E., South La.  
Williams, Mark W., Caledonia, Cummings and Buxton, No. Dak.  
Williams, Robert H., Perkins and Olivet, Okla.  
Winey, T. S., General Missionary, Wyo.  
Winslow, Jacob, Cocoon Grove, Fla.  
Wyland, B. F., Hermosa, Heyward and Keystone, So. Dak.  
Young, Arthur G., Fingal and Lucca, No. Dak.  
Young, Mrs. A. G., Barrie, No. Dak.  
Youngclaus, Walter J., Maybell, Colo.  
Youtz, Edward S., Brentwood, So. Dak.

## RECEIPTS

September, 1907

## MAINE—\$31.00.

Machaisport, 1; South Berwick, Mrs. Helen D. Sewall, 30.

## NEW HAMPSHIRE—\$22.03.

Hinsdale, 4.28; Lee, 11; Meriden, 2.75; Shirley Hill, Isabella G. Mack, 5.

## VERMONT—\$174.86.

Vermont Domestic Miss. Society, J. T. Ritchie, Treas., 57.88; Burlington, Mrs. Mary R. Englesly, 50; Hinesburgh, 13.75; Dorset, S. S., 10.73; Newbury, Miss I. E. Keyes, 10; North Bennington, C. E., 10; St. Johnsbury, Mrs. O. W. Howard, 10; Weybridge, 12.50.

## MASSACHUSETTS—\$2,836.62; of which legacy, \$1,050.

Mass. Home Miss. Soc., Rev. J. Coit, Treas., 447.08; Special for Alaska, 25. Total, \$472.08. Amherst, A. B. Culver, 15; Andover, Miss Harriet A. Barrows, 10; John F. Kimball, 10; Ashby, J. H. Brooks, 5; Ayer, S. M. Davis, 10; Boston, J. J. Arakelyan, 100; Miss Alice Buck, 10; Elbridge Torrey, 250; Bridgewater, Mrs. M. C. Dingwell, 5; Dalton, W. M. Crane, 100; Dedham, 1st, 131.61; M. C. Burgess, 20; East Northfield, Evelyn S. Hall, 3; Enfield, Mrs. Eenny M. Smith, 70; Fitchburg, Mrs. E. A. Freeman, 200; Haydenville, 5.56; C. D. Hills, 5; Haverhill, West Cong. Ch., C. E., 1; Leominster, F. A. Whitney, 15; Malden, W. W. Fletcher, 10; Middleboro, 1st, 23.10; Monson, 54.41; Northampton, Estate of Mrs. M. A. Parsons, 100; Norwood, 1st, 91.61; Salem, Estate of Sarah H. Ropes, 950; Swampscott, O. B. Ames, 20; Shelburne, A. Friend, 18; Springfield, A. Friend, 10; Stockbridge, S. B. Cone, 5; Taunton, John E. Sanford, 25; Wellesley, Mrs. E. E. Deniston, 25; West Brookfield, Mrs. Ella M. Sherman, 15; West Springfield, Ethan Brooks, 25; Winchendon, Mrs. L. A. Hitchcock, 10; Worcester, Hope Ch., Jr. C. E., 3.25; Piedmont, 13.

## RHODE ISLAND—\$50.00.

Providence, A. W. Claflin, 50.

## CONNECTICUT—\$8,726.51; of which legacy, \$7,453.35.

Miss. Soc. of Conn., by W. W. Jacobs, Treas., 244.88; Bethlehem, 19.77; Bridgeport, C. E., South Ch., 7.11; Adeline A. Kellogg, 5; E. W. Marsh, 50; Mrs. E. Sterling, 5; Black Rock, S. S., 5; Broad Brook, 10.53; Falls Village, 8.88; Farmington, S. S., 20; Gilead, 10; Glastonbury, S. S., 4.80; Miss A. M. Goodrich, 25; Greenwich, 2nd, Stillson Benev. Soc., 600; Hartford, J. B. Bunce, 25; Meriden, Miss Lucy A. Taylor, 10; Middlefield, Lyman A. Mills, 50; New London, 1st Ch. of Christ, 30.09; New Preston, D. Burnham, 10; Old Lyme, Estate of Mrs. H. H. Matson, 125; Plainville, William Cowles, 5; Pomfret, 1st, 7.50; Ridgefield, 32.35; Salisbury, W. B. H. M., 11.30; Stamford, Henry Lockwood, 5; Southport, J. H. Perry, 10; Miss Frances Wakeman, 50; South Windsor, Estate of Charles A. Jones, 5.93.19; Vernon Center, 4.56; Windsor, 1st, 6.30; Woodbury, Estate of Charles W. Kirtland, 1,390.16.

## NEW YORK—\$2,640.96; of which legacy, \$2,500.

Brooklyn, Legacy of Emeline Spofford, 2,500; Willoughby Ave. Branch S. S., 8.81; Miss F. N. Tyler, 1.50; Clifton Springs, Mrs. Andrew Peirce, 10; Crown Point, First, 15.88; East Bloomfield, 1st, 17.06; Great Valley, E. H. Hess, 10; Rochester, George H. Clark, 20; Sherburne, A. Friend, 5. Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Salary Fund, 52.71.

## NEW JERSEY—\$50.59.

Dover, Bethlehem, Scand., 2.81; Egg Harbor, Emanuel, 4; Patterson, Auburn St. Ch., 19; Plainfield, 4.25; River Edge, 1st, 18.53; Vineland, 2.

## PENNSYLVANIA—\$50.35.

Received by Rev. C. A. Jones, Susquehanna, Mrs. Harry McCannon's S. S. class, 1; Allegheny, Slavic, 15; Buste, Swedes, 2.35; Chandlers Valley, Swedes, 5; Braddock, Slavic Cong. Ch., 5; Philadelphia, Mr. and Mrs. J. L. Clayton, 15; Plymouth, Elm, 7.

## MARYLAND—\$8.03.

Frostburg, 8.03.

## GEORGIA—\$1.00.

Dawson, 1.

## ALABAMA—\$2.00

Thorsby, United Protestant, 2.

## LOUISIANA—\$15.67.

Hammond, W. H. M. S., 15.67.

## OKLAHOMA—\$3.50.

Willow Creek, People's Union, 3.50.

## OHIO—Legacy, \$100.00.

Cleveland, Estate of Horace Ford, 100.

## INDIANA—\$5.00.

Hammond, 1st, 5.

## ILLINOIS—\$35.66.

Batavia, Mrs. L. C. Patterson, 10; Ottawa, Mrs. E. H. Baldwin, 10; Stockton, Rev. H. M. Herrick, 10; Received by Rev. M. E. Eversz, D. D., Waukegan, German, 5.66.

## MICHIGAN—\$45.00.

Detroit, A. B. Lyons, 5; Grand Rapids, Eva D. McBain, 25; Wyandotte, 15.

## WISCONSIN—\$6.50.

Clear Lake, Swedes, 2.50; Clintonville, Scand., 4.

## IOWA—\$65.68.

Iowa H. M. Soc., A. D. Merrill, Treas., 45.68; Treynor, German, 20.

## MINNESOTA—\$2,534.03; of which legacy, \$1,000.

Received by Rev. G. R. Merrill, D. D., Medford, in part, 7.25; Rev. P. Winter, 25; Minneapolis, Park Ave., 172.68; Pilgrim, 5; Plymouth, 84; Sauk Center, 1. Total, \$294.93.

Cannon Falls, Swedes, 1.50; Rainy River Valley, 10; St. Paul, Estate of Anson Blake, 1,000; German, S. S., .66; South St. Paul, Charles W. Clark, 10; Spencer Brook, Swedes, 2.

W. H. M. Union, Mrs. W. M. Bristol, Treas. Akeley, Y. P. S. C. E., 2; Alexandria, Aux., 25; Anoka, Aux., 5; Austin, Aux., 6.26; Cannon Falls, Aux., 4; Y. P. S. C. E., 5; Claremont, Aux., 3.50; Cottage Grove, Aux., 7.50; Crookston, Aux., 25; Detroit, Aux., 3; Duluth, Pilgrim, Aux., 70; Edgerton, Y. P. S. C. E., 2; Elk River, Aux., 4; Excelsior, Aux., 9; Y. P. S. C. E., 5; Faribault, Aux., 29.50; Fairmont, Aux., 15; Fergus Falls, Aux., 7.50; Freeborn, Aux., 9; Glencoe, Aux., 4; Glenwood, Aux., 5; Grand Meadow, Aux., 3; Granite Falls, Aux., 2; Hawley, Aux., 1.75; Hutchinson, Aux., 4; Lake City, Y. P. S. C. E., 5; Mantorville, Aux., 3; Marshall, 20; Meadow Vale, 2; Minneapolis, First Aux., 44; Fremont Ave., Aux., 10; Hopkins Aux., 5; Linden Hills Aux., 6; Lowry Hill Aux., 33; Lyndale, 9; C. E., 7.50; S. S., 29.58; Park Ave., 30.31; Pilgrim, 39; Plymouth, 17.50; St. Louis Park, 5; Vine, 12.85; C. E., 5; Moorhead, Aux., 8; Morris, Aux., 10; New Brighton, Aux., 2; New Ulm, Aux., 3; Northfield, Aux., 40; Ortonville, Aux., 10; Owatonna, Aux., 35; Pelican Rapids, Aux., 10; Plainview, Aux., 6; Rochester, Aux., 74.28; Selma, Aux., 2; Sherburn, Aux., 3; Spring Valley, Aux., 6; Y. P. S. C. E., 5; Stewartville, Aux., 5; St. Paul, Atlantic Aux., 7; Olivet, Aux., 27; Pacific Aux.,



14.75; Park Aux., 14; Peoples, 19.83; Plymouth Aux., 19.53; St. Anthony Park, Aux., 15; South Park, Aux., 5; University Ave. Aux., 4.50; Wadena, Aux., 3; Y. P. S. C. E., 10; Winona, 1st Aux., 100; Worthington, Aux., 12.07; Zumbrota, Aux., 7; Thank Offering Fund, 196.23. Total, \$1,214.94.

#### NEBRASKA—\$116.67.

Nebraska H. M. Soc., by Rev. S. I. Hanford, 41.67; Inland, German, 35; Olive Branch, German, 20; Princeton, German, 20.

#### NORTH DAKOTA—\$124.46.

Received by Rev. G. J. Powell, Dawson, 4; Dazey, 2; Keyes, S. S., 3.45; Niagara, 5; Oberon, C. E., 10; Wahpeton Jun. C. E., 2.50; Berthold, 8; Granville, .55; Nekoma, .90; Sawyer, .62; Snure, S. S., .78; Velva, .66; Buchanan, 7.25; Dickinson, 1.75.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas. Cooperstown, 30; Cray, 25; Harwood, L. S., 9; Rutland, L. S., 8; Wahpeton, L. S., 5. Total, \$77.

#### SOUTH DAKOTA—\$94.46.

Received by Rev. W. H. Thrall, Estalline, 14.10; Harrisburg, Penn., Rev. H. T. Williams, 10; Rapid City, 31.61; S. S., 5; Turton, 20; Highmore, 1.50; Tyndall, German, 10; Murdo and Drape, 2.25.

#### COLORADO—\$272.30.

Received by Rev. H. Sanderson, Fruita, 5; Hayden, 11; Longmont, 2; Ault, Ch. Miss. Soc.,

### MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in August, 1907.

Rev. Joshua Coit, Treasurer, Boston.

Abington, 22.60; Beverly, Swede, 5; Boston, Mrs. M. C. Leavitt, 5; Dorchester, 2nd, 13; Brimbeco'n Fund, Income of, 20; Brockton, Campello, So., 150; Waldo, 10; Cape, Finns, 8.16; Chelsea, 20; Concord, Trin., 7.87; Danvers, Maple St., 65.86; Edgartown, 42.26; Fitchburg, Finn, 8.41; Framingham, 30; General Fund, Income of, 1,020; Granville, W., 6.25; Groton, W., 4.75; Hanson, 1st, 4.25; Hatfield, 59.60; Haverhill, Riverside, 30; Holyoke, 1st, 100; Polish, 13.60; Lakeville, 19.15; Leverett, 15; Littleton, 12.32; Lowell, Pawtucket, 24.59; Malden, 1st, 201.26; Marlboro, Union, 76.44; Milton, Blue Hill, Evang., 4; No. Andover, Trin., 140; Northbridge, Whitinsville, E. C. Day Band, 15.50; No. Reading, Union, 34.05; Pittsfield, So., 33.52; Quincy, Finn., 12.75; Wollaston, 25; Reed Fund, Income of, 120; Rockport, 1st, 11.25; Sandisfield, 6; Southbridge, Globe Village, 10; So. Hadley Falls, 52.94; Sturbridge, 2; Sunderland, 79.59; Tolland, 7; Upton, 1st, 7; Wakefield, 26.32; West Newbury, 1st, 10; W. Springfield, Park St., 39.30; Whitcomb Fund, Income of, 1,750; Willis Fund, Income of, 8.50; Worcester, Finn., 13.85; Wrentham, 31.75; Designated for work in Alaska, Northbridge, Whitinsville, C. E., 25.

W. H. M. A., Lizzie D. White, Treas., Salariés, Italian worker, 40.

#### SUMMARY

Regular ..... \$4,500.78  
Designated for work in Alaska ..... 25.00  
W. H. M. A. .... 40.00

Total ..... \$4,565.78

### MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in September, 1907

Rev. Joshua Coit, Treasurer, Boston.

Amherst, Zion, 2; Andover, Ballardvale, S. S., 6.30; Ashby, 25; Becket, 1st, 5; Berlin, 15.75;

2.50; Brighton, Platt Valley, 18.05; Denver, 2nd, 50; Allen S. Bush, 10; Hayden, 30; Kremmling, 5; Loveland, German, 3.50; Rico, 5.25.

Woman's H. M. Soc., Mrs. L. D. Sweet, Treas. Buena Vista, 2; Crested Butte, 53; Denver, 1st, 10; 2nd, 25; Greeley, 10; Harman, 2; Hayden, 8; Longmont, 5; Manitou, 5; Platte Valley, 2; Pueblo, 8. Total, \$130.

#### WYOMING—\$16.25.

Lusk, 12.80; Manville, 3.45.

#### OREGON—\$38.00.

Cedar Mills, German, 10; Oregon City, German, 7.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas. Ashland, L. M. S., 5; Astoria, L. M. S., 5; Freewater, L. M. S., 10; Mrs. C. F. Clapp, 1. Total, \$21.

#### WASHINGTON—\$12.68.

Washington Cong. H. M. Soc., Rev. H. B. Hendley, Treas. Bellingham, 1st, 10; Rev. H. B. Hendley, .68. Total, \$10.68.

Touche, 1st, 2.

#### SEPTEMBER RECEIPTS

Contributions .....	\$ 5,977.46	
Legacies .....	12,103.35	
		\$18,080.81
Interest .....		554.61
Home Missionary .....		45.08
Literature .....		17.83
Total .....		\$18,698.33

Boston, Boylston, Mendell Fund, 598.05; Brighton, 75; W. Roxbury, So. Evang., 50; Cape, Finns, 15; Carver, No., 16; Conway, 14.33; Cumington, Village, 8.20; Falmouth, Woods Hole, 6.60; Fitchburg, Finn, 4.52; Framingham, So. Grace, S. S., 3.74; Gurney Fund, Income of, 20; Haverhill, Union, 1; Holyoke, 2nd, 200; Lowell, Eliot, 43.03; Marion, 16.06; Medford, Mystic, 85.39; Union Jun. C. E., 3; Newton, Eliot, S. S., 38.36; Paxton, 10; Peabody, West, 12; Plympton, 7; Silver Lake, 5; Quincy, Finn, 4.08; Reed Fund, Income of, 40; Rockport, Pigeon Cove, Swede, 4.35; Townsend, 3; Wall Fund, Income of, 70; Warwick, 12; Wenham, 9; Weymouth, So., Old So., 5; Whitcomb Fund, Income of, 147.50; Winchendon, No., 56.42; Worcester, Finn, 6.25; Plymouth, 27.41; Designated for C. H. M. S., Gloucester, Estate of Joseph O. Proctor, 500.

#### Summary

Regular .....	\$1,671.34
Designated for C. H. M. S. ....	500.00
Home Missionary .....	.50
Total .....	\$2,171.84

Income Funds .....	\$277.50
Mendell Fund .....	598.05

### THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in September, 1907

Ward W. Jacobs, Treasurer, Hartford.  
Ashford, 5.50; Bethlehem, S. S., for Italian work, 7.50; Canaan, Pilgrim, 30.60; East Canaan, 5; East Hartford, 1st, 9.47; East Haven, 14.65; Georgetown, Swedish, 5; Goshen, S. S., 16; Hadam Neck, 10; Hartford, 1st, 54.20; Higganum, 37; Litchfield, 1st, 58.45; Meriden, 1st, A Friend, 20; Middletown, 1st, 24.24; Mt. Carmel, Primary Dept. of S. S., 1.56; Nepaug, 22.15; C. E., 10; New London, 1st, 40.64; North Stamford, 6; Old Saybrook, 41.15; Plainville, Swedish, 5; Putnam, 2nd, 50.14; South Glastonbury, 4; Thomaston, S. S., Special, 25; West Suffield, 22.38; Woodbridge, 16.04. Total, \$541.67.

Undesignated .....	\$487.61
Designated .....	54.06
Total .....	\$541.67



# NEW HAMPSHIRE HOME MISSIONARY SOCIETY

Receipts in September, 1907  
 Alvin B. Cross, Treasurer, Concord.  
 No. Chichester, 5.12; Hillsboro Center, 5;  
 Loudon, 5.25; Surry, 2; Union, 10. Total, \$27.37.

# RHODE ISLAND HOME MISSIONARY SOCIETY

Receipts since January, 1907  
 Jos. Wm. Rice, Treasurer, Providence.  
 Barrington, 45; Bristol, 1st Ch., 35; Central  
 Falls, 26.58, 43.24; C. E. Club, 25; Chepachet,  
 13.35, 37; East Providence, United Ch., 8.13;  
 Riverside Ch., C. E., 1; Pawtucket, 170.31, 50;  
 Park Place, 6.55; Smithfield Ave., 19.34; Providence,  
 Armenians, 8; Beneficent, Special, 46.91,  
 5 69.55, 60.33; Central, 562.96; Pilgrim, 31.10,  
 10.54; Union, 100; Peace Dale, 9.62; 31.50;  
 Riverpoint, 15; Slatersville, S. S., 10, 13; C. E.,  
 12.75; Tiverton Four Corners, 7.73; Westerly,  
 Pawcatuck Ch., 14; Hughesdale, W. H. Starr, 5;  
 W. H. M. Assoc., Special from H. M. Band for  
 Franklin Ch., 25 Total, \$1,519.19.  
 Toward the debt of the Society: H. J. Wells,  
 W. Callender, Providence, Beneficent Ch., G. W.  
 R. Matteson, Wm. P. Chapin, David Moulton, J.  
 W. Rice, Royal Taft, J. R. McColl, D. L. Goff,  
 \$50 each; R. G. Hazard, J. W. Danielson, \$100  
 each; Central Ch., \$125; J. H. Smith, F. W.  
 Carpenter, H. A. Hunt, E. S. Clark, \$25 each;

Union Ch., \$25.50; Mrs. H. W. M. Bubier, Susan  
 A. Watrous, \$20 each; E. F. Sanderson, Marcia  
 A. Aldrich, \$5 each. Total, \$850.

# NEW YORK HOME MISSIONARY SOCIETY

Receipts in July, August and September

Clayton S. Fitch, Treasurer.  
 Brooklyn, German, 4.52; Cortland, H. E. Gur-  
 ney, 65; Hornby, 2.75; New York, Finnish, 5;  
 Syracuse, Pilgrim, 6.14; Washington Mills, 8.30;  
 Brooklyn, Ocean Ave., 10; Buffalo, Fitch Mem-  
 orial 6; Ellington, 10; Farmingville, 5; Gasport,  
 10; New Lebanon, 11.93; New Rochelle, Swede,  
 2.75; Rome, 1.62; W. H. M. U., 20; Columbus,  
 6; Danby, 15; Hornby, 2.75; Middletown, North  
 Street, 15; Osceola, 10; Salamanca, 24. Total,  
 \$241.76.

# OHIO HOME MISSIONARY SOCIETY

Receipts in September, 1907

Rev. Chas. H. Small, Treasurer, Cleveland.  
 Alexandria, 2; Cincinnati, Plymouth, 3; Cleve-  
 land, First, 20.63; Hough, 7; Jones Ave., 6;  
 Rev. Leroy Royce, 1; Pilgrim, 100; Marietta, 1st,  
 175; 1st Branches, 3.70; Newport, Ky. V. P. S.,  
 2; North Olmstead, 60; Plainsville, First, 28.30;  
 Union, 4; Secretary, Pulpit Supply, 15; Steuben-  
 ville, Personal, 1; Talmadge, 1; Toledo, Wash-  
 ington St., 6.34; Wayne, 20. Total, \$397.57.

# CONTENTS



## For NOVEMBER, 1907.



EIGHTY-FIRST ANNUAL MEETING, CLEVELAND, OHIO	
BIRDS EYE VIEW Illustrated Miriam L. Woodberry	188
THE PILGRIM CHURCH IN THE REPUBLIC Illustrated	
Charles S. Mills, President	191
WORKING OVER AGAINST YOUR OWN HOUSE, Illustrated	
Ozora S. Davis	201
A NATION-WIDE PARTNERSHIP IN A NATION-WIDE WORK	
Illustrated Willis E. Lougee	204
A HOME MISSION ADVANCE DEMANDED, Illustrated	
James G. Cannon	208
INSPIRATION FOR CONQUEST Illustrated	
Henry H. Kelsey	209
MY COUNTRY Illustrated Mrs. B. W. Firman	213
HOME MISSION AGGRESSIVENESS AND DENOMINATIONAL SELF- RESPECT. Frank T. Bayley	215
THE NEW CONGEGATONALISM IN THE NEW SOUTH Illustrated	
Frank E. Jenkins	218
STRATEGIC WORK IN CENTERS OF INTEREST Illustrated	
D. F. Fox	220
BOHEMIAN CONGREGATIONALISM Illustrated John Prucha	222
HOME MISSIONS AMONG THE SLOVAKS Illustrated Andrew Gavlik	224
CALL OF THE CROSS IN HOME MISSIONS Illustrated W. H. Day	227
EDITORIAL NOTE	230
APPOINTMENTS AND RECEIPTS	231



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# THE HOME MISSIONARY

VOLUME LXXXI

NUMBER VII

## CHRISTIAN CIVILIZATION FOR OUR COUNTRY

CONGREGATIONAL  
HOME MISSIONARY  
SOCIETY

4<sup>TH</sup> AVE. & 22<sup>ND</sup> ST.  
NEW YORK

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**PROFESSOR CHARLES MARSH MEAD, D. D.**, has donated to the Home Missionary Society a limited number of copies of his valuable work, entitled "IRENIC THEOLOGY," published by G. P. Putnam's Sons of New York, 375 pages. These are to be distributed among our home missionary pastors as far as they will go as a free gift, the only condition being a request for the same with fourteen cents enclosed for postage.

**PASTORS** will find this to be a substantial and useful addition to their libraries. The author after having been Professor of Hebrew for sixteen years in Andover Theological Seminary, and a member of the Bible Revision Committee, spent ten years in Germany in study and in authorship both in the English and German languages. Since that time he has been Professor of Christian theology in Hartford Theological Seminary and a lecturer in Princeton Theological Seminary. Recognized as an acute and learned theologian he is also acknowledged to be one of the best German scholars in America.

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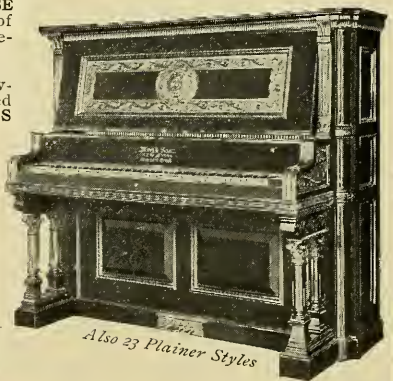
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# CONTENTS



For DECEMBER, 1907.



GREETINGS TO THE STATE UNIONS	
by Miriam L. Woodberry .....	235
CONGRATULATIONS Mrs. Caswell-Broad .....	237
NEW HAMPSHIRE CENT INSTITUTION, Illustrated	
Mrs. James Minot .....	238
EDUCATION AND THE MISSIONARY SPIRIT	
An Address before the National Federation of State Unions (frontispiece)	
Miss Mary E. Woolley .....	240
STATE UNION PRESIDENTS Portraits .....	245
OUR ENLARGED OPPORTUNITIES, Illustrated	
Mrs William Kincaid .....	246
THE STATE PRESIDENT ON THE PATH, Illustrated	
Mrs. W. H. Nugent .....	247
DEEDS THE TESTS OF PATRIOTISM, Illustrated	
Mrs. C. R. Wilson .....	248
STATE UNION PRESIDENTS Portraits .....	250
VALUE OF WOMENS HOME MISSIONARY UNION	
Miss Catherine W. Nichols .....	251
OUR DAY OF OPPORTUNITY, Illustrated	
Mrs Rebecca P. Fairbanks .....	252
WOMAN'S ORGANIZATIONS, THEIR NEED AND OPPORTUNITY	
Illustrated, Mrs C. H. Small .....	253
HQW IOWA DOES IT, Illustrated	
Mrs D. P. Breed .....	254
MRS. WILLIAM H. BLODGETT, M. L. W .....	255
WHY HAVE A NATIONAL FEDERATION?	
Mrs. B. W. Firman .....	256
EDITORS OUTLOOK	
The Treasury--Our Noble State Unions--The New Secretary .....	258
SENTENCE PRAYERS FOR MISSIONARY MEETINGS .....	260
ADEQUATE HOSPITALITY FOR THE INCOMING MILLIONS,	
Illustrated M. E. Eversz .....	261
THE CONFERENCE DELEGATE	
Grace C. White .....	263
APPOINTMENTS AND RECEIPTS .....	266
WOMEN'S STATE ORGANIZATIONS .....	269

PER YEAR, FIFTY CENTS

## THE HOME MISSIONARY

Published Monthly, except in July and August, by the

Congregational Home Missionary Society

287 FOURTH AVENUE,

NEW YORK CITY





MISS MARY E. WOOLLEY,  
*President of Mount Holyoke College*



# THE HOME MISSIONARY

VOL. LXXXI

DECEMBER, 1907

NO. 7.

## *Greetings To The State Unions*

BY MISS, MIRIAM L. WOODBERRY

**F**OND fathers bequeath their business interests to trusted sons, and loving mothers commit precious heirlooms and priceless personal belongings to the daughters who bear their likeness. The young women of our churches ought to realize what a noble inheritance is being accumulated for them by the consecrated hearts, heads and hands of the Women's Home Missionary Societies. The majestic march of these Societies leads among the Indians and Mexicans, across Utah into the sections of the Orient in America, up to Alaska, down to Cuba and Porto Rico, along prairie ranches, into mountain defiles, and the fine property they have accumulated is to be handed down to the care of the young womanhood of to-day. If mothers' lace and jewels are precious in the eyes of the daughter, how much more precious to the Christian girl will be the marvelous institutions for Christian work that the mother Society has so wonderfully established, and for which it so beautifully cares." *Citizens of To-morrow.*

**W**E are summoning the women to no new service, for fully one hundred years ago the first invitation rang through the land, but we are summoning recruits with an earnestness, a hopefulness, yes, a confidence never before expressed. Every woman in every Congregational church is needed.

For one moment cannot we drop all other thoughts and try to catch a glimpse of God's great purpose for this Society? Governor Winthrop legislated after long and serious controversy with King Charles that this country did *not* belong to the children and grandchildren of the first settlers, but to all law-abiding citizens who were able to labor for a living and to honor God. Queen Elizabeth gave

many dramatic scenes to history, but we must never forget that during a woman's reign the banner of religious freedom was established forever on this side of the water.

The first Congregational church was founded not to perpetuate a creed, not to glorify an organization, but for the purpose of "laying some foundation for advancing the Gospel of the Kingdom of Christ," and if we would honor our fathers, what better way can we find than incorporating as a principle the quaint wording of that first charter that God will use us "though it should be as stepping stones unto others."

The seed sown in the early days has brought a wonderful harvest. What would the captain of the ships that

first braved the seas and found the road to America have thought, could they have known that they were simply scouts and forerunners of a large army of similar expeditions? And how that army increases; how steadily it is gathering force from every country, hamlet, village and town, from north, south, east and west, as these representatives of the world are pouring upon our shores. The labor world meets them and places tools in their hands and introduces them immediately to the coal mines, lumber camps, railroad beds, sweat shops, stock yards, factories that run day and night; the politician meets them, hardly a week elapses before their political standing is assured. The emissaries of evil meet them, the saloon, gambling dens, games of chance, cheap theatres are arranged for their special benefit and pleasure. The public school is meeting them. Often if a family arrives on Friday the children are all in school Monday morning.

They bring into the country strong bodies capable of great industry. They bring minds capable of the highest development. They bring souls ready to be touched by the spirit of Divine fire and here is the special mission of the Christian Church. Your religious inheritance is your equipment; your religious life is a silent, but eloquent epistle, and we summon you at the beginning of this winter to not withhold the gift. Fifteen hundred and twenty-five missionaries already commissioned, over 200 of them preaching in fifteen different languages every Sunday! Do you know the salary these men are receiving? Can you picture the daily life of the worker? Did you ever try to imagine

what it means to belong to this great Congregational family?

We who live in a religious community and have the benefit of a religious environment are some day going to be held responsible. Our talents, our time, our money are given us in trust. God calls some to a life of sacrifice of service on the firing line. He calls many more to their support, but to the many more the call is exactly as true, as individual, and as direct. To us is given the more serious commission, for all their work can be retarded, broken, crushed, by indifference and neglect at this end. If you are an officer be prompt, faithful and courageous in building up the local society in your own church. If you can travel visit these workers. If you can read, turn aside from some of the stimulating modern fiction and become acquainted with the home missionary message. If you can sew, hold out a helping hand to a home missionary mother. Sometimes she is a daughter of your own home church, sometimes a woman born across the seas, sometimes she comes from the neglected rural districts of the South. Attend the meetings regularly, invite others to accompany you, ask them to give. Stand for home missions. Remember,—it is the Call of the Cross, its keynote is self-sacrifice. Remember,—reward may not be in the coin of this country, but boys will be saved from a life of recklessness, because you help keep a worker on the field; girls will be equipped for service our girls can never render, women's hearts will be strengthened, men will take fresh courage, the power of evil will recede before a steady campaign for righteousness, and the "peace that passeth all understanding" will crown our efforts.



# Congratulations

BY MRS. CASWELL-BROAD

*Formerly, and for sixteen years, Secretary of the Woman's Department*

**C**ONGRATULATIONS to the Congregational Home Missionary Society so splendidly organized for present and future work, with our Congregational Churches of every State and Territory.

Congratulations to our newly appointed Secretary of the Woman's Department of the Congregational Home Missionary Society, Miss Miriam L. Woodberry. She has come to office for such a time as this, to awaken us to a heroic effort, to double our gifts to the Society until the treasury is free from debt, and again to double our gifts to carry on the ever expanding work. We give her warm welcome, and the strength of our fellowship and our prayers. God bless her, and give her daily wisdom to meet the daily need!

Congratulations to the Woman's State Organizations who have the rare opportunity to sustain heroic missionaries on the field at this critical time. I write at this moment from the Panhandle of Texas—a country opening with startling rapidity. Crowds of people arrive by every train. Never was there more need of earnest, sacrificial missionaries. This region, and many another must be captured for Christ—*now!* My sisters, will you make it possible for the Congregational Home Missionary Society to do its work here, and in every opening field of this fair land?

The National Council has approved a plan of apportionment for our six National Benevolent Societies, of \$2,000,000 to be raised in our Congregational Churches. Of this \$2,000,000, \$1,140,000 is for the five Home Societies; and of this amount \$470,000 is to be raised for the Congregational Home Missionary Society.

This means forty-one cents for the Congregational Home Missionary Society of every dollar contributed for our five National Homeland Societies.

*May we not by heroic effort of the Federation, with this percentage plan, insure the raising by the churches of the \$470,000 for the Congregational Home Missionary Society, this year?*

## MISSIONARY BOXES

We who were present at the meeting of the Federation at Cleveland, heard Miss Woodberry relate her first experience in her new position, with the "Box Department." She found upon her desk a package of missionary blanks of families which had been returned to the office as "Undesirable," and she gave us some of the reasons why these blanks were returned.

This brought very forcibly to my mind the day when our sainted Dr. Coe completed his work and the "Box Department" came into my hands. I found one hundred "Blanks" labeled "Undesirable Families." I was puzzled at first at this designation, but ascertained later that it was not a term of disrespect to the missionary family, but simply indicated the condition of mind and heart of the Woman's Society to which the family had been assigned. I made a list of the reasons why the blanks had been returned. Among others were these: "Foreigners," "Too far away," "No children," "Children too old," "We don't want boys," "We don't like his name!" "The man is too tall," "The wife has not the regulation measures," etc., etc. I discovered that the coveted family should consist of a husband and wife of suitable proportions, five little girls and a baby.



After making several unsuccessful efforts to "place" these families, I published a paragraph in THE HOME MISSIONARY, to the effect: *Where is the Woman's Missionary Society, who for love of Christ, will supply the needs of a home missionary family whatever the nationality, or condition, or make-up of said family?"*

The response touched my heart. It was a response of confession. Those who had returned the blanks had not realized the actual fact that they were

really meeting together for a social good time, with something pleasant to do in missionary lines. In less than one month every one of the one hundred waiting missionary families was accepted.

I am glad to give my testimony after sixteen years of experience with the Missionary box, that there are a multitude of Missionary Societies who take the family presented to them, and meet the need lovingly and faithfully. The others are the exception.

## *New Hampshire Female Cent Institution and Home Missionary Union*

BY MRS. JAMES MINOT, *President*

PERHAPS no better illustration could be furnished of growth from insignificant beginnings, than the "Female Cent Institution and Home Missionary Union" of New Hampshire. Organized in 1804, by the wife of a country pastor, the membership was small, the pledge but one cent a week, and the amount collected for the year of its foundation only five dollars. At this early date there was little luxury, and even the *cents* were hard to find. Women had few dollars to spend and less to give away, but they gave cheerfully as they were able and with many believing prayers. So other female cent societies were formed in adjoining towns, and like "little beacons of cheering light, blazed forth upon the hills and in the valleys all over the state," till a flame was kindled which has never been quenched. Through the aid furnished, libraries were established in destitute places, Sunday Schools were formed and material assistance rendered the New Hampshire Home Missionary Society in supporting feeble churches. The records show that the whole amount which has come into the treasury of the Cent Union now exceeds \$200,000.

Its gifts, for many years, were ex-

clusively for Home Missionary work in the state, but in 1890, a new Constitution was adopted, and its lines were broadened so as to include all the Homeland Societies. For eighty-six years, it had but one officer, a treasurer, and during its existence of over a century but four treasurers have cared for its funds. In memory of its founder, Mrs. Elizabeth Knee-



MRS JAMES MINOT



MRS. ELIZABETH K. MCFARLAND

land McFarland, a Memorial Fund was established in 1864, which now amounts to over \$18,000. Four generations of women have cherished and honored this Society, and occasionally a resident of some distant state sends her contribution for the Cent Union as beloved for the mother's or grandmother's sake.

But the proud inheritance of the past only makes more imperative the duty of the future and its aim is larger gifts, and "an auxiliary in every church and every woman a member."

As a rule, the old Cent Society had no formal organization, but to-day more than two-thirds of the auxiliaries are well organized, hold regular meetings with interesting programs and study of mission fields, special attention being given to the immigration problem. A few of these local Societies issue a printed program at the beginning of the year. In the smaller towns, however, where the population is scattered, the members

do not come together, but the annual offering is gathered by the collector, and forwarded to the treasurer, some of these collectors faithfully serving twenty or even thirty years.

Sometimes it has been customary to send out an Easter leaflet, calling attention to the self-denial of the Lenten season, and asking for special gifts. While the result has not been as large as desired it has proved that an appeal at Eastertide is practicable and finds a response in many hearts.

The benefit arising from closer touch with the Home Missionary Unions in other states was readily appreciated, and this Society was one of the first to become a member of the National Federation. The duties and privileges presented have never in "all the centuries since our Lord's death and resurrection" been so great as in this twentieth century. It has been well said, "No nation has ever faced such a problem as we are facing, not only because of its gigantic

proportions, or because of its peculiar nature, but because of the fact that the nation's weal or woe is being decided right before our very eyes, because its shroud or its wedding garment is now being woven, and we who live to-day may stretch our hands against the threads of the loom and say which it shall be." In this evan-

gelization of the incoming millions, this glorious work for God and country, the old Female Cent Institution desires to bear a part.

"New occasions teach new duties,  
Time makes ancient good uncouth;  
They must upward still and onward,  
Who would keep abreast of truth."

## *Education and the Missionary Spirit*

*An address before the National Federation of State Unions, at Cleveland, Ohio, October 15, 1907*

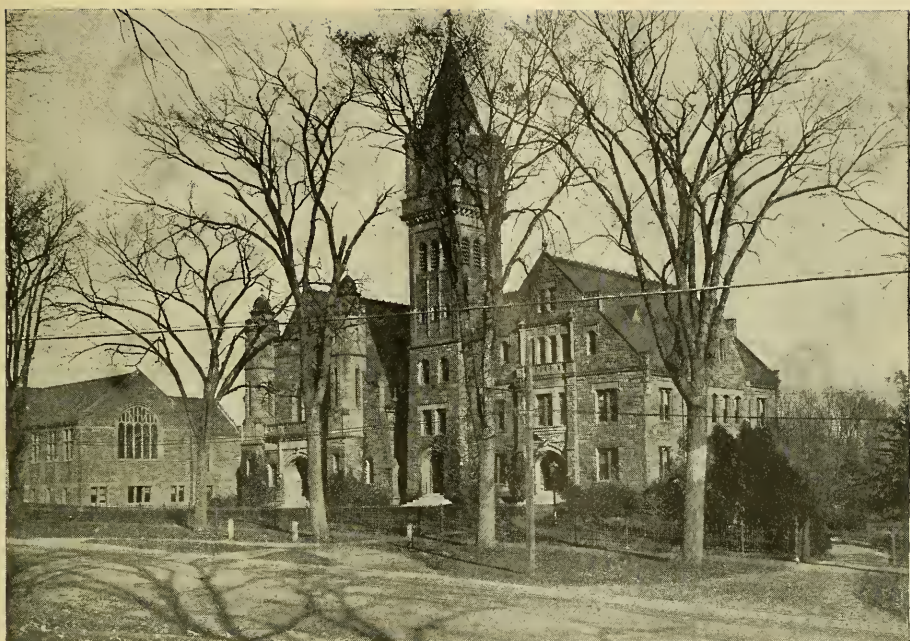
BY MISS MARY E. WOOLLEY, PRESIDENT MOUNT HOLYOKE COLLEGE

IT may be that the fallacy still exists in some minds that education and missionary spirit are mutually exclusive, that education is synonymous with a certain cold intellectualism which is altogether out of sympathy with missionary zeal. There was never a more mistaken conception. It is true that one occasionally meets educated men and women of the type that the long suffering Job must have had in mind when he "answered and said, 'No doubt but ye are the people, and wisdom shall die with you,'" possessing a sort of learning which seems to contract rather than to expand the horizon. But that is *not* the ideal education. So far from unfitting for the missionary spirit, education is a very essential factor in producing it. Zeal without knowledge has always been a real detriment and handicap to progress in movements for helping humanity. What kind of workers do our Missionary Boards seek, both for the home and the foreign field? Not the zealous, impulsive, untrained enthusiasts, but the men and women who have had the discipline of education, who have a broad outlook, who can see the point of view of other men, as well as their own, who combine zeal with tact, earnestness with wisdom, self-devotion with the ability to inspire others, the fire of enthus-

iasm with the power of self-control, the gifts of the spirit with the gifts of the mind.

The missionary appeal comes to the educated with tremendous force because of the very greatness of the problems. Life is too full for earnest, thoughtful men and women to give their real interest to anything which seems to them not vital. It has been wisely said that if we would have peace instead of war, the arts of peace must be made to appeal as strongly to the imagination as the arts of war. What an appeal to the imagination lies within the present situation of the American people! We quote lightly the comment that the world has never within its history had a similar experience; we speak of the Race Problem, of the White Man's Burden, of the Incoming Millions, as casual topics of conversation. Do we realize the meaning of what we say with that intensity of conviction which not only sees the gravity of this crisis, but accepts the personal responsibility involved? There is a Race Problem, an army mainly in the South, of eight or nine million men, women and children, representing as many types, as many stages of intellectual, moral and spiritual capacity as they represent shades of color. It is hardly possible to conceive a more difficult situation. There are men and women in that





MOUNT HOLYOKE COLLEGE  
MARY LYON HALL (CHAPEL AND ADMINISTRATION BUILDING)

great company as intelligent, as upright, as ambitious, as capable of intellectual and moral and spiritual development as anyone in this audience to-day; and—there are men and women so degraded that they seem more brute than human. There are thousands of the children of this race eager for education, ambitious for homes and the ability to earn an honest living; there are thousands ignorant of the very rudiments of civilized life, more hopeless than children, for without the child's promise of the future.

But the Race Problem is not confined to the South. Over 266,000 Indians are a living reminder of another story of oppression and injustice and dishonor. Nor is the end yet. Are they to learn civilization from its best representatives or from its worst? Be trained to respect the laws, a pure home life, education, the principles of Christian living, or to grow up without regard for the institutions of home or school or church, unrestrained by

civil or moral law,—giving up the virtues of the "Savage," for the vices of the civilized?

There is another story also in the South which may well be called a tragedy, the tragedy of a people who were stranded, left one side by the great tide of civilization, of which their own race was a part. There may not be a grave problem connected with the welfare of the poor Mountain Whites, but there is certainly a strong appeal in the thought of that arrested development, the material and the intellectual poverty, the moral degeneration, the spiritual blindness of that people, almost as alien and isolated as if belonging to another race and continent.

There is a race problem, there is also a problem of the races. Who will be the American of to-morrow and what kind of an American will he be? In the suggestive little book called "The Incoming Millions," the writer says, "It is interesting to try to imagine what kind of a place the

United States would now be if the Poles had founded Boston, if the Italians had settled Virginia, if the Slovaks had colonized New York, the Lithuanians established Philadelphia and the Jews been pioneers in the Great West. Such flights of fancy may help us to imagine what the United States is liable to become if the present order of affairs continues." With over one million immigrants annually, there are now in New York City alone, more Germans than in any city of Germany except Berlin; enough Irish to make a city twice as large as Dublin; more Italians than in Naples or Venice. Chicago is the third largest Bohemian city in the world and has, according to the statement of a well-known settlement worker, four Italian colonies, two Polish, an Irish, a Jewish, a German, a Chinese, a Greek, a Scandinavian and others. We take numbers so lightly on our lips that it is only by a comparative view that we gain their significance. The city in which we are meeting to-day had by its last census in 1900, something over 381,000 inhabitants, that is, it could be emptied and filled nearly three times in the course of a year by the new peoples coming into the country within the twelvemonth. Is there anyone who would challenge the statement that the field is a vast one?

But that is not all. No one who reads the newspapers needs to be told that the Pacific Coast has a Race Problem, and that great issues depend upon a wise adjustment of these new relations between the Orient and the Occident.

The appeal is a three-fold one; it is first of all, an appeal to our reason. What a triumph if we succeed, not in vanquishing a race, but in assimilating it, not in oppressing, but in uplifting. The gravity of the situation cannot be exaggerated, it is the height of unreason to minimize or evade it. Our own self-preservation, our sense of justice, our hope for the future, all urge an earnest, united, persistent,

vigorous effort to educate and Christianize these millions of human beings with whose welfare our own well-being is so closely united.

Modern life is fearfully unified. Physically, socially, morally, spiritually, the disease of the one class is the menace of all the others. Just as tuberculosis in the sweat-shop means the risk of physical contagion in the cultured home, so does degradation in the slums mean its moral and spiritual peril.

The appeal is to our sympathy. Surely no woman can resist the appeal which this cause of home missions makes to her humanity. The army of little children, 1,700,000, under fifteen years of age, working in cotton fields, factories, mines, sweat-shops; the hosts of weary, lonely discouraged, hopeless women, strangers in a strange land, or worse, aliens in the land of their birth; the eager, ambitious boys and girls struggling against tremendous odds of color and poverty and prejudice to get a footing on an upper round of the ladder,—how can the earnest, Christian women refuse to hear their cry for help.

The cause appeals to our reason, to our sympathy, to our Christianity. What is our Christianity? Does it consist in attending church services and occasional, missionary meetings, in assigning a moderate proportion of our income to benevolences and resting content with that? Or does it mean making real to others the truth that "God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

But what can I do? I wish that that question might more often be in the form—"But what *may* I do?" The answer is all included in a little word of four letters, "Give." Give first your interest. It seems hardly credible that it is necessary to *preach* this doctrine, that there are missionary meetings to which one is urged solely by a sense of duty, her own or



her neighbor's. Yet how can we feel interest in people of whom we know nothing? A first aid is information. What is our attitude toward the "American Missionary," for example, or "the Home Missionary?" Is the subscription maintained simply from a sense of duty or from habit and is that the end of the matter? Do we deposit the periodicals at once in the waste-basket or carefully place them on a remote corner of a book-case, finally when out of date, to share the common lot of all papers? If so, we have lost a great deal that would both thrill and inspire.

But interest which does not result in the giving of something more is of a very flabby and lifeless variety, in fact, it has no right to the name, for *real* interest leads to accomplishment.

The cause needs the best thought of the best thinkers, thought applied not only to the question itself as a great problem, but also to our own possibilities for effective service. A letter from a foreign missionary regarding the needs in her immediate field and the abundant but undeveloped resources in her home church, says:

"My heart just aches at the thought of the uninvested abilities of the ladies of the —— Church." The "uninvested abilities!" To how many churches represented here to-day does this expression apply? We are often reminded by precept and by example of the peculiar opportunity and power which women have, to help in the solution of these problems, where personal interest and individual, as well as organized effort, count for so much.

If interest and thought lead, material gifts will inevitably follow, as the natural expression of our interest and the handmaiden of our thought; but sometimes it is wise to reverse the order and give,—even if we are not personally interested, for it is a curious fact that interest is very likely to follow the pocket-book! The work needs the workers, but it needs quite as truly the means of support. It must be a bitterness to the souls of those who are giving their lives to a great cause to see doors open which they must close for lack of funds. I have sometimes thought that the story of the widow's mite was rather too



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DWIGHT MEMORIAL ART BUILDING



generally interpreted, that it was made to cover a multitude of sins of small giving, and I was rejoiced recently to find Justice Brewer's recommendation that the "widow's mite" be put one side till the coming of hard times! There *are* munificent gifts; one is indicated in the letter of a Massachusetts boy to an appeal last year for five dollar gifts:

Dear Sir:

Enclosed please find check for two dollars. You wrote for five. I am thirteen years old and I take care of a school-house for two dollars a month, and have to buy my clothes out of that, so that I do not have much to give away.

Hoping that you will get the money and wishing you success,

Yours truly, \_\_\_\_\_."

The editorial comment truly says, "There is a pathetic appeal in the letter to everyone who loves this nation and desires its safety and Christian development." It seems to me that the key to the whole situation is just here: the appeal on the ground of love for the nation and desire for its safety and Christian development. It is true that "we can no longer play at home missions when all the conditions call for our utmost outpouring of time, influence, money, for the saving of this nation to Christianity."

But giving means self-enrichment, as well as self-sacrifice. Think of the inspiration in having a direct part in this work, being the medium by which

Christian Civilization becomes a reality to the Negro of the South, the Indian of the West, the Slav of our own home city.

Interest, thought, money, they all seem so small when compared with the gift which many men and women are making to-day, literally the giving of themselves. The heroism may sometimes seem prosaic, but it is no less heroic. "Things are very real here," writes a worker among the poor Mountain Whites. "There is no romance in this mountain work. The ignorance is real, so are the rags and the dirt; real chickens in the kitchen and real pigs in the yard; the miserable conditions are real, and nothing but love for God and humanity could keep the teachers at this work with joy in the service."

"Am I my brother's keeper?"—the question, old as humanity, comes with startling force and there is but one answer. No one of us can escape that question or apply it to our richer or more philanthropic or more self-sacrificing neighbor. The fact of individual responsibility is one of the most awful and yet most inspiring facts in human existence. We cannot say, "I will not take this responsibility." That is not ours to decide; we have only to determine how we shall meet it. May God touch our lips, our hearts with the burning coal from His altar of love and service, that we, too, may answer, "Here am I; send me."





MRS. F. D. BAKER  
*Colorado*



MRS. T. G. GRASSIE  
*Wisconsin*



MRS. E. W. LUCKEY  
*Oregon*



MISS MARY L. ROGERS  
*Louisiana*



MRS. KATHERINE B. LEWIS  
*Maine*

STATE UNION PRESIDENTS

# Our Enlarged Opportunity

BY MRS. WILLAM KINCAID;  
*President New York State Union*

THE twenty-four years of our New York Woman's Home Missionary Union have been years of growth—growth in auxiliaries, in gifts and in widening fields of work. We have gladly followed the lead of our National Homeland Societies, and where they have called we have followed. All the work which has been given us is interesting work, but just now that at San Mateo, New Mexico, is especially prominent.

Eleven years since at the request of the Congregational Education Society, we entered upon the work. San Mateo, an adobe village, contains four hundred people, and rests in the shadow of great Mt. Taylor, the high-

est mountain in New Mexico. Save for three months of service performed by Miss Virginia Dox, this was the first missionary work ever done there. The people, descendants of the native Indians and their Spanish conquerors, were utterly unlettered and swayed by Catholicism of the Middle Ages, a Catholicism in which had sprung up the sect of the Penitentes, a sect composed of the worst men of the Territory who by self-inflicted flagellations and crucifixions hope to atone for sin.

Our first missionaries were Rev. and Mrs. Moya, educated Mexicans. Mr. Moya had been at El Paso, Texas, a school supported jointly by



SAN MATEO, NEW MEXICO



the Congregational Home Missionary Society and the American Board, and Mrs. Moya at the Board's school in Chihuahua, Old Mexico, thus illustrating the interchangeableness of Home and Foreign Missions.

We built them a house at a total money outlay of \$200, with four rooms—a school room, sitting room, bed room and kitchen. They did excellent work, but Mrs. Moya became increasingly blind and they were obliged to go away. They were succeeded by Mrs. Telewantes, also an educated Mexican and later by Miss Nina E. Lamson who, with varying assistants, has carried on the work ever since. The building has been enlarged, a stable has been built for our horse "Homer," the gift of the ministers and laymen of New York State. The school has been prosperous, a Sabbath School has been sustained, and Miss Lamson has gone abroad in her work of physical and moral healing among the people. All this has pleased us much, but we have not been satisfied. We longed for a church organization into which our boys and girls as they found Christ might be gathered, and when last spring our dear Dr. Kingsbury wrote us that if we would build a parsonage, through the Church Building Society, and support a pastor through the Home Missionary Society, our own Mr. Moya, our first missionary and one of the most devout and influential men in all the Territory, would move



A MEXICAN LAD

to San Mateo and take up the work. We rejoiced in our "enlarged opportunity." Soon, sustained by the gifts and the prayers of our New York Woman's Home Missionary Union, we shall not only have a school and Sabbath School, but a church organization with an efficient minister in San Mateo, which Charles F. Lummis called just before our work opened, "the very darkest corner in all the United States."

## *The State President on the Path*

BY MRS. W. H. NUGENT,  
*President Minnesota State Union*

I AM going to write you, the travel journal of a state president. The journey has just begun, and I cannot tell any more than you, what will be the end. But just to watch the state presidents nod their heads knowingly, and to let the other women of the land into such experiences, you

shall see me, like the "waffle-man" who comes to our doors, make you a little cake, and you shall have it straight from the griddle.

We have just left the city depot, and nodded a good-by to the rest of the family who, because he is only a city minister and not a frontier mis-



MRS. WALTER H. NUGENT

sionary, desires to atone in any way he can, even to getting his own breakfasts for a week. All honor to the missionary women's families who cheerfully share their wives and mothers!

We have just passed through a Congregational town, where all I could do was look for the church steeple and pray that the women there would hold up their corner of the blanket. Wish I might have met some women there just to "sort of" exchanged burdens.

The train is to stop fifteen minutes at S——. I have written a lady there to meet me at the train. Will report later.— We are just pulling out of S——. Mrs. A——, whom I had never met, was there, sweet, good woman, mother of a large family, clerk of the church, chairman of all hard work committees, etc. For a little time she had been hindered by an all-absorbing duty, when the Missionary Society promptly died. She begged me to

stay and help her re-organize. This is the mission of a State Union, and I mean to go back some day.

We changed cars at W——, where I hoped to meet one of our conference directors.— Yes, I did, and two hours never went faster. Together we pored over the map of her district and talked of the possibilities of each auxiliary and wished that the ears of all the women there—no, rather the *hearts* would burn as we talked about them. If they only *knew* how we count upon them!

But now my mission changes. Whereas before, in each place, I have begged that they help, and do and give, now I am saying with all assurance, "The women of this state are behind you with gifts and prayer. We want to *help you*." For my way has taken me through pine forests and lumber camps into the home of a frontier missionary. With him I am to have the privilege of visiting his "parish," a Sunday School just started forty miles north of here, another one some hours (when you walk for lack of railroad or stage), in another direction. Somewhere else off in another county, we are to visit a Sunday School that has grown into a church, and so on. In each, I may say, "The Woman's Union is planning to help you this year."

But this beautiful climax to my journey could never have been possible if it had not been for the Missionary Societies along the way, at S——, and W——, and everywhere where women are praying and loving and giving.

Who would not be part of a State Home Missionary Union!

## *Deeds the Test of Patriotism*

By MRS. C. R. WILSON,  
*President of Michigan State Union*

THE time of our annual National Thanksgiving has but recently passed. At this season of the year the heart of the Christian, warm

with a love of God, his conscience tender to listen to the appeal of the inner voice, turns the searchlight of privilege inward upon his soul to ask

how he may show his gratitude to the Giver of all good, with whom is *no* variableness.

No avenue for the outward expression of this sacred desire is more attractive to the spirit than the great missionary enterprises of the Church. Realizing that among the many bounties He is daily giving us, none is so precious as the fellowship with our Heavenly Father, the ability to know that;

"Closer is He than breathing,  
And nearer than hands or feet."

We most gladly and gratefully seek to tell or to send the message of salvation to others who have not yet realized this exalted privilege.

And so women all over our land have been holding their Thank-offering meetings, bringing a gift additional to their regular pledges as a recognition of a year's providential care.

Another and more sacred festival is approaching, the birthday of our Saviour.

What a happy thing it is to see old and young, rich and poor forgetting for a time all about self in the joy of remembering others. In this day of glad bestowal, shall we not put upon our list first of all the Christ-Child?

The wife of one of our Congregational college presidents once told the writer that she from a little child had been taught to put Christ first among the recipients of her Christmas remembrances, and an offering for Missions "in His Name" at this time made her very happy.

Days of political, commercial and financial unrest occur and recur in the history of our country. In all crises of our lives, ought we not to ask ourselves in the solitude of our prayer closets, "What lesson is intended for me in this experience?" If we do this every occurrence in our lives should bring with it its blessing. We ought to ponder also every bright enjoyment to ask, "How shall I let this help me grow in grace?"

Ought not all this to stir our patriotism? And what denomination



MRS. C. R. WILSON

should show Christian patriotism, if not ours? Daniel Webster said, "The morning that beamed on the first night of their repose saw the Pilgrims already at home in this country. There were political institutions, and civil liberty and religious worship. Who would wish for other emblazoning of his country's heraldry, or other ornaments of her genealogy than to be able to say, that her first existence was with intelligence, her first breath the inspiration of liberty, her first principle the truth of divine religion?"

We women want to safeguard these strong ancestral foundations of our Church.

In comparing methods, one state with another, we find we are working along similar lines, but it does us good to realize there are so many others solving the same problems, facing the difficulties we ourselves are meeting.





MRS. GEORGE ROBERTSON  
*Southern California*



MRS. E. E. DEXTER  
*Pennsylvania*



MRS. M. A. DILLARD  
*Alabama*



MRS. J. E. INGHAM  
*Kansas*



MRS. JOHN M. WHITON  
*New Jersey*

STATE UNION PRESIDENTS



MRS. H. K. WARREN  
*South Dakota*



MRS. E. C. NEWKIRK  
*North Carolina*

## *Value of the State Union*

BY MRS. CATHERINE W. NICHOLS,  
*President Emeritus, Minnesota State Union*

**M**INNESOTA is a large state, comparatively new, with a scattered population in which Congregationalism is not strong. Many of our 220 churches are small, some are still struggling for breath, some will fail and die.

How comes it that our Minnesota Congregational women stand so well in the list of supporters of our benevolences?

Our Home Missionary Superintendent looks to the women for a good share of all the money raised in our state for our own missionaries. We are well up in the list of the A. M. A.—right after the large givers of the older states.

Our women and young people know about Porto Rico and Moorhead, Albuquerque and Piedmont International College and Schauffler Training School. How did we do it? The Woman's Home Missionary Union is responsible.

Founded in 1872 as a "Cent Society," by a woman from New Hampshire, we came, the very next one after New Hampshire, to have a woman's state organization to care for Home Missions. In the natural

process of evolution we came in time to be a Woman's Home Missionary Union. This has been the work of no one woman. The aim has been to interest many women. We have no large givers. It is the small gifts from many that have done the work. Our woman's missionary work has been the life of the interest in many of our churches.

Our study of the various fields has given us a view of the Kingdom coming in our own day, before our own eyes.

That is how a Woman's Missionary Union helps. It opens the world to our view. We see the stream pouring from the Old World to our new shores, and recognize the need of watchful and speedy help—and are ready to give it.

The history of our land would have been darker than it is if it had not been for the forty or more Woman's Home Missionary Unions that Mrs. Caswell charmed into being. They have made our women wise and alert to do good in our own land, to our own people and to the stranger within our gates.



MRS. REBECCA P. FAIRBANKS

## *Our Day of Opportunity*

BY MRS. REBECCA P. FAIRBANKS, PRESIDENT VERMONT STATE UNION

**P**ERHAPS no word was more often repeated at the recent meetings at Cleveland, than "opportunity." I am sure that all women will agree that this is a day of opportunity such as we have never enjoyed before; that we, women of the Home Missionary Unions, organized to help save our land for Christ, have special opportunities, and should be alert and ready to meet them. We may turn in any direction and work—work for our fellow-men is before us. Our service is needed, and it is our blessed privilege as women of the Congregational Churches to respond to these calls for work for distant lands, for the islands of the sea, and for the many and varied fields of the national societies to which we are

auxiliaries. Such fields of opportunity for service to "all sorts and conditions of men" are to be found in our Homeland. We know what they are; I will not take space to enumerate them. We hear much about "America as the hope of the world." Who is to fulfill that hope if Americans do not? Now let us get the full force of this fact and recognize that there is no people in all the world to take this responsibility from us. Americans must Christianize America, if it is to be Christianized, and if through America the salvation of the world is to be hastened, it is for us to awake to a new sense of the responsibility and opportunity that is ours, and accept the truth of the adage, "The reward of work well done is more work."



# Women's Organizations The Need and Opportunity

BY MRS. CHARLES H. SMALL, PRESIDENT OF THE OHIO UNION

**E**FFICIENCY in civic, charitable and religious activities demands organization. The need of Women's Unions called them into being. While there is a danger of over organization in religious work, there is a greater danger of under organization. When we consider the comparative lack of the masculine element in our church life, we realize that what is done in the way of spreading information and inspiring gifts, must, to some extent, be accomplished by the women. While we rejoice to notice that the men are becoming more and more aroused along missionary lines, there is still too much truth in the words:

"In the world's broad field of battle, in  
the bivouac of life,  
You will find the Christian soldier represented by his wife."

Since the women of the country have been guided into the State Home Missionary organizations, a large and constantly increasing stream of contributions have poured into the Home Missionary National treasuries, with no diminution of interest in, or of contributions to the foreign work. The Unions have proved their right to be, but we must still further demonstrate our right to exist as organizations for disseminating information as well as agencies for collecting.

It has seemed to me, that, if the state officers, or any interested woman would use the pages of this splendid magazine as a clearing house for ideas and plans of work for Home Missions, we could double our own usefulness and increase the circulation of our Home Missionary Magazine. The trouble seems to be that we all hesitate to rush into print,

and our modesty inclines us to think that our individual or society ideas are not of sufficient value to merit publication; but it is a lamentable mistake.

With the courage of my convictions, therefore, let me tell you one helpful thing that Ohio is doing. We are gathering a Union Circulating Library. Each local society is asked to contribute a dollar towards the purchase of books, and the money is coming in. We are selecting the best and most up-to-date books on Home Missions, we shall have a large library, which we will loan to the various societies. They are buying the library, it is theirs, and it is expected that they will use it freely and we have no doubt that they will. More knowledge means more interest and more interest means larger gifts.



MRS. C. H. SMALL

# How Iowa Does It

BY MRS. D. P. BREED,

*President Woman's Home Missionary Union, Iowa*

THE Iowa Woman's Home Missionary Union celebrated its twenty-first birthday at Grinnell last May. Mrs. Ephraim Adams, of blessed memory, says in a sketch of the first years of effort, "Woman's work for Home Missions in Iowa began when the first Christian woman crossed the Mississippi to make her home in this new and pleasant land." It was in 1886, however, after "long and prayerful deliberation," that the real organization was effected. It has striven to be a faithful helper to the several National Missionary Societies of our churches in their work among the different races which are found in the homeland. The Union has aimed to reach and interest more than 23,000 women in our churches, in the great responsibility of "Christianizing America," feeling that this must be done if we would finally Christianize the world.

At our 21st annual meeting a note of joy and thanksgiving was struck which had never before been sounded. We had reached our aim! During the year we had worked for \$7,500, and our treasurer reported \$7,515.32 actually paid in. We sang the Doxology and voted unanimously to make our aim for the new year \$8,000!

We are specially interested in Beach Institute and Pleasant Hill Academy, in the Southland, in Porto Rico and New Mexico, two fields so similar in some ways yet so far apart; in Santee, the Schauffler Training School, and our Congregational Deaconess work; in church building, as it is being exemplified in Des Moines, where the only Congregational Church building for colored people in Iowa is being completed this month; in Sunday Schools, in our own state and other needy fields; and in



MRS. D. P. BREED

the great work in Iowa and the regions beyond of the Congregational Home Missionary Society. We make use of every means possible. This year we are trying a pledge card, hoping to inspire our women with the thought of our *privilege* as "workers together with Him." We make great use of the literature provided by our National Societies, and prepare, ourselves, each year, something especial for the Easter thank-offering meeting. We have adopted the plan of meeting a full day *before* the State Association, instead of *during* the time, as of old, and recommend it most heartily. With one *whole day* undisturbed by meetings at another place at the same hour, we find our sisters enthusiastic enough about woman's work for the homeland to give two forenoons to business after

the sessions of the State Association have begun.

The Executive Committee hold regular meetings the first Wednesday of each month. The state work is so divided among the members that we come into touch with all parts of it at that time.

As a Union we of Iowa are very loyal to the Federation. We see a great future before it. We hope to see the day when Congregational women shall have a National Homeland paper of our own; when every state shall come into the Federation,

and when all together we shall work for the triumph of the Kingdom of our Lord.

At its last meeting the Iowa Union adopted the following covenant, and urged its use in our Societies: "God grant that loving and being loved, serving and being served, blessing and being blessed, we may grow into perfectness of life as it is in Christ Jesus; so may we show forth His glory to the advancement of the Kingdom of God, in our own community, in Iowa, in the Homeland, and unto the uttermost parts of the earth."

## *Mrs William H. Blodgett*

M. L. W.

**S** EVEN years ago, on the platform at the Annual Meeting of the Woman's Home Missionary Association, Mrs. Blodgett was introduced as its new President. The name was unfamiliar to many in the missionary world. Only a few in her own home church knew the value of the name presented.

On October 28, 1907, when Mrs. Goodwin announced from that same platform that their beloved President had entered into rest, every head instinctively bowed; some in reverence for the life that had been called home, others in gratitude for the work accomplished, and many in sorrow for a personal loss.

Her life teaches a distinctive lesson. Those who saw her only on the public platform were impressed with her remarkable insight into the various needs of the Association, her grasp of the whole situation, her gracious manner and unfailing courtesy, her ability to direct, guide and protect the interests placed in her hands. But to those who saw her more intimately and were privileged to share in the regular work of a large missionary society, three traits shine conspicuous:

First. Her life stood pre-eminently for fidelity and trust; she was never late for an appointment and never absent when the roll was called; never forgetful of small promises which were not lightly made and were always carefully executed.

Second. Her industry was unfailing. Her strength, her time, her personal services were never withheld from the smallest detail that contributed to the success of an undertaking or the comfort of other people.

Third. Her faith in the triumph of the good was unwavering. When days looked dark; methods seemed unsuccessful; money was inadequate and the indifference of friends and the needs of the field seemed crushing, her voice always suggested: "We must not lose courage," and she never did. Even during the last month of great physical suffering, when words were impossible, she lived that same message of courage. "As the marble wore away the statue grew," and to-day her name is engraven on many hearts as one to whom the Master gave numerous gifts, which at the last were all dedicated to His service, and He called her home because He loved her.



# Why Have A National Federation For Congregational Women

BY MRS. B. W. FIRMAN  
*President of the National Federation*

Blest be the tie that binds,  
Our hearts in Christian love;  
The fellowship of kindred minds,  
Is like to that above.

THE Federation is a tie that binds state organizations of Congregational women working for our Homeland, into fellowship with one another. The question which heads this article was asked by a lady at one of the Cleveland meetings. Before the roll-call of the states, with messages from all parts of our land, had been completed, she arose and said, "My question has been answered." She recognized that "fellowship of kindred minds" which has been made possible for the women of our denomination through this tie that binds,—this National Federation.

Before our Father's throne,  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comfort and our cares.

We unitedly pray to one Father. We unitedly have fears for the enemies of righteousness that beset our dear Homeland. We unitedly have hopes for a bright day ahead in Home Missions. We unitedly aim to do all that we can (yea, more than we can "through Christ which strengtheneth us") for the bringing in of the Kingdom.

And our "comforts and our cares" mean our successful happy experiences, and those cloudy times when the treasure books are closing with the balance the wrong way.

We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows,  
The sympathizing tear.

A few weeks ago the beloved President of the Massachusetts and Rhode Island Association passed on to the better land. When the news reached the Federation, through its president, it meant more because it was a death in the family circle. And when we realize that on the very day of the annual meeting at Park Street church, Boston, that dear leader was lying in her last long sleep, there "flowed the sympathizing tear" in many a distant state. "Our mutual burdens bear." In states where there are few Congregational women to work for our country, as well as in those of large constituency, one of the great burdens is how to interest women and children in missions. In the one case the faithful few are so far removed from large centres that they have trouble in holding out attractions for meetings; while in the other case there are so many attractions in these many large centres that competition is hard to bear. Through the Federation it is hoped to lift all our Congregational women up on to a higher plane than ever before, to a place where there need never be an apology offered for holding a Home Missionary meeting, but rather where it will be the thing to do—to apologize if one fails to attend.

When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again.

After the hand clasps from one ocean to another, after the exchange of thought, the good cheer, and all that comes from a big family party like our annual meeting, it does "give

us inward pain" when the trains puff out of the great station bearing us in such various directions, back each to her own particular problem. But, bless the thought! We are not alone, we are still "joined in heart and hope to meet again."

So much for the fellowship side of the Federation. But there are other reasons for its being. This is the first organization which has ever bound together our Congregational women in a national way. The secretaries of our Home societies have, without exception, been cordial to this movement. It has created a medium through which, in future years, the women may become more systematically helpful in raising money. Through the Federation it may be easier to arrange for the training of the next generation in missionary ways. "In union there is strength," and when thirty or more organized states agree to try for certain definite things, it means more than if here and there a state says it will "do the best it can." Another strong reason why we should be federated is on account of our relation to other denominational bodies. In these days United Missionary Study and various other modern plans to promote interest in Home Missions, include all denominations. Before this Federation was formed we Congregationalists were embarrassed in entering these broad movements. We had no centralization; our links, the various states, were not joined in a chain, as one state president expressed it.

Lastly, in reply to the question often asked by some member of a local auxiliary, "How does this Federation affect my little Society?" Only in proportion to the amount of interest you take in your state work. The Federation cannot touch individual members of individual auxiliaries, per se. But through the state organizations it hopes to indirectly help and stimulate all who really want help. The trouble is the lack of personal responsibility. If every woman could for a little while feel the burden of saving America settle down on her heart, she would set to work to find out what was being done about it. She would see to it that she became an interested and interesting member of some missionary society and she would find out why that society did not send a delegate to the State meeting. Maybe she would offer to go her own self and then her eyes would be opened to the number of other women in her own State who want America saved. And when she heard the president tell about the Federation, she would realize as never before, that her state was only one star in the flag. And because of this very fact she would resolve that she, "in her small corner," would faithfully try to help keep all the stars bright.

Will you try? Why have a National Federation? Have it in order that "Loving and being loved, blessing and being blessed, serving and being served, we may grow into the likeness of Christ, and show forth His glory for the salvation of the world."



# Editor's Outlook

## The Treasury

THE following table shows the receipts of the Congregational Home Missionary Society for each of the seven months of the current fiscal year, and also a comparative table showing the receipts for the same period of time during the preceding fiscal year, 1906-07. An examination of these figures will show that there has been a gain to the treasury of nearly \$1,300 in contributions; of a little more than \$2,000 in interest

tions to THE HOME MISSIONARY and from invested funds, from subscription from the sale of literature, and a gain of nearly \$24,500 in legacies, making a total advance over the corresponding period of the previous year of \$27,869. All this is encouraging. We trust that the figures express the reviving interest of the churches in the work of the Society and this purpose to meet the apportionment for Congregational home missions indicated by the Advisory Board. This sum is \$470,000 for the National Society and its Constituent States:

	1906		
	Contributions	Interest and Home Missionary	Legacies
April.....	12,182.98	368.52	7,591.68
May.....	11,118.08	1,151.40	8,360.28
June.....	6,646.96	1,197.44	3,360.76
July.....	9,557.64	1,026.47	2,642.92
August.....	3,996.93	835.62	3,131.57
September.....	4,436.45	422.81	3,139.87
October.....	8,303.28	571.53	11,574.25
	<hr/>	<hr/>	<hr/>
	57,042.32	5,573.79	39,801.33
			102,417.44

	1907		
	Contributions	Interest and Home Missionary	Legacies
April.....	9,443.25	166.75	20,860.52
May.....	11,667.37	2,218.89	1,950.00
June.....	9,187.37	1,688.11	8,203.66
July.....	7,129.16	2,220.85	10,029.61
August.....	4,545.64	546.56	9,049.11
September.....	5,977.46	617.52	12,103.35
October.....	10,381.35	205.45	2,094.79
	<hr/>	<hr/>	<hr/>
	58,331.60	7,664.13	64,291.04
			130,286.77
			27,869.33

	1,289.28	2,090.34	Total Gain
Gain—Contributions		Gain—Interest, &c.	24,489.71
			Gain—Legacies



## Our Noble State Unions

**W**OMAN'S work for Home Missions began early. It was in 1800 that fourteen women in Boston, part of them Congregationalists and part Baptists, organized the "Boston Female Society for Missionary Purposes." At the end of the first year they had raised \$150 for Home Missions, and a goodly group of local auxiliaries had sprung up in various parts of the state. New Hampshire followed in 1804, with "The Female Cent Institution," founded by Mrs. Elizabeth Kneeland McFarland, whose portrait may be seen on another page, and whose splendid record is worthily celebrated by Mrs. Minot.

Then for many years organization seemed to halt, while woman's help went gloriously forward in the form of personal relief to home missionaries and their families. In the eastern churches, thousands of Christian women, with their consecrated needles, took part in, and are still carrying on, this blessed ministry, the money value of which, though never to be fully known, has approximated to the astonishing total of \$3,000,000. A natural result of this widespread activity was to revive the instinct of organization and federation, which took form in 1880 in the creation of the "Woman's Home Missionary Association," with official headquarters in Boston. Its proposed scope was that of a national society for women. But shortly before this date Minnesota had organized a "State Union," so-called, which the women of Alabama soon duplicated, and in less than five years, ten western states had organized under the same name, and substantially the same constitution, and were seeking auxiliary relations with the existing national homeland societies. Thus without contest or competition, the issue between a national society for women and State Unions, with only auxiliary relations, was providentially determined. The Home Missionary Society, and the

American Missionary Association, created each a woman's department, with national secretaries, and during the twenty following years State Unions have multiplied to the number of more than forty. The Woman's Home Missionary Association and the Cent Institution of New Hampshire joined their sisters of the West and South, and to-day women's work for home missions presents a united front throughout the land. Within a few months these scattered state bodies have been confederated into a national organization, with marked harmony and enthusiasm, and with flattering prospect of usefulness.

It is the privilege of THE HOME MISSIONARY magazine for the first time, to introduce to each other, and to the churches, the faces of many of the presiding officers of these State Unions, and to wish for them, one and all, increasing influence and success. Speaking for ourselves, may we add the hope and belief that the Unions they represent are to have a noble share in raising the \$470,000 apportioned by the National Council to the Home Missionary Society?

## The New Secretary

**I**T is our privilege this month to introduce to her fellow-workers and to the churches at large, Miss Miriam L. Woodberry, the newly elected Secretary of the Woman's Department. This office has remained vacant since the retirement of Mrs. Broad, although its duties have not been neglected. At length we have the pleasure of welcoming to the place one who has been thoroughly proved in similar positions and who is splendidly equipped by experience and personal qualities to maintain the best standards of the past and to carry them forward to grander victories.

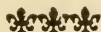
Fifteen years in the business offices of the Woman's Board and the Woman's Home Missionary Association, part of that time in the missionary field as well, have been a rare preparation for invaluable service in

the National office of the Home Missionary Society. With strong regret, yet most graciously, the Woman's Association have yielded their claims to her labors as their Field Secretary. In their words of farewell the Directors of the Association say: "It is only because we recognize the claims of the larger service that we feel that we can release her, and in bidding her

God speed we pray that she may be as abundantly blessed in the new work as she has been in old, and that our loss may be the gain of the work of our Lord and Master throughout our beloved nation." The Home Missionary Society heartily appreciates the generous spirit of this surrender, and to the prayer of our Boston friends we respond with a cordial, "Amen!"

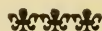
## *Prayers Suited For Missionary Meetings*

**O** THOU, who hast been the refuge of thy children in all ages past, be to-day our refuge and strength. Save us from such acts as would cause others to stumble, and may we never offend one of Thy little ones. Broaden our visions and sympathies till they include the wide world. Especially bless this, our own dear land, and may we have a joyful share in her redemption. Amen.



**O** GOD, who from Heaven dost look down upon men and art ever ready to aid and bless their efforts in behalf of others, prosper, we pray Thee, our efforts for our own country. The needs are great and the fields are white to harvest. Increase the number of faithful workers. Sustain those who for many years have toiled with earnestness and zeal. Remember all our missionaries who are preaching and teaching the Gospel and may there be an abundant reward to their labors. May we who are largely blessed with the good things of life cheerfully sustain them in their efforts, that they and we together may share in the final triumph. Amen.

**O** UR Heavenly Father, Bless and enlighten we pray Thee, all those the world over who know Thee not. Especially remember those coming to our shores seeking liberty. May they come to that full liberty that is found only in Thee, and may their eyes be opened to perceive those things which are divine. May we and they follow after righteousness and true holiness, without which no man shall ever see God. Amen.



**O** LORD, who in Thy goodness hast enlightened our understandings, and who hast surrounded our lives with the constant gifts of Thy love, help us to feel our personal responsibility in making known to others the riches of Thy grace and the love Thou hast to all men. May none be too degraded or ignorant to seem to us beyond the love of God. But in gratitude for Thy gifts to us may we spread the glad tidings, that this our own dear land may be redeemed unto God. Amen.

# Adequate Hospitality For The Incoming Millions

BY M. E. EVERSZ, D. D., SUPERINTENDENT GERMAN DEPARTMENT

I CONFESS, Mr. President, that the very wording of this theme won my heart. Hospitality, *true hospitality*, such as Christ would have His followers extend; inspired by His own invitation to us all: "Come unto Me all ye that labor and are heavy laden and I will give you rest," strikes a responsive chord in every human heart. I caught some intimation of its beauty when as a green German boy I learned to join in the refrain of the old song, "Come away, come away, make no delay, O, come from every nation and come from every land, for Uncle Sam is rich enough to give us all a farm." It did not stop to investigate the stranger's pedigree, nor measure his muscle, nor his hat band, nor try to compute his value in dollars to the republic. It just saw in him a human needing, a better chance in life and with Divine optimism believed that a better chance would make the sick well, and out of untutored strangers, good citizens. It seemed to hearten the Master's injunction: "Freely you have received, freely give," and to believe Him, when He said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

And so they are coming, like Abram of old, and the children of the Pilgrims and Puritans seeking some better country.

Are they to blame, if they come as *they are*, marked and often marred by early training and environment? Yet they come not as the Huns and Vandals once swept over Europe, devastating and destroying, but with palms as their banners, and the fervid appeal for a better chance in life.

Was God mindful of the sailing of

the Mayflower, bearing her precious hundred, and is He unmindful of the sailing of the Lusitania and the Deutschland, bringing over their thousands?

Impossible! His guiding hand is still upon us. This new invasion shall be for good or ill, according as we meet it. Hold fast to the fundamental principles of God's Kingdom, breathe in its optimism and power, and like Joshua of old we shall yet learn by a glorious experience that "They are but *bread* for us." The German shall impart to the future American some of his thoroughness, his "*gemuthlichkeit*," and his glorious idealism and music; the Scandinavian, his religiousness and flexibility; the Irishman, his quick wit and good nature; the Italian, his frugality, industry and love of the beautiful; and even the superstitious Sicillian shall



M. E. EVERSZ, D. D.



help to restore to us some of our reverence, lost in the *fierce* struggle of competition. The best of all that come shall be combined in the future American; a fitting reward of true Christian hospitality, and shall be the consummation of the prophecy of Darwin and Spencer.

What, then, are some of the elements needing emphasis to make our hospitality *adequate*?

1. It must make due account of their numbers, character and inevitable influence. If London, Birmingham and Berlin still have their missionary problems, despite national depletion by war and emigration, how much vaster must our problem be, where the normal increase is augmented by a million a year, and now by a million and a quarter, and where even a *pentecostal* gift of tongues would leave half of the people untouched.

To trust to the leavening power of our American institutions, is folly, where immigrants settle in such masses that they create their own environment and atmosphere. Often possessed of sad misconceptions of Christianity, and chafing at its interferences and burdens, the period of transition is big with grave dangers. We are facing a problem such as no nation has ever been called upon to face before. Shall we have Italys and Bohemias and Polands without restraining influences, and gone to seed? Or shall we have a glorious transfusion and development of all that is best in each, under the benign rays of a live Christian church?

The crisis is upon us. It is not to be met by a few dollars of conscience money. But the best brain of the church, inspired by *love* and backed by sacrifices, commensurate to the *great work* must be given.

2. *Our hospitality must be wise and discriminating.* To give a man the freedom of your city home, who has never seen a gaslight, may be a criminal carelessness, unless you first teach him how to use it. To give the

ignorant immigrant the power to govern by the ballot, uninstructed as to its uses and dangers may be equally so. If our children and youth, native and to the manor born, must study civics, and civil government, how much more important for one who does not even understand our language, and who has had no experience in self-government?

Why should not the state, and if not the state, then the Church put into the hands of every immigrant as he arrives a brief outline of our government, and of the sacred duties of the citizens, and require an examination upon these before he can be naturalized or be allowed to vote? Would it not exalt the value and importance of citizenship in his eyes, as well as make him more intelligent in its use?

3. Adequate hospitality must be *constructive*. You cannot elevate a people by disintegrating the family. Enticing the children away from parents, because it is supposed that nothing can be done with them, is a *mistake*. God has planted us in *families*.

Said a German to me, "You people try to entice our children away from us. Don't you think that we love our children as well as you do yours? Teaching them to break the fifth Commandment is not helping them. Do you think we could respect a Church that would steal our children in the name of Christ, and coolly leave us to go to destruction?" Possibly we may, as the writer in THE HOME MISSIONARY suggests, sing and play and ice-cream the Sicilian child away from his parents and Church superstitions, but will that bring union into the Kingdom?

I commend the idea of our own Bushnell when he urges the "Expulsive power of a new affection." Enlighten and guide the superstition of parent and child into right channels, and it becomes reverence. If a proper recognition of the value in Eastern religions is essential to the best results in India and China, is there no lesson in this for us in deal-

ing with the children of a degenerate Church?

4. Again adequate Christian hospitality must raise up leaders and teachers from the *peoples themselves*. I pleaded for adequate educational facilities nineteen years ago when I accepted this work. Experience has only deepened the conviction, that what we can lead a people to do for themselves, will be better and more effectively done. What is true of the European missionary in Japan and India is in a measure true here too. Human nature is after all ever the same. The training usually given in our colleges so educates the foreign-born student away from his people, that he loses his interest in and sympathy with his own people. He generally dares not give himself to them, and if he does, his ideals and habits of thought are so out of joint with them, that he loses in effectiveness.

Nor can we wisely apply the rules used in helping the young American

into the ministry, to the foreign born youth. He is not as resourceful, usually comes from poorer families, which depend on him as a bread winner. The sacrifice is *great*, if he is released to study. To ask the family to support him in addition, is too great a hardship. It is neither Christian nor right. It results in a distressing deficiency in the ministry.

5. Finally, *adequate hospitality* implies a more vigorous support of the *German* work. The figures given thereof in the last HOME MISSIONARY were evidently taken from Year Book of 1906, which gave the facts up to December 31, 1905. Nineteen hundred and six gives us a net gain of seven churches; seven meeting houses were dedicated, four parsonages provided, while more than four hundred communicants above all losses were received, and an increase of nearly \$2,000 in benevolent contributions is reported, and all this with a decreased expenditure of \$1,500, and without a single general missionary in the field.

## *The Conference Delegate*

BY GRACE C. WHITE,  
West Brookfield, Massachusetts

**I**N regular order it was the turn of the church at Gilbertledge to entertain the Annual Spring Conference. The place was not only central, but several trolley lines met there, making it especially accessible:

The church was strong and had a reputation for furnishing remarkably good conveniences and entertainment; besides these considerations five new ministers had come into the Conference since its last meeting, and an unusually large attendance was expected.

It was customary to entertain over night the minister and one delegate from each church, in order that each church should be represented during the two days' session, and also to entertain all others who could not easily return to their homes for the night.

Already the committee on lodgings had received the names of sixty who wished for such hospitality and were arranging therefor, and with the table committee, would finish their soliciting when they had been to Deacon Brewster's district.

Betty, gathering a bunch of narcissus in the yard, saw them driving in and met them at the carriage. "Certinly, you can send one or four delegates to us," she answered cheerily to the rather disheartened appeal of the lodging committee. "We have four rooms we can spare to them, and I had as lief get breakfast for four extra as for one." "Send four out here!" exclaimed Mrs. Morton. "How lovely!" "You are almost the first one we have asked that hasn't looked a little worried over the thought of

one."

"Don't do so much for them that you can't do anything for us!" said Mrs. Tabor in some alarm, "we are planning for chicken-pie the first day and counted on one from here. There will be another kind of pie for the second day. There will be two hundred to feed if there are sixty to lodge." "You shall have them," said Betty, with that rare smile that made some people call her Glorious Betty.

"It seems wrong to ask you to do anything, so busy as you are," said one of the ladies, "but you've spoiled us in the past with your ready generosity and good cooking, and we can hardly get along without it now."

"Isn't she glorious?" said Mrs. Lamb, as they drove away. "She is so refreshingly well and cordial; no matter how hard things have gone, if you see Betty Brewster, the burden seems less."

"Who would imagine to see her," said another, "what a strain she has had in having both her father and mother so sick at the same time."

"We shall all have a part in the Conference, if we can't be there!" said Betty gaily as she came in to tell the invalids about the delegates and the pies. "The delegates will bring home such full accounts that we shall all feel as if we had been there, and I will try to have the pies so good they will imagine you made them, Mother."

Betty had asked that if Mrs. Prof. Mason came as a delegate from the Whitton Church she should be assigned to her, as a friendship had long existed between them; and the night before the Conference. Mrs. Mason came.

It was so good to be with them all again, that it was late before she and Betty separated for the night. Perhaps half an hour had passed when Mrs. Mason, between whose room and Betty's was a closet into which both rooms opened, heard a voice, intense in its earnestness. She was instantly alert. Betty was praying, and

such a prayer, so natural and direct, so lovingly intimate in its confidences. She heard the tender entreaty for the restoration of her parents, that each day might bring the joy of seeing them grow stronger, that the disappointment to her father in not being in his usual place as Moderator of the Meeting might be changed to cheerful acquiescence. And then she prayed for herself. Not for more grace, but that she might be so upheld that no outward evidence of her bodily fatigue should be apparent to the invalids, that skill in managing the out-of-door interest might be given her; then came the remarkable petition for success in preparing the food for the Conference, and lastly came the petition for such unfailing cheerfulness that no one might suspect how much she had longed to go.

The voice ceased. Never had a prayer so thrilled the listener with the sense of communion with God, and the laying before Him of cares which were too complex to carry without Him. Here was the revelation of that secret of Betty's ability to carry forward successfully that which came to her to do.

After breakfast, Mrs. Mason followed her friend into the kitchen determined to have a word with her at once.

"Betty," she said, "if all the delegates that come here have had as refreshing a night as I had last night, they will agree that 'it is good for us to be here.'"

The surprised look on her friend's face made her add: "I have a confession to make. Our doors must have been ajar last night for I heard you praying; and, because I never heard a prayer like it and because I felt myself filled with a blessed peace, I listened, fearing I should lose a word, and through that prayer I have received a greater blessing.—No, Betty! don't say a word—a greater blessing than any Conference ever brought me, and I want to stay and take care of the invalids and make



that chicken-pie, while you go to the Conference."

Betty's face was beautiful in its surprise and embarrassment as she said, "I have no longing this morning to go, and it would not do for you, the reporting delegate, not to attend the Conference. What would the other delegates think of such an un-orthodox proceeding?"

"I am the only delegate from Whitton, and when Mr. Mackley does not find me on the train, he will conclude that I am unavoidably delayed; and as for the others you entertain they won't know I am a delegate. That objection is gone. Your father and mother will be quite willing to trust me, and with your mother's 'advice and counsel,' you will find I can send down as good a chicken-pie as anybody need to have."

"It will be beautiful if father and mother are quite willing," said Betty, as delightedly accepting the gift of opportunity as Mrs. Mason had offered it.

Deacon Brewster and his wife were enthusiastic in their approval of the plan, and Betty, glorious in her confidence in Mrs. Mason and anticipation of the meeting, went out for the first time in many weeks.

It was only when the roll-call of ministers and delegates was called and Mr. Markley alone responded, that Betty felt a momentary misgiving, but this passed to amusement when the table committee, amazed to see her there, sent a hurried note by the usher asking if they were going to have her chicken-pie.

The committee had not over-estimated the attendance. At supper

the tables were more than full, so Betty relieved them by taking her delegates home with her for the mutual pleasure there was sure to be in the acquaintance with her parents and Mrs. Mason.

The Conference was over. To Betty it had brought a rare experience. Never before had she drank so deeply of the joy a true friend can bring.

To Mrs. Mason had come an experience that would make life richer.

"What will you do about your report for the church?" asked Betty a bit anxiously. "Make it," said Mrs. Mason laughing. "You brought it all home to us in a way that is better than any notes I could have taken. Afterwards, I'll tell them that I attended by proxy, and that is the reason why my report is unusually full and rich." Betty gasped but the car was coming and nothing more could be said.

At the Friday evening meeting where the report was to be given, Mr. Markley sought Mrs. Mason, troubled about there being no report; but the delegate assured him it would be all he could desire, and her pastor wondering did not question.

It was indeed an unusually full report, but at the close, interest turned to wonder when Mrs. Mason told them she had personally not attended, "but," she continued, "let me pass on to you the blessing I received in the awakening to what it is for one to be intimate with God."

Ask Mr. Markley about the revival in Whitton and he will tell you that it was Mrs. Mason's awakening that awakened the whole church.



# Appointments and Receipts

## APPOINTMENTS

October, 1907.

Andrewson, S. M., Clintonville, Navarino and Leeman, Wis.  
 Bates, Francis W., Indianapolis, Ind.  
 Benedict, Arthur J., Tombstone, Ariz.  
 Bond, Andrew, Ontario, Ore.  
 Burgess, Edmund J., Pond Creek, Okla.  
 Cleveland, Henry C., Ironside, Ore.  
 Coats, Martin D., Kingfisher, Okla.  
 Coffin, Joseph, Calcasieu Parish, La.  
 Dazey, Jonathan C., Verden, Okla.  
 Douglas, Alex., Sentinel Butte, No. Dak. and Wibaux, Mont.  
 Dreisbach, Chas. H., Chelsea, So. Dak.  
 Eaves, George, Birmingham, Ala.  
 Eggers, Charles, Mahanomen, Minn.  
 Gilbert, Thomas H., Meadows, Idaho.  
 Greenfield, A. N., Baltimore, Md.  
 Gregory, Alfred E., Honesteel, No. Dak.  
 Hanna, John L., Hettinger, Gilstrap and Hendley, No. Dak.  
 Head, Wm. H., Maltby, Wash.  
 Hend, Frank, Hickman, Mills, Mo.  
 Hill, Chas. L., Freedom, Minn.  
 Hindley, George, Helena, Mont.  
 Henrickson, John M., DuBois, Penn.  
 Hyden, G. D., Pleasant Valley, Wash.  
 Jackson, D. G., Texline, Tex.  
 HOME MIS Receipts—Dec 6 2  
 Kirker, James K., Dogden, No. Dak.  
 Kochendoerfer, Alois, Traer, Kan. and Fort Morgan, Colo.  
 Lamonds, A., Spier, Ala.  
 Lansbrough, John F., Granville, No. Dak.  
 Ledyard, H. C., Iowa and Manchester, La.  
 Leeds, Paul, Kinder, La.  
 Lewis, F. C., Green River, Wyo.  
 Lyons, E. Chas., Minneapolis, Minn.  
 McCoy, C. C., Vinton, La.  
 Mainer, Karl K., Blue Grass, No. Dak.  
 Mitchell, D. D., Brush Creek, Knife River, etc., No. Dak.  
 Moya, J. M., SanMateo, Cubero and Seboyetta, N. M.  
 Nissen, Niel, Okarche, Okla.  
 Owen, G. D., Pennington, Wash, Vesta and Creston, So. Dak.  
 Pinkerton, H. M., Grand Marais, Minn.  
 Reece, E. J., Gardner and Rose Valley, No. Dak.  
 Reed, Marion D., Weatherford, Okla.  
 Robinson, L. W., Butte Co., So. Dak.  
 Scroggs, J. D. W., D. D., Okarche, Okla.  
 Shattuck, Angelo E., Minneapolis, Minn.  
 Simmons, Wm. B., Enid, Okla.  
 Siuks, Perry W., Tampa, Fla.  
 Smith, J. A., Gage, Okla.  
 Smith, J. C., Provo, Utah.  
 Stenerson, Vernon E., Pilgrim and Mission Sta., No. Dak.  
 Stone, O. B., South West, Ia.  
 Sullens, Arthur J., Gary, Ind.  
 Thomas, J. J., Section, Ala.  
 Tre Pethren, E. B., Waubay, So. Dak.  
 Van Aukun, Howard R., Indianapolis, Ind.  
 Woth, Friedrich, Grand Island, Neb.  
 Warren, B. A., Sherburn, Minn.  
 Weatherby, Wade H., Grand Saline, Tex.  
 Wiley, Horace S., Drake, No. Dak.  
 Wyland, B. F., Keystone, Hermosa and Heyward, So. Dak.

## RECEIPTS

October, 1907.

### MAINE—\$188.03.

Maine Miss. Soc., W. P. Hubbard, Treas., 100.03; Buckfield, Miss A. H. Prince, 2; Farmington, R. A. Clapp, 1; Groveville, Mrs. J. M. Hill, 1; Portland, Philip Smith, 75.50; South Berwick, S. S., 8.50.

### NEW HAMPSHIRE—\$248.44.

Brookline, Ch. and S. S., 4.48; Deerfield, 10; Manchester, First, 186.27; Milford, R. Converse, 1; New Hamp. H. M. Soc., A. B. Case, Tr., 13.69; New Ipswich, "Children," 7; Plainfield, Mrs. S. R. Baker, 5; Sunafree, Mrs. Geo. H. Bartlett, 5; Walpole, Mrs. C. B. Holmes, 5; Weirs, Ellen Beede, 1; West Rindge, A Friend, 10.

### VERMONT—\$51.99.

Barton Landing and Brownington, 23.10; Proctor, Mrs. B. F. Manley, 1; Rochester, 3.62; Swanton, S. S., 10; Waterbury, 8.07; Wilmington, 5.20; Mrs. H. F. Barber, 1.

### MASSACHUSETTS—\$4,388.44; of which legacies, \$1,613.25.

Massachusetts H. M. Soc., Rev. J. Coit, Treas. Estate of J. O. Proctor, 500; Allston, Mrs. E. L. Buttrick, 2; Amesbury, Union, 9; Amherst, Miss M. L. Dana, 1; L. D. Hills, 25; Andover, S. S., of South, 10; A Friend, 2.50; Boston, Henry A. Johnson, 25; J. N. Smith, 25; E. Josephine Wilcox, 10; Boxboro, Mrs. H. O. Bragg, 3; Boxford, 1st, S. S., 15; Bridgewater, A. Radzanowski, 3; Buckland, Mrs. N. E. Howes, .50; Byfield, 8; Chicopee, M. C. Hollister, 1; Danvers, O. L. Carleton, 2; Dorchester, 2nd, 116.39; East Bridgewater, A. C. Packard, 5;

Easthampton, Mrs. L. A. Meserve, 1; Falmouth, 1st, 38.50; Greenfield, Mrs. E. L. Stone, 5; Halifax, Mrs. Maria S. Thompson, 5; Hampshire, Co., Zeta, 22; Haverhill, A Friend, 1; Holbrook, Winthrop, 10.87; Hubbardstown, Mrs. S. D. Stow, 15; Lancaster, Mrs. B. F. Wyman, 5; Lawrence, C. F. Prescott, 1.75; Lecomister, F. A. Whitney, 15; Lowell, Jacob Rogers, 50; Manchester, Julius F. Radberdy, 5; Mansfield, 19.03; Mattapan, John A. Tucker, 2; Millbury, 2nd, 21.92; Geo. A. Putnam, 2; Mittineague, 25.45; Munson, Emily J., Chapin, 5; Newburyport, Mrs. S. W. Little, 3; Miss E. A. Jackman, 2; Newton, 1st, 53.84; C. C. Stearns, 5; Newtonville, A. E. Wyman, 25; North Brookfield, Estate of Walter H. Howe, 110.25; Palmer, L. H. Gager, 100; Petersham, C. E., 20; Plymouth, Estate of A. Holmes, 2.50; Prescott, Delia P. Allen, 5; Raynham, Mrs. O. K. Wilbur, 2; Rochester, A Friend, 1; Rutland, Mrs. M. L. Miles, 1; Salem, Mrs. A. Y. Bigelow, 5; Sophia O. Driver, 4; A Friend, 25; Shelburne Falls, J. R. Foster, 5; Somerville, Mary C. Burckes, 1; Miss M. C. Webster, 2; Southampton, 14.14; Southbridge, 5.66; South Deerfield, Mrs. L. M. Smith, 5; Miss J. A. Stowell, 2; Spencer, Mrs. M. T. Hunter, 1; Mrs. S. A. Temple, 25; Springfield, Hope, Y. P. S. C. E., 10; South, 30.45; C. W. Kilbourn, 1; Sturbridge, First, 13; Taunton, Mrs. F. T. Farmsmouth, 2; M. A. Montgomery, 1; C. M. Rhodes, 50; Topsfield, M. Todd, 2; Townsend, Estate of Walter J. Ball, 1,252.98; Walpole, 2nd, S. S., 11; West Medway, Mrs. Sarah P. Clark, 1; West Somerville, 27.98; Williamstown, Franklin Carter, 60; Worcester, Estate of James White, 250.02; Pilgrim, 77.71; Union, 25; Miss A. C. Cornell, 5; James Logan, 35.

Woman's H. M. Asoc., Miss E. A. Smith, Asst. Treas., 800; Boston, 294. Total, \$1,094.

# **RHODE ISLAND—\$147.39.**

Elmwood Sta., S. J. Gilman, .50; Newport, Pax., 5; Pawtucket, S. S., 10; Providence, Central, 131.89.

# **CONNECTICUT—\$1,988.99; of which legacy, \$424.54.**

Missionary Soc. of Conn., Security Company, Treas., 292.57; Bristol, Mrs. C. H. Matthews, 1; Miss O. R. Sheldon, 2; Chester, Mrs. M. A. Brooks, 4; Collinsville, C. E., 15; Columbia, Mrs. M. L. Fuller and Mrs. M. E. Johnson, 3; Connecticut, A Friend, 500; Danielsonville, H. L. Kingsbury, 5; Darien, est, 46.15; J. C. Mather, 2; Derby, A. B. Chidsey, 2.75; East Hampton, E. D. Barton, 1; Ellington, Mr. & Mrs. Carlos Bradley, 2; Fairfield, Julia F. Burr, 1; Franklin, 6.25; Glastonbury, Mrs. D. W. Williams, 100; Greenwich, 2nd, 127.86; Sarah M. Mead, 1; "In Memoriam," 5; Guilford, E. J. Knowles, 2; Hartford, Mrs. F. Howard, 1; M. W., 50; Harwinton, Estate of J. G. Bartholomew, 424.54; Jewett City, A Friend, 1; Meriden, Wm. H. Catlin, 25; M. A. Northrop, 1; Middletown, E. P. Augur, 8; Mrs. T. Gilbert, 1; Mrs. H. L. Ward, 5; Milford, Miss J. A. Carrington, 1; New Britain, South, 50; New Milford, A Friend, 2; Northfield, Mrs. H. Morse, 5; Norfolk, C. E. Butler, 3; North Haven, Miss A. M. Reynolds, 15; Norwalk Julia P. Wilson, 3; Norwich, C. Bard, 1; Park, 100; O. L. Johnson, 5; Mrs. Amanda M. Spalding, 5; Plainville, Mrs. J. E. Tillotson, 1; Pomfret, Miss A. Matthewson, 1; Shelton, 27.44; Southington, 1st S. S., 9.93; Southport, Mrs. H. T. Bulkley, 5; South Windsor, C. E. Soc., 3; Stamford, Mrs. E. B. Hist, 1; Stratford, Mrs. S. Blakeman, 4; West Hartford, Miss M. O. Richards, 10.50; Woodstock, 1st, 35.

Woman's H. M. Union, Mrs. J. B. Thomson, Treas., 65.

# **NEW YORK—\$1,241.06; of which legacy, \$7.**

Angola, A. H. Ames, 5; Batavia, Estate of P. L. Tracy, 7; Bouckville, A Friend, 3; Brooklyn, Central, 794.43; South, 84.75; A Friend, 30; Clinton, M. E. Fuller, 1; Mr. & Mrs. C. H. Stanton, 15; Fairport, Mrs. E. M. Chadwick, 5; Jamestown, Danish Norwegian, 5; Marietta, Mrs. Mary J. Frisbie, 10; Middletown, North St., 5; New York City, E. O. C., 100; K., 125; Louis Klonsch, 10; William L. Squire, .50; Otto, 7.25; Oxford, J. C. Estelow, 5; Rodman, Mrs. C. B. Dodge, 2; Spencerport, Edna Barrett, 2; West Groton, 9.63; Warsaw, Mrs. M. A. Barber, 14.50.

# **NEW JERSEY—\$568.00.**

Plainfield, S. S., 23.

Woman's H. M. Union of N. J. Asoc., Mrs. W. E. Buell, Treas., 545.

# **PENNSYLVANIA—\$34.00.**

Albion, 1st, 3; Duquesne, Friends, 17; Fountain Springs, 5; Philadelphia, Kensington, 5; Pittsburg, Swedes, 4.

# **MARYLAND—\$10.00.**

Frederick, M. G. Beckwith, 10.

# **DISTRICT OF COLUMBIA—\$85.00.**

Woman's H. M. Union of the N. J. Asoc., Mrs. W. E. Buell, Treasurer. Washington, Y. P. Union, 85.

# **VIRGINIA—\$1.00.**

Hampton, M. T. Galpin, 1.

# **NORTH CAROLINA—\$5.00.**

Montreat, A Friend, 5.

# **GEORGIA—\$60.55.**

Baxley, Friendship, Mt. Olivet, Hunter, Antioch & Surrency, New Home, 2; Bowman, Liberty, 1.26; Cedartown, 1st, 2.50; Columbus, 1st, 2.50; Fairfax, Mt. Green, 2; Fort Valley, Society Hill and Powersville, 7.65; Gaillard, Pleasant Hill,

3.60; Lifsey, Liberty, 3.25; Meansville, 6.10; Naylor, Pleasant Home, 1.25; Pearson, Union Hill, 8.64; Sarepta, Pleasant Union and Suches, Holly Creek, 1; Seville, Williford, 1.15; Waycross, White Hall, 5; Wilsonville, Rocky Hill, 6.50; Woodbury, 4.15.

# **ALABAMA—\$3.60.**

Central, Equality and Dexter, Balm of Gilead, 2.10; Dothan, Newton's Chapel, 1; Tallassee, 1st, .50.

# **LOUISIANA—\$38.41.**

Hammond, S. S., 1.57; Roseland, 19.84; Welsh and Bayou Blue, 17.

# **FLORIDA—\$13.25.**

Bonifay, New Home and Caryville, New Effort, .50; Chipley, Shilo, 2.50; Conant, Dr. C. E. W. Swan, 1; Cottondale, County Line, .25; Interlachen, 1st, 1; Rev. S. J. Townsend, 5.

# **TEXAS—\$4.60.**

Farwell, 2.50; Pruitt, 1st, 2.10.

# **INDIAN TERRITORY—\$10.05.**

Received by Rev. C. G. Murphy, Oktaha, 4.50; Lad. Soc., 5.55.

# **OKLAHOMA—\$11.81.**

Coldwater and Hillsdale, 2; Edmund, Bethel, 4; Lawton, 1st, 5.81.

# **OHIO—\$133.40.**

Andover, 5; Cleveland, Danish Norwegian, 15; Garrettsville, Mrs. B. N. Merwin, 10; Mansfield, Emma Bowers, 1; Oberlin, H. B. Hall, 25; Rugles, 22.40; Toledo, Chas. T. Huntington, 5; C. H. Putley, 5; C. E. Tracy, 25; Windham, Mrs. Juliette S. Johnson, 20.

# **INDIANA—\$124.73.**

Indiana H. M. Soc., Rev. Chas. W. Choate, Treas.

Brazil, C. S. Andrews, 5; Fort Wayne, Plymouth, 51.25; Indianapolis, Union, 45. Total, \$101.25.

Michigan City, German Immanuel, 10; Ontario, 1.36; Shipshewana, 2.12.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Indianapolis, Union, 10.

# **ILLINIOS—\$563.74; of which legacy, \$50.00.**

Illinois H. M. Soc., J. W. Iliff, Treas., 372.50. Received by Rev. M. E. Eversz, D. D., Jefferson Park, German Trinity, 7; S. S., 2.06. Total, \$9.06.

Atkinson, 6.18; Aurora, Mrs. J. H. Hall, 1; Jacksonville, S. S., 3; Manteno, E. W. Hume, 1; Ottawa, D. H. Wickwire, 10; Payson, L. K. Seymour, 100; Rockford, Floyd Smith, 1; Sandwich, J. M. Steele, 10; Sycamore, Estate of Mrs. E. Wood, 50.

# **MISSOURI—\$20.85.**

Cole Camp, 19.85; St. Joseph, Miss L. R. Tupper, 1.

# **MICHIGAN—\$5.00.**

Saginaw, A. M. Spencer, 5.

# **WISCONSIN—\$15.68.**

Congregational Club, Milwaukee, 13; Maple Valley, Scand., 2.68.

# **IOWA—\$62.97.**

Iowa H. M. Soc., A. D. Merrill, Treas., 54.97; Council Bluffs, G. G. Rice, 5; Grinnell, Miss Hostetter and sister, 1; Strawberry Point, Mrs. E. B. Newberry, 2.

# **MINNESOTA—\$290.70.**

Received by Rev. G. R. Merrill, Felton, S. S., 5; Grand Marais, 2; Mazeppa, 25; Minneapolis, Fremont Ave., 18.25; Pilgrim, 10; E. P. Stacy, 50; L. H. Hallock, D. D., 25; St. Paul, Olivet, 16.65; Peoples, 25; Winona, W. H. Laird, 50. Total, \$226.90.



Biwabik, 6.60; Edgerton, 10.70; Freedom, 5; Grand Marais, United, 2; Granite Falls, 2.50; McIntosh, 4; Minneapolis, Mrs. S. W. Robbins, 20; North Branch, 1st, 2.50; Robbinsdale, 5; Waterville, 1st, 5.50.

#### KANSAS—\$56.62.

Kansas H. M. Soc., H. C. Bowman, Treas., 11.62; Alexander, Ger., 33; Kansas City, H. Binnian, 5; Lawrence, Rev. A. M. Richardson, 1; Wichita, Fairmont, 6.

#### NEBRASKA—\$128.03.

Nebraska H. M. Soc., 41.67; Arlington, 4.36; Crete, Ger., 15; Germantown, Ger., 20; Hallam, Ger., 15; Steele City, 4; Stockham, Ger., 8; Sutton, Ger., 20.

#### NORTH DAKOTA—\$100.35.

Received by Rev. G. J. Powell, Kensal, 2; Niagara, Mr. & Mrs. D. McKillop, 10; Oberon, 30; Payne, Mrs. G. A. Hall, 10; Valley City, Miss E. McKinney, 1. Total, \$53.

Carrington, 4.36; Hankinson, Jr. C. E. Soc., 2; Kensal, 7; Medina, 9.65; Overly, 2.36; Phoenix, Mayflower, 5; Wyndemere, 4.

Woman's H. M. Union, No. Dakota, Mrs. E. H. Stickney, Treas. Colfax, Miss. Soc., 5; Fargo, Miss. Soc., 1.89; Wahpeton, Woman's Meeting of State Assoc., 6.09. Total, \$129.98.

#### SOUTH DAKOTA—\$108.27.

Received by Rev. W. H. Thrall, Canova, Rev. T. P. Reese, 1; Ft Pierre, 13.32; S. S., 13.35. Total, 27.67.

Beresford, .50; Bon Homme, 4.20; Carthage, Redstone and Glenview, 3.85; Eureka, German, 10; Lesterville, 2; Logan, 4.35; Myron, and Cresbard, 2; Parkston, Germans, 25; Ree Heights, 7.96; Tolstoy, 3.05; Tyndall, 9.35; Waubay, 8.34.

#### COLORADO—\$249.89.

Denver, Prof. Philo C. Hildreth, 15; Flagler, 1; Fountain, 1st, 2.67; Highland Lake, 7.50; New Castle, 1st, 19; Steamboat Springs, Euzoa, 3.85; Rye, 1st, 14; Whitewater, Union, 1.12.

Woman's H. M. Union, Mrs. L. D. Sweet, Treas. W. H. M. U., 35.99; Boulder, 4.81; Colorado City, 5; Denver, Second, 16.93; Harmon, 3; Plymouth, 29.70; South Broadway, 5; Third, 6.40; Fruita, 3; Greeley, .75; Longmont, 51.45; Montrose, 15; Pueblo, A Friend, 1.20; Rye, 5.50.

Total, \$183.75.

#### WYOMING—\$106.29.

Cheyenne, 1st, 52.42; Jr. Miss Circle, 2.50. Woman's H. M. Union, Miss Edith McCrum, Treas. Douglas, 14.37; Lusk, 15; Wheatland, 22. Total, \$51.37.

#### MONTANA—\$61.00.

Aldridge, Dr. W. P. Reynolds, 5; Great Falls, 1st, 40.

Woman's H. M. Union, Mrs. W. S. Bell, Treas. Columbus, W. M. Soc., 6; Helena, W. M. Soc., 10. Total, \$16.

#### UTAH—\$11.00.

Park City, 1st, 11.

#### IDAHO—\$12.00.

Lewiston, Pilgrim, 12.

#### CALIFORNIA (North)—\$5.00.

Martinez, Edson D. Hale, 5.

#### CALIFORNIA (South)—\$510.00.

Pasadena, 1st 5; A. H. Keese, 5; Santa Paula, Nathan W. Blanchard, 500.

#### OREGON—\$27.00.

Beaverton, German, A. Reichen, 10; McMinnville, W. H. Adair, 5; Portland, Mrs. M. D. Kelsey, 2; Salem, Central, 2.50; Willard, 2.50.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas. Forest Grove, L. M. S., 5.

#### WASHINGTON—\$784.01.

Washington H. M. Soc., Rev. H. B. Hendley, Treas. W. H. M. U., 6.20; Endicott, 38; Sylvan, 10. Total, 668.

Beach, 1st, 12; Granite Falls, Ch., C. E. 10; Puyallup, Plymouth, 2; Ritzville, Selems, German, 5; Roy, 41; South Bend, 1st, 20; Tolt, 1st, 24; Wallula, 1st, 2.01.

#### OCTOBER RECEIPTS

Contributions .....	\$10,381.35
Legacies .....	2,094.79
Interest .....	\$12,476.14
Home Missionary .....	33.75
Literature .....	101.79
	69.91
Total .....	\$12,681.59

## STATE SOCIETY RECEIPTS

### NEW HAMPSHIRE HOME MISSIONARY SOCIETY

Receipts in October, 1907.

Alvin B. Cross, Treasurer, Concord.  
Bartlett, 6; Campton, 5.83; Durham, 9.94; Franklin, 40.65; Meredith, 5; So. Merrimack, 6; New Castle, 3; Plymouth, 16; Salisbury, 4.25; E. Sullivan, 3.66; Sullivan, 2.10; Webster, 11.51. Total, \$113.94.

### MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in October, 1907.

Rev. Joshua Coit, Treasurer, Boston.  
Acton, 8.24; So. S. S., 1.28; Andover, Ballardvale, 31.24; Seminary Ch., 153.05; Rev. E. C. Torrey, 5; Amherst, No. 20; Ashfield, 13.67; Ayer, 1st, S. S., 1.50; Beverly, Dane St., 171; Boston, Friend, 50; F. E. Emrich, 25; Park St., 84; Roxbury, Eliot, 161.60; Highland, 112.96; Dorchester, Village, 15; Roslindale, 30; Brockton, Campello, 6; Porter, S. S., 10; Brackett Fund, Income of, 100; Brookfield, No. Mrs. J. C. Whiting, for annuity, 1,500.06; Brookline, Harvard, 55.42; Cambridge, Pilgrim, 9.94; Erving, 1.06; Essex, 17.06; Fitchburg, Finn, 9.12; Gardner, 1st, 150; General Fund, Income of,

91.50; Gill, 10; Gloucester, Bethany, 27; West, 7.57; S. S., 5; C. E., 2; Greenfield, 2nd, 36.36; Greenwich, Village, 20; Lad. Aux., 14.25; Gurney Fund, Income of, 6; Hardwick, Gilbertville, 75; Holyoke, 1st, 26.49; Lanesboro, 5; Leominster, No., 21.50; C. E., 2; Longmeadow, 1st, Benev. Assoc., 69.65; Ludlow Center, 1st 15; Lynn, Central S. S., 20.49; Malden, Linden, 15; Marshfield Hills, 2nd, 11.98; Methuen, 1st, 13.10; Montserrat, 2; New Bedford, Estate of Mrs. Jennie W. Gibbs, 100; Newbury, 1st, 28; Newton, Auburndale, 27.71; Eliot, 90; 1st, 44.34; Newburyport, Essex No. con., 31.52; Northfield, East, 13.50; Palmer, Three Rivers, 4.50; Pepperell, 30.25; Pomona, Fla., Pilgrim, 4; Quincy, Washington St., 5; Reed Fund, Income of, 125; Reading, 37.50; Rollins Fund, Income of, 20; Rockport, Pastor's Class, 24.25; Prim. S. S., 3.75; Sisters' Fund, Income of, 80; So. Hadley, 15.70; Spencer, Friend, 110; Springfield, Hope, 36.80; Olivet, 14.50; So. Sudbury, 7.46; Townsend, 24.57; Wall Fund, Income of, 48; Walpole, 10; Warren, 1st, S. S., 10; Westboro, 73.61; S. S., 6; West Boylston, 14; West Brookfield, 6.50; Whitcomb Fund, Income of, 58.50; Whiting Fund, Income of, 300; Whitman, 11.25; Williamstown, White Oaks, 8.25; Winchester, Estate of Lucy B. Johnson, 78.40; Woburn, Lad. Charitable Reading Soc., 30; Worcester, Finn, 6.25; Piedmont, 3.

Woman's Home Miss. Assoc., Miss Lizzie D. White, Treas. Salaries, American International

College, 70; Italian worker, 40; Greek worker, 200; Braintree, Lad. Aux., 2.75.

## SUMMARY

Regular .....\$4,781.20  
W. H. M. A. .... 312.75  
Home Missionary ..... 2.00

Total.....\$5,095.95

## RHODE ISLAND HOME MISSIONARY SOCIETY

Receipts in October, 1907.

J. William Rice, Treasurer, Providence.  
Newport, United, 56.68; Pawtucket, 60;  
Providence, Beneficent, 80.71; 45-78; Plymouth,  
40; A. B. Cresty, 15; Union, 100. Total, \$378.17.

## THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in October, 1907.

Security Company Treasurer, Hartford.  
Bristol, 1st, 73.28; Swedish, 3; Cheshire, 21.16;  
Eastford, 12.70; Exter, Lebanon, 12.54; Glaston-  
bury, 26.40; Haddam Neck, Special, 1; Hampton,  
Henry Clapp, 12; Hartford, 1st, Ch. of Christ,  
55.78; 1st, 25; Kensington, Special, 15; Man-  
chester, 2nd, 128.89; C. H. M. S., 128.89; Mt.  
Carmel, Special, 15.54; Plainfield, 10; Plantsville,  
76.50; Ridgefield, 5; E., 12; Rocky Hill, S. S.,  
11.74; Special, 21; Salisbury, 1.15; Southport,  
Special, 42.37; South Windsor, 2nd, Wapping,  
24.15; Suffield, towards L. M., 20.14; West  
Haven, 7.70; Winsted, 77.54; Woman's C. H. M.  
Union, Special, 165. Total, \$1,000.56.  
Undesignated .....\$708.77  
Designated ..... 291.79

Total.....\$1,000.56

## OHIO HOME MISSIONARY SOCIETY

Receipts in October, 1907.

Rev. C. H. Small, Treasurer, Cleveland.  
Akron, West, 56; Ashland, 21.92; Austintown,  
1.23; Barberton, 9; S. S., 19.20; C. E., 5;  
Cincinnati, North, Fairmount, S. S., 2.77; Storrs,  
2.50; Columbus, North, 17.40; Eagleville, 6.39;  
Elwood, Ind., L. M. S., 5; Elyria, First, 49.25;  
Fairview, Ky., S. S., 3.50; Huntsburg, 5; Kent,  
12.88; Ludlow, Ky., 2; Madison, 25.67; Oberlin,  
First, 45.76; Second, 20.64; Secretary Pulpit  
Supply, 24; Toledo, Washington St., 6.50; West  
Andover, W., 4. Total, \$345.61.

From Ohio Woman's Home Miss. Union, Mrs.  
George B. Brown, Treasurer, Toledo, Ohio,  
October, 1907.

Akron, First, Y. L., (S), 3.78; W. M. S., (S),  
7; West, W. M. S., 14.60; Alexandria, W. M. S.,  
2.50; Alexis, W. W., 5; Andover, W. M. S., 10;  
Ashland, W. M. S., 4.75; Ashtabula, 2nd, W. M.  
S., 21; Aurora, C. E., 1.40; Austintown, W. M.  
S., 12; Barberton, W. M. S., 5; J. C. E., 50;  
Bellevue, W. M. S., 6.50; Belpre, W. M. S., 14;  
Berea, L. M. D., 5; Berlin Heights, W. M. S.,  
1.40; (S), 1.40; Brownhelm, W. M. S., 3.10;  
Burton, W. M. S., 3.20; Personal, 5; Ceredo,  
W. Va., W. M. S., 2.25; Chagrin Falls, L. A.,  
5; Chardon, W. M. S., 6; (S), 2; C. E., 3;  
Charlestown, W. M. S., 1; Cincinnati, Old Vine,

W. M. S., 1.65; North Fairmount, W. M. S., 1;  
Storrs, C. E., 5; Walnut Hills, C. E., 5; Claridon,  
W. M. S., 3.28; Clarkfield, W. M. S., 1.40; Cleve-  
land, Archwood, W. M. S., 5.25; Bethlehem, W.  
M. S., 3.40; E. Madison, W. M. S., 8.40; Euclid,  
W. A., 46; (S), 4.75; Y. L., 4.40; First, W. A.,  
24.52; Franklin, W. M. S., 1; (S), 5; Highland,  
W. M. S., 1.40; Lake View, W. A., 3; North,  
W. A., 3.50; Park, W. A., 3.65; Trinity, W. A.,  
4; Union, W. M. S., 5; (S), 5; Columbus, East-  
wood, W. M. S., 2; Mayflower, W. M. S., 7;  
North, W. M. S., 1.50; Conneaut, W. M. S.,  
5.36; C. E., 2.90; S. S., 10; East Cleveland, W.  
A., 2.80; M. B., 2.10; Elyria, First, W. A., 27;  
Second, W. M. S., 12; Fredericksburg, W. M. S.,  
4.95; Gomer, W. M. S., 1.60; Greenwich, W. M.  
S., 2.80; Geneva, W. S., 12; Gleaner, Grand  
River Conference, 2; Hudson, W. A., 7; Hunts-  
burg, K. E. S., 2.28; Kirtland, W. M. S., 5;  
Lima, W. M. S., 3.56; C. E., 2; Lindenville,  
W. M. S., 588; Loch, W. M. S., 5;  
Lodi, W. M. S., 5; Lyme, W. M. S., 3;  
Y. P. M. C., 5; Madison, W. M. S.,  
2.80; Mansfield, Mayflower, W. M. S., 4.20;  
Marietta, First, W. M. S., 6.55; C. E., 2.66;  
Harmar, W. M. S., 10; Oak Grove, W. M. S.,  
4.75; Marysville, W. M. S., 12; C. E., 2.50; Mt.  
Vernon, W. M. S., 9.36; Newark, Plymouth, W.  
M. S., 5.60; New London, W. M. S., 2; New-  
port, Ky., W. M. S., (S), 4; Norwalk, W. M. S.,  
2.70; Oberlin, First, C. E., 5; Second, L. S., 25;  
(S), 15; C. E., 5; S. S., 7.30; Painesville, First,  
W. M. S., 23; J. C. E., 3; Penfield, W. M. S.,  
2.50; Plain, W. M. S., 2.80; Pittsfield, W. M. S.,  
5; Ritchfield, W. M. S., 5; Ruggles, W. M. S.,  
3.40; Sandusky, L. G., 2.20; Sheffield, W. M. S.,  
1; Springfield, First, W. M. S., 15.60; Strongs-  
ville, W. M. S., 75; (S), 2; Talmadge,  
W. M. S., 27; Toledo, Central (S), 5.50; S. S.,  
(S), 5; First, W. M. S., 50; Second, J. M. C.,  
2.60; Prim. S. S., 1; Twinsburg, W. M. S., 8.90;  
Unionville, W. M. S., 2.47; Wakeman, W. M. S.,  
3.80; C. E., 5; Wellington, W. A., 6.25; C. E.,  
10; J. C. E., 1; Windham, H. H. S., 8.70; York,  
W. M. C., 3.30; Youngstown, Elm, W. M. S.,  
1.40; Plymouth, W. M. S., (S), 2; Lorain, W.  
M. S., (S), 4; Mrs. F. E. Tracy, (S), 25.

Total, Regular.....\$705.82  
Total, Silver Fund..... 92.43

798.25

Grand Total.....\$1,143.86

## DONATIONS OF CLOTHING, ETC.

Reported at the National Office in July, August,  
September and October, 1907.

Bennington, Vt., 1st, box, bbl., mon., 90;  
Claremont, N. H., Lad. Miss. Soc., box, 36;  
Concord, N. H., South. Soc. Cir., box and money,  
84.65; Fairport, N. Y., W. H. M. U., 2 bbls.,  
171.32; Guilford, Conn., First, Lad. Miss. Soc.,  
1 bbl., 53; Hollis, N. H., Lad. Read. & Char.  
Cir., box, 58.16; Kane, Penna., Wom. Miss. Soc.,  
box, 100; Lancaster, N. H., box, 37.50; Sher-  
burne, N. Y., Wom. Miss. Soc., box and money,  
74.75; Southington, Conn., 1st, Wom. Miss. Soc.,  
bbl. & Pkge., 71.20; Stonington, Conn., 2nd,  
Lad. Soc., box & bbl., 1.66; Suffield, Conn., 1st,  
Lad. Soc., bbl., 138; White Plains, N. Y., Lad.  
Aid. Soc., box, 230.55; Williamstown, Mass., 1st,  
Wom. Miss. Soc., box, 150; Woodbridge, Conn.,  
Lad. Aid. Soc., box & bbl., 123.

## WOMEN'S STATE ORGANIZATIONS

NATIONAL FEDERATION OF WOMAN'S  
STATE ORGANIZATIONS. President, Mrs. B.  
W. Firman, 1012 Iowa St., Oak Park, Ill. Sec-  
retary, Mrs. G. H. Schneider, 919 Warren  
Ave., Chicago; Treasurer, Mrs. A. H. Flint, 604  
Willis Ave., Syracuse, N. Y.

1. NEW HAMPSHIRE. Female Cent. Insti-  
tution, organized August, 1804; and Home Missi-  
onary Union, organized June, 1800. President, Mrs.  
James Minot, Concord; Secretary, Miss Caroline

E. Whitcomb, 192 Roxbury St., Keene. Treas-  
urer, Miss Annie A. McFarland, 196 N. Main  
St., Concord.

2. MINNESOTA. Woman's Home Missionary  
Union, organized September, 1872. President,  
Miss Catharine W. Nichols, 1346 W. Minnehaha  
St., St. Paul; Secretary, Mrs. S. V. S. Fisher,  
2131 E. Lake St., Minneapolis; Treasurer, Mrs.  
W. M. Bristol, 815 E. 18th St., Minneapolis.

3. ALABAMA. Woman's Missionary Union,



organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Mobile; Treasurer, Mrs. H. R. Hudson, 1505 3rd Ave., Birmingham.

4, MASSACHUSETTS AND RHODE ISLAND, (having certain auxiliaries elsewhere). Woman's Home Missionary Association, organized Feb., 1880. President,

Secretary, Miss Mary C. E. Jackson, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, MAINE, Woman's Missionary Auxiliary, organized June, 1880. President, Mrs. K. B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, MICHIGAN, Woman's Home Missionary Union, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Treasurer, Mrs. A. H. Stoneman, 341 Worden St., Grand Rapids.

7, KANSAS, Woman's Home Missionary Union, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. J. P. Wahle, 1258 Clay St., Topeka.

8, OHIO, Woman's Home Missionary Union, organized May, 1882. President, Mrs. C. H. Small, 196 Commonwealth Ave., Cleveland; Secretary, and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, NEW YORK, Woman's Home Missionary Union, organized Oct., 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Charles H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, WISCONSIN, Woman's Home Missionary Union, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, 941 Church St., Beloit; Treasurer, Mrs. Edward F. Hanson, Beloit.

11, NORTH DAKOTA, Woman's Home Missionary Union, organized November, 1883. President, Mrs. L. B. Flanders, Fargo; Secretary, Mrs. J. P. Young, Wahpeton; Treasurer, Mrs. E. H. Stickney, Fargo.

12, OREGON, Woman's Home Missionary Union, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 395 4th St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, WASHINGTON, Including Northern Idaho, Woman's Home Missionary Union, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 302 N. J. St., Tacoma; Secretary, Mrs. Edward L. Smith, 725 14th Ave., Treas., Mrs. E. B. Burwell, 323 7th Ave., Seattle.

14, SOUTH DAKOTA, Woman's Home Missionary Union, organized Sept., 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

15, CONNECTICUT, Woman's Congregational Home Missionary Union of Connecticut, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. James B. Thomson, 92 Lincoln St., New Britain.

16, MISSOURI, Woman's Home Missionary Union, organized May, 1885. President, Mrs. M. T. Runnels, 1229 Garfield Ave., Kansas City; Secretary, Mrs. C. W. McDaniel, 2729 Olive St., Kansas City; Treasurer, Mrs. A. D. Rider, 2524 Forest Ave., Kansas City.

17, ILLINOIS, Woman's Home Missionary Union, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Cor. Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. H. Standish, 449 No. Grove Ave., Oak Park.

18, IOWA, Woman's Home Missionary Union, organized June, 1886. President, Mrs. D. P. Breed, Grinnell; Secretary and Treasurer, Mrs. H. K. Edson, Grinnell.

19, NORTHERN CALIFORNIA, Woman's Home Missionary Union, organized June, 1887. President, Mrs. O. W. Lucas, 2409 Carlton St., Berkeley; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. M. J. Haven, 1329 Harrison St., Oakland.

20, NEBRASKA, Woman's Home Missionary Union, organized Nov., 1887. President, Mrs. J. E. Tuttle, 1313 C St., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, FLORIDA, Woman's Home Missionary Union, organized February 1888. President, Mrs. E. M. Winslow, Coconut Grove; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22, INDIANA, Woman's Home Missionary Union, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary, and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23, SOUTHERN CALIFORNIA, Woman's Home Missionary Union, organized May, 1888. President, Mrs. George Robertson, Montone; Secretary, Mrs. H. K. W. Bent, 130 W. Ave., Los Angeles; Treasurer, Mrs. E. C. Norton, Claremont.

24, VERMONT, Woman's Home Missionary Union, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. W. J. Van Patten, Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, COLORADO, Woman's Home Missionary Union, organized October, 1888. President, Mrs. F. D. Baker, 3221 Franklin St., Denver; Secretary, Mrs. Joel Harper, 653 S. Logan Ave., Denver; Treasurer, Mrs. L. D. Sweet, 1460 Franklin St., Denver.

26, WYOMING, Woman's Missionary Union, organized May, 1893. President, Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Mrs. J. W. Morrall, Sheridan.

27, GEORGIA, Woman's Missionary Union, organized November, 1888; new organization October, 1898. President, Mrs. N. I. Heard, Athens; Secretary, Miss Jennie Curtiss McIntosh; Treasurer, Mrs. Minnie J. Davis, Atlanta.

28, LOUISIANA, Woman's Missionary Union, organized April, 1889. President, Miss Mary L. Rogers, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 128 N. Galvez St.; Treasurer, Miss Lena Babcock, 2436 Canal St., New Orleans.

29, ARKANSAS, KENTUCKY AND TENNESSEE, Woman's Missionary Union of the Tennessee Association organized April, 1889. President, Mrs. G. W. Moore, 725 17th Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, 514 Capitol Ave., Nashville.

31, NORTH CAROLINA, Woman's Missionary Union, organized October, 1889. President, Mrs. E. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Fadema, Troy.

32, TEXAS, Woman's Home Missionary Union, organized March, 1890. Secretary, Mrs. Donald Hinkleley, Sanger Ave., Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, MONTANA, Woman's Home Missionary Union, organized May, 1890. President, Rev. Alice Barnes Hoagg, Orr; Secretary, Mrs. J. W. Heyward, 816 No. 27th St., Billings; Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34, PENNSYLVANIA, Woman's Missionary Union, organized June, 1890. President, Mrs. E. E. Dexter, 782 N. 19th St., Philadelphia; Secretary, Mrs. E. H. Osgood, Germantown; Treasurer, Mrs. David Howells, Kane.

35, OKLAHOMA, President, Mrs. Alice M. Brewster, Chickasha, I. T.; Secretary, Mrs. Mary S. Rowe, 801 W. Reno St., Oklahoma City; Treasurer, Mrs. A. R. Hyatt, Okarche.

36, NEW JERSEY, Woman's Missionary Union. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treas., Mrs. G. A. L. Merrifield, Falls Ch., Va.

37, UTAH, Woman's Missionary Union, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah.

38, IDAHO, Woman's Home Missionary Union, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Deer, Pocatello, Idaho.



# Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

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Rev. Charles H. Small, Treasurer.....".....Cleveland, Ohio	
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Rev. S. I. Hanford, Secretary.....Nebraska Home Missionary Society.....Lincoln, Neb.	
S. A. Sanderson, Treasurer.....".....Lincoln, Neb.	
Rev. John L. Maille, Secretary.....South California Home Missionary Society.....Los Angeles, Cal.	
A. K. Wray, D. D., Secretary.....Missouri Home Missionary Society.....Carthage, Mo.	
Lewis D. Snow, Treasurer.....".....St. Louis, Mo.	

## OTHER STATE HOME MISSIONARY SOCIETIES

Rev. L. D. Rathbone.....Secretary North California Home Missionary Society .. . . . . Berkeley, Cal.

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**DOUBLES  
THE JOY  
IN**

# HOUSE-WORK



JANUARY 1908

VOL. LXXXI NUMBER 8

# THE HOME MISSIONARY

♦ ♦ ♦

"Ring out the Old, ring in the New,  
Ring, happy bells, across the snow,  
The year is going, let him go;  
Ring out the false, ring in the true.  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

♦ ♦ ♦

1908

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**YOU NEED THIS BOOK** of 156 Pages handsomely bound, if you ever intend to buy a piano, no matter what make.

It tells how to test a piano and how to tell good from bad; what causes pianos to get out of order. It makes the selection of a piano easy. If read carefully it will make you an expert judge of piano tone, of action, workmanship and of durability.

It tells everything that any one can possibly want to know about pianos; gives a description of every part of the piano, how put together and all the processes of manufacture. Gives description of the new invention for aiding learners to play called **THE NOTEACCORD** (endorsed by Paderewski and other great pianists). It explains Agents' and Dealers' Methods and Devices.

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the qualities of labor, the felt, ivories and woods used in every high-grade piano, and compares high qualities with the cheaper kind (used in inferior pianos). Describes what constitutes a musical-piano-tone, and in fact is a complete *encyclopedia*.

You need and should have **THIS EDUCATIONAL BOOK** to thoroughly inform you whenever **CONFUSED ABOUT PIANOS**.

Its scores of illustrations (all devoted to piano construction) are not only interesting but are *instructive*—to children as well as to adults.

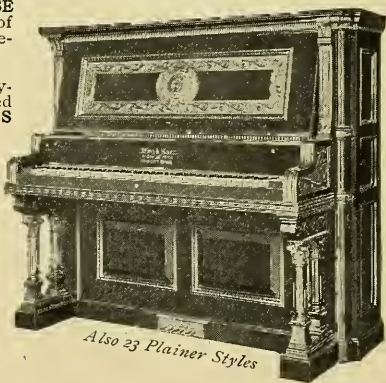
You will certainly learn a great deal about pianos that you could not hear of or read **ANYWHERE ELSE** for it is absolutely the *only* book of its kind *ever published*. Nevertheless we send it free.

The other book is also copyrighted but is a short *story* named "**JOHN HONEYWELL'S REASONS.**" The story of an

average American family which was **ALL CONFUSED** about Pianos—it is interesting, readable and prettily illustrated—gives a little hint of a love affair which the piano helped along, as many pianos have done.

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## Changes in the Field

We have had frequent occasion of late to record changes in our official list of Superintendents and Secretaries. In a late number of the *Pacific*, we find the following from Henry E. Jewett, which we are glad to quote, and heartily endorse, in THE HOME MISSIONARY:

On Sunday, September 1st, Rev. L. D. Rathbone entered officially upon his work as Superintendent of Home Missions for Northern California, but his heart has been in this work long before his hands were free for this great service. He knows well this large field and most of the pastors in self-supporting and mission churches. His enthusiasm and wisdom and consecration give great promise for the development of our Home Missionary work. The cause which Warren and Harrison loved and labored for with recognized success will receive fresh impulse from henceforth under their successor. Let the churches give him welcome and respond generously when he asks them to give and serve. All communications relating to the work of the Home Missionary Society should now be addressed to him at Barker Block, Berkeley.

Rev. P. Adelstein Johnson, for seven years pastor of the First Church, Ottumwa, Iowa, has been unanimously chosen to succeed Dr. T. O. Douglass, as Secretary of the Iowa Home Missionary Society. Mr. Johnson is, by birth, an Icelandier, coming to this country as a boy. His acquaintance with the State work is intimate, and he stands firm in

the confidence of the churches. It is high praise to say that he is regarded worthy to succeed Dr. Douglass who, after twenty-five years of unwearied service, leaves a memory that will be ever fragrant in the home missionary history of Iowa. It is the good fortune of the National Society to have secured his services in the coming winter campaign.

Rev. Horace Sanderson, whose long and fruitful service in Colorado has won him the esteem of the churches and the love of his brethren, now retires giving place to Rev. George A. Hood, late District Secretary of the Church Building Society. Mr. Hood has held the position of a Home Missionary Superintendent in Minnesota and Wisconsin, and is endowed with every gift of experience and of personality for success in the Centennial State.

As a measure of relief for Dr. J. D. Kingsbury, his immense field has been divided. Rev. George A. Chatfield is now to supervise New Mexico and Arizona, while Dr. Kingsbury continues to have the care of Utah and Southern Idaho. For the present his address is Bradford, Mass. He will take an active part in Eastern campaigns, and will be glad to respond to calls for missionary addresses.

Secretary H. E. Thayer, of Kansas, has felt the drawing college work, and resigns his office to accept the call of Fairmount College, to succeed the late Dr. Morrison as its President. Rev. L. C. Schnacke takes Mr. Thayer's place as Secretary.

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### PLEASE TAKE NOTICE

In requesting a change of address for THE HOME MISSIONARY, please *always* name both addresses, the old and the new.

All changes on the mailing list of THE HOME MISSIONARY are made previous to the 15th of each month. New subscriptions, or changes of ad-

dress, received later than the 15th cannot appear on the label until one month later.

In ordering Home Missionary literature, please indicate clearly the number of copies of any leaflet required, whether a single number for personal use, or a quantity for distribution.



# CONTENTS



For JANUARY, 1908.



FROM AN IMMIGRANT'S LOGBOOK, Part 1, Illustrated.....	271
EDITOR'S OUTLOOK	
The Unspeakable Steerage--Home Mission Campaigns--The Treasury--Rev. James H. Ross .....	279
OUR WESTERN ACHIEVEMENTS AND THEIR CLAIMS, Illustrated, T. O. Douglass .....	281
TWO PRACTICAL ADDRESSES	
I--Everyday Work in the Everyday Church, Alfred Benthall.....	283
II--Our Work Among the Men of the Mine and the Forge, Henry Harris .....	285
THE FORTY-SIXTH STATE.....	287
ENDEAVORERS ATTENTION.....	287
ANOTHER VETERAN AT REST, Illustrated--Editorial .....	289
THE IMPERATIVE FOWARD SUMMONS	
Raymond Calkins.....	290
THE HOME MISSION SOLUTION.....	294
WOMEN'S WORK AND METHODS, Illustrated	
THE PROBLEM OF THE CITY Miriam L. Woodberry.....	295
APPOINTMENTS AND RECEIPTS.....	300
CLASSIFIED LIST OF HOME MISSIONARY LEAFLETS AND ARTICLES.....	303

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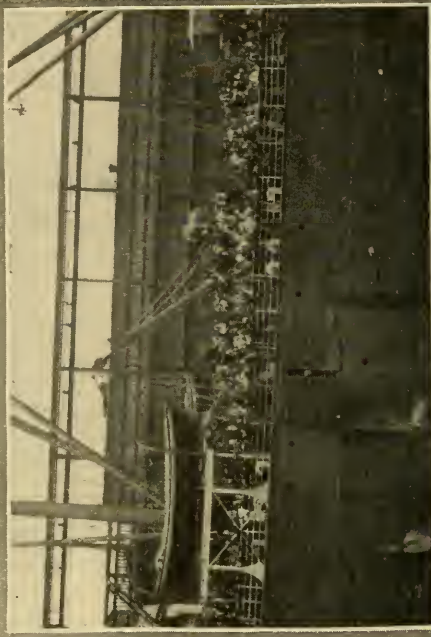
## THE HOME MISSIONARY

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Congregational Home Missionary Society

287 FOURTH AVENUE, NEW YORK CITY

"DESIRABLES" EN ROUTE TO AMERICA



1. THE "UNKNOWN" TENDING A BABY WITH SICK MOTHER.

3. THE BETTER CLASS OF STEERAGE PASSENGERS.

# THE HOME MISSIONARY

VOL. LXXXI

JANUARY, 1908

NO. 8.

## *From an Immigrant's Logbook*

*Some Experiences of an Unknown in the Steerage—A Narrative of Fact, not  
Fiction—Conditions that Should be Abolished*

WE live in an age of improvements. Charity organizations are numerous. The child-labor question, welfare work, tenement house inspection, draw the attention of the multitude. A man that drives a sick horse is arrested, and the horse is cared for; the dog without a master is taken to the dog's hospital. But, strange to say, war goes on and nations murder nations. Twentieth century life is a peculiar combination of charity and cruelty. I have seen the whole population of a town in Spain excited and bloodthirsty over a bull-fight. I have seen strong men and women giving their life and love and all to those who are hungry for a bit of love. I have seen trolley-car passengers complain about not stopping at the corner, but a few yards further on. I have seen steamship companies bathing in wealth and dividends at the cost of millions of immigrants who suffer steerage horrors from six to twenty days.

Shall the steamship companies reign forever? Is it not time that steerage conditions, such as I shall describe, come to an end?

A wealthy American going to Europe in the first cabin of an up-to-date ocean-liner, sent a cable from Bremen to his friend in New York, reading "Luxury." I had a notion to send a cable to my mother, on arriving in New York in the steerage, reading "Misery." That would des-

cribe my impressions about the trip.

On the 20th of June, 1907, I walked into the main office of a German-American Line to buy a ticket for the steamer that was to leave for New York on Saturday, June 22d. Above the main entrance I read, "Mein Felt, die Welt," which means, "My field is the world." How true that is. Not only does this company have lines all over the world, but like some other lines, it has almost unlimited power, and the dividends are gained largely from the patronage of the steerage passengers who come from all parts of the world.

After answering a number of questions as to birth, nationality, profession, whether I had been in America before, etc., all of which are copied on the ship's manifest and which must correspond to the answers given by the immigrant at Ellis Island, I was led to a doctor, who examined me at a glance and measured me. Then I put down 150 marks (\$36), and learned that second-cabin passage was only 60 marks (\$15) more. "And," said the clerk with a wink of his eye, "then you don't have to live in the steerage."

He could not understand how I could choose to travel in the steerage, after having been in America, but I had my reasons, although I understood his wink.

Only 60 marks difference in cash, but a world of difference in treatment



and accommodation.

Ticket in hand, I left the beautiful building, not fully realizing that I had sold my liberty and rights of modern civilization for seventeen long days.

On Saturday, June 22d, I left my friend at the door of the waiting room of the steamship line, where the first of a series of operations began.

When I looked at the crowd around me, tired and worn out, the men unshaven, the women with unkempt hair, the children dirty and neglected, I remembered what I had seen years before, when I was home, when trainloads of immigrants arrived at Rotterdam, after a long railway ride. I also remembered what Mr. Z., in that same city, told me about the hardships many immigrants go through before they reach the port of embarkation. Later I must tell about him and his splendid work among immigrants. Just now we are engaged with the first inspection.

Before I knew it I was pushed into a large hall, too small though to hold 1,600 people, our number of passengers. The smell of children, garlic, fish, cheese, onions, pickles and what not reminded me of the days of my childhood, when I was called the egg-smeller, on account of my exceedingly strong smelling capacities. Whenever I declared an egg bad, my sisters would not touch it, for I was an authority on such matters. It is pleasant to be an authority, but I did not feel very good just then. I tried to move away from the man in front of me, who smelled like a garlic-plantation. I moved two feet, that was as far as I could get, and behold a boy gnawing at a raw onion tried to chase me. So I stayed where I was, amidst the babel of tongues, and waited patiently till my turn came to be examined.

Everyone wanted to get out, and pressed forward, only to be pushed back again by two policemen, who were making faces at one another, to indicate that their noses were working well. At last the baggage-laden

throng began to move on, and my turn came to be examined. The doctor turned up my eyelids, and I passed as O. K. An employee of the line stamped my large green ticket, "Augen gesund" (eyes all right). This was the second stamp, the first being, "Aerztlich untersucht," stamped by the doctor in the office, this meaning, "examined by a physician."

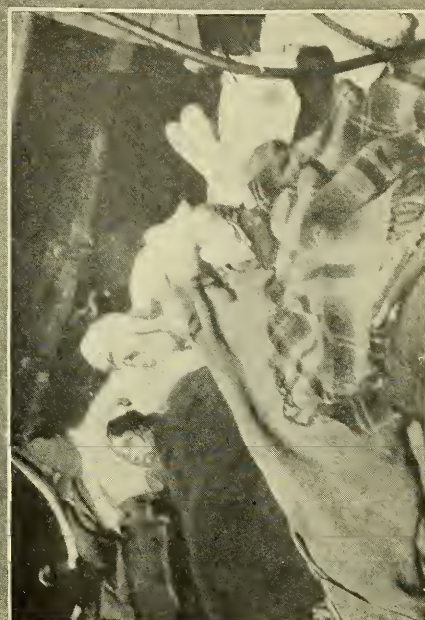
From the first moment till the last the steerage passenger feels as if he has committed a crime. He is surrounded by police officers, steamship officers and other officials till he lands at the Battery in New York as a free man, where the last policeman through whose hand he goes holds back the crowd that is always there—either to satisfy curiosity, or to make some money by assisting or misleading the immigrants to some cheap, obscure lodging house.

Coming out of the hall, I caught a last glimpse of my friend, who laughed when he saw me tossing my hand-baggage, surrounded by a peculiar mixture of Russian-Jews, Poles, Slavs, Germans, and others. I tried to laugh, but did not succeed very well, owing to the odors that filled the air.

We pressed on, or rather were pressed on, till a chain stopped us from entering the next hall, across the street, where we had to get another stamp on our ticket. At the entrance door stood an inspector of police, commanding a host of policemen. He stood there in all the dignity of a German official, moustache twined heavenward like Emperor William's, his figure clad in gray bedecked with gold and brass.

The crowd became impatient, and he shouted, "Be quiet!" which did not help matters much, till the chain was unhooked, and in groups we were allowed to go into the next hall. Our official kept busy all the time, and so did the policemen; he shouting, "Be quiet!" or calling the people dogs, to relieve his anger: the police pushing and pressing the impatient crowd.

At last I entered the door, and



1. TRYING TO KEEP CLEAN UNDER DIFFICULTIES.

2. MOTHER'S EFFORT TO GUARD CHILD AGAINST VERMIN.

3. A HAPPY FAMILY GROUP.

4. SICK WOMEN WITHOUT ATTENDANCE.



found myself in the large room where the physical examination was to take place. We had a little more room here, because not all were let in at once, and I had an opportunity to look around a while and see what my fellow-passengers looked like.

My eye fell upon a Russian in full uniform, which was soiled and greasy. I did not wonder, because the Russian uniform may be seen in all places. When I was a seaman, I had soldiers and naval sailors in uniform discharge our cargo of coal in St. Petersburg, to make a few dollars in their spare time, because their salaries are extremely low. At the market in Riga, in south-western Russia, I have seen soldiers' and sailors' uniforms for sale in heaps, and seen the shrewd Jews buy them from half-drunken men.

Next to me stood a Bohemian in his national dress, smelling at a lemon. Then I noticed a Hebrew mother with four children, sitting upon a jute bundle, held together by enough rope to move a man-of-war. She shouted to her husband, with his long whiskers, the Jew's pride, asking him to buy some lemonade from a fat German woman who was selling soft drinks, cake, and small bottles of medicine for headache and seasickness.

To my surprise I discovered next to me a man, a Jew apparently, clean-shaven, who had all the characteristics of a Bowery "bum," such as you may see line up on Saturday afternoon at the gallery door of a New York or Chicago cheap Hebrew theatre. In fairly good English he addressed the officer at the door in this wise: "Shut up, you mucker, don't molest my brethren." etc. This type was at the head of everything that went on in the steerage.

We had to pass another physician, who, as we passed by bareheaded, examined our body at a glance to see that we were not crippled or lame. He stamped our ticket, and then we were again allowed to go into the open air. This time the police began to do the examining. Every man had

to show his pass and soldier's papers, but I had none to show, so could not pass through. Fortunately I had my intention papers for American citizenship with me, and that opened the door.

After these preliminaries, we were packed on small steamers which took us over to the ———, an 11,000 ton steamer, eight years old. There she lay, puffing and blowing as if she could beat the 23 mile record, but the seventeen days that our passage lasted proved different. We came alongside and climbed on board, not realizing the sufferings that were awaiting us.

The steerage stewards stood by the steerage entrance, and the second cabin passengers saw us from their promenade deck going down to the second and third basement, as one jolly fellow remarked. Down I went to the compartment where I belonged, namely, "Single men." There are different compartments—for families, for single men, for single women, and for the Jews, who as always since the destruction of Jerusalem receive the lowest place: in this instance on the lowest deck.

Here our beds were shown, and I found myself in a room that served at the same time as sleeping room (it contained 290 beds, if you please), dining-room and recreation room in case of bad weather, or after 9 p. m., when we had to go below.

In vain I looked for a dining-room, discovering to my astonishment that we had to eat in the same room where we slept. Full of indignation, I thought what could be done to put a stop to such a condition, when all at once a bell rang, and I understood that it was the signal to get our eating utensils—this being shouted in German by a steward with a bunch of whiskers like a haystack. Somehow he made himself understood by the non-German speaking ones, and a mad rush followed.

The inspection had lasted so many hours and all were so tired and





THE BEDS IN THE MEN'S SECTION

hungry that when they understood that dinner-time had come, everyone wanted to be first to get a plate, a spoon and a cup—the outfit of a hungry steerage passenger on this line. No knives, no forks, no tablecloth, no service at all at the tables. Add to this no spittoons, no refuse buckets, no bath-rooms, and you have conditions which certainly do not uplift the immigrant. Every immigrant, no matter where he comes from or what his surroundings were, is above the level the Hamburg-American Line brings him to.

Do I state too much if I say that such conditions are absurd, disgraceful, down-hauling? Do I ask too much if I ask for your indignation? But let me go on.

Upon one of the tables stood a sailor, for all the stewards in the steerage are “old salts.” Another steward handed him the cups, plates and spoons—the three things to eat a meal with.

All sorts of languages were heard, and very soon the first fight was on. To be sure, to get their utensils the men pushed and thronged. The

steward on the table began to curse like a trooper, first in German, then in Polish, and then in whatever other language he might know how to swear in, for every steward is quite a linguist. But he could not control the mob any more, and at last he said to his mate, who locked the cupboard with a bang: “Let the hocks eat from the floor.”

That was the end, and half of us were turned away without anything at all. About an hour later the bell rang again for supper, and sitting on my bed, the only place I had to sit on just then, because the few tables were surrounded by a hungry crowd, I watched the performance. Let me say that I did not think of eating on that first night.

After a few moments I saw men coming down with kettles of soup, potatoes with a coat on, and tea. They had no time to put down the things upon the table. In the twinkling of an eye the kettles were empty, and no wonder, for the poor fellows did not have anything to eat since the morning, because all the time was taken up by the inspection and other operations.

Those that did not have any plates or spoons borrowed some from a more fortunate one, or else used their fingers. The next day there was more order. Plates, cups and spoons were provided for each one, and out of every tier of sixteen men one was appointed to get the food. He received a card, and also such utensils as a coffee kettle, soup kettle, potato bowl, etc.

When the dinner bell rang, all these men went in line to the kitchen, where the purser and his assistant controlled the cards. This system works very badly, and many times there is not enough for the sixteen men, and when the man with the card goes for the second time to get more, he stands a fair chance to be sent away by one of the stewards, or kickers, as they might be called. Discipline cannot better this. The food ought to be brought by the stewards, and the dishes ought to be washed by them also.

After that first meal was served, I wondered what would become of the dishes and spoons. It did not take me long to understand that it was our

privilege to keep and to wash them, and I saw some of the funniest sights I ever saw.

Men, women and children went up on deck to wash dishes, and having no fresh water to wash them with, had to use salt water and cold, an impossible thing, especially when they were greasy. Any old thing served as a dishcloth.

I do not need to say that most of the time the dishes were far from clean, and were greasy and unpleasant. But it certainly was not the fault of the helpless immigrants. When we looked for a regular wash-room, we found there was no such useful institution on the ship, though she was only eight years old and of large tonnage. So, the only places available were the lavatory which opens into the toilet rooms, using the bowls as wash-pans, or the openings of the deck wash-pipe.

Many times, when as a matter of course the refuse and grease were spread all over the steerage deck, the boatswain or his mate would come along and stop us and chase us. There was no inducement to try to keep



THE WAY MEALS SHOULD NOT BE SERVED



#### NO DINING-ROOM ACCOMMODATIONS AND THE RESULT

clean and decent.

Why not have a roomy dish-washing place, or, better still, why not have the ship provide men to do the washing? But how can you expect the one man that has to look after the welfare of about 300 passengers to do the dish-washing besides.

It is an actual fact that there was but one man in each compartment, which contains from 200 to 400 passengers in the busy season of immigration.

I have figured out that there is about one waiter to every twelve passengers in the second cabin, and one to eight in the first cabin, to serve at the tables only, apart from the host of stewards and stewardesses that look after linen, toilet-rooms, deck chairs, etc.

Do you think the steerage fills the pockets of the shareholders, or the first and second cabin?

On packing my trunk I had the lucky idea of putting some towels into it, and they came in handy to wipe the dishes, and for this I used them every day. The good-hearted Austrian Poles, who were with me in my

table group, appreciated this very much, and showed their thankfulness in a peculiar way, by giving me the first choice of the meat and other provisions. They called me the photographer, as they thought I was a professional photographer, seeing me with my camera from time to time.

Funny sights, I said. It was funny to see the poor fellows struggle to clean the dishes, trying in vain to wipe off the grease with the salt water. On one occasion a sailor had thrown sand upon the results of seasickness, and after dinner when the usual procession of dish-washers appeared, one man, seeing the sand, had a bright idea, and whipped his towel into the sand to use it as a means of cleansing!

But now came the question, where to put the dishes. There were no cupboards and no lockers to put them in, so the only place was the deck, underneath the lower beds. In case of rolling ship, there was of course a general mix up, and the beds were found to be the safest place to put them in, for fear of breaking them. In case of bad weather, when many



were sea-sick, common sense will tell the rest.

(Almost incredible is the fact that the steamship officials provide no basins for the poor people to use in case of sea-sickness, thereby making it impossible to preserve decent conditions, since often there was no access to the open deck).

How I spent the first night?

I did not close my eyes. I could not. I was disgusted, irritated, and the rotten smell, which naturally filled the crowded space, was more than I could stand. Later on I got used to it.

In rooms from 50x65 feet to 80x65 feet there were from 175 to 290 beds. Between the beds there was not an inch of space. They were double-tiered and divided into blocks of 32 beds. The floor was of iron and damp. The light was too dim for reading by day or by night. The ventilation, especially in bad weather, when some of the hatches have to be closed, was wholly unsatisfactory. The pillows and mattresses, filled with sea-grass, were very hard, and the one blanket was not sufficient in a cold night.

One night I could not sleep because it was too cold. We asked the steward to turn on the steam heat, but he refused to do so. Upon inquiry I found that it was turned on that night in the first and second cabins.

There was no place to hang up clothes, no clothes-hooks or lockers. There was no place to put baggage but the damp iron deck, upon which the refuse of the meals was thrown; while the consequences of sea-sickness are scarcely fit to put baggage upon. The bed was all we had, and upon this everything had to be put that there was room for.

The kingdom of a steerage passenger is his bed. It is his room, locker, cupboard, chair, and what not.

Upon the hatches and between the beds the dinner tables were put up. These consisted of a board laid upon two trestles. There were no dining rooms, so you can imagine how delightful it was to eat in a room where so many people have slept. This room was at the same time the recreation room. It was also the place where the passengers were driven like cattle, with hatches closed, when something official like vaccination took place.

*(Continued next month)*



IMMIGRANTS PEELING POTATOES ON THE DECK

# *Editor's Outlook*

## **The Unspeakable Steerage**

**I**N view of conditions pictured in the leading article of this number, we cannot regard the above title as an exaggeration, and no reader of the article will wish it softened. Were this the story of things as they were twenty-five years ago, its lurid features might be pardoned, but the world has rolled into the Twentieth Century, when all things are supposed to be marching toward the Millennium. The experience of this writer is not yet six months old, and it is not strikingly millennial. Such a picture of man's inhumanity to man is seldom revealed in these days, and were it not for the prevailing interest of our churches in every phase of foreign immigration, it might better have been suppressed. We feel, however, that it is the right of all students of this problem to know whatever is to be known about it, and the opportunity to learn the facts from one who has in his own person, seen and suffered, is so rare, that we should be wronging our readers to withhold them. The entire story of three chapters, of which we publish this month, the first chapter, has been submitted to the Government authorities at Ellis Island, who do not dispute its truth. "'Tis true, 'tis pity, and pity 'tis true."

## **Missionary Campaigns**

**D**R. DOUGLASS, Professor and Mrs. Steiner, and Secretary Lougee, with occasional help from Miss Woodberry, Secretary of the Woman's Department, opened the New England campaign October 26, in Boston, filling several pulpits on that day, and visiting the Friday evening prayer meetings of that week. After Boston, Salem, Natick and Milford, were visited, and in the early

days of November, Portland, Concord, Lowell, Rutland, Pittsfield, Springfield, Hartford, Meriden, New London, New Haven and Providence, were the scene of their labors. The addresses were well received, and a good impression was left. The expenditure for this campaign was very slight, as the speakers were entertained in nearly every instance. One feature of several of the meetings was a banquet provided, at the expense of friends, at which there was some discussion of Home Missionary problems. The names of several hundred prominent friends of the Society were secured, with the understanding that they might be solicited for personal help. One pleasing feature of the whole trip was the donation by Dr. Steiner of his services. He turned back the check of \$150 given him as payment for his work. Dr. Douglass, with his rich experience at the West, was particularly welcome and most effective. Arrangements are now making for him to visit Minnesota, North and South Dakota and Iowa, in the early part of 1908. Dr. Kingsbury has been touring in New Jersey in the interests of the Society; while Secretary Shelton of the New York State Society, has been carrying on a campaign of three weeks for the State and National work in New York, where the speakers were Miss Woodberry, Secretary Herring, Field Secretary Puddefoot and Mr. Shelton. The places visited were Middletown, Albany, Rensselaer, Utica, Pulaski, Oswego, Buffalo and Syracuse; also several of the local associations.

The officers of the Society are greatly encouraged by the returns of these efforts. Not only have the receipts been favorably affected, but the hearty welcome and the cordial good will expressed for the Society and its work, have been particularly heartening.

# The Treasury

1906

Interest and

	Contributions	Home Missionary	Legacies	
April .....	12,182.98	368.52	7,591.68	
May .....	11,118.08	1,151.40	8,360.28	
June .....	6,646.96	1,197.44	3,360.76	
July .....	9,557.64	1,026.47	2,642.92	
August .....	3,996.93	835.62	3,131.57	
September .....	4,436.45	422.81	3,139.87	
October .....	8,303.28	571.53	11,574.25	
November .....	10,504.14	1,783.96	12,810.66	Total
	<u>67,546.46</u>	<u>7,357.75</u>	<u>52,611.99</u>	127,516.20

1907

Interest and

	Contributions	Home Missionary	Legacies	
April .....	9,443.25	166.75	20,860.52	
May .....	11,667.37	2,218.89	1,950.00	
June .....	9,187.37	1,688.11	8,203.66	
July .....	7,129.16	2,220.85	10,029.61	
August .....	4,545.64	546.56	9,049.11	
September .....	5,977.46	617.52	12,103.35	
October .....	10,381.35	205.45	2,094.79	
November .....	10,515.07	1,922.64	3,452.32	
	<u>68,846.67</u>	<u>9,586.77</u>	<u>67,743.36</u>	146,176.80

18,660.60  
Total Gain

1,300.21

2,229.02

15,131.37

Gain—Contributions    Gain—Interest, &c.    Gain—Legacies

## Rev. James H. Ross

WE are pained to record the death of this servant of God at Clifton Springs, New York, December 7, 1907. For twelve years he has filled the position of press agent for the seven Benevolent Societies, rendering them an invaluable service in keeping their work and claims before the public, especially through the secular press of the country. An early editorial training gave him unusual facility for such service. The Annual Meeting reports obtained remarkable and very valuable publicity by his direction, and his loss to the Societies in this line of effort is al-

ready deeply felt. He was a man of broad sympathies and of marked literary culture. His knowledge of hymnology was extensive and several articles from his pen on this subject obtained a wide circulation. As a minister of God, as a Christian brother, and as a friend and promoter of every good work, he was universally respected, trusted and beloved. Even in his declining health, which began about six months ago, his interest in the missionary enterprises of the church has been wonderfully maintained. Home and Foreign missions have seldom had a more faithful supporter, or a more intelligent promoter, than Mr. Ross. The only surviving member of his family is his wife.



# Our Western Achievements and Their Claims Upon Us

BY T. O. DOUGLASS, D. D.

HOME missionarily considered, the West is all the way from the Hudson River to the ends of the earth.

The great purpose of Home Missions is to cover the whole land, east, west, north, south, with Christian churches; to bring the house of God and the preached Word, Sabbath after Sabbath, within easy reach of every man, woman and child within our borders; to set the Sabbath bells to ringing everywhere.

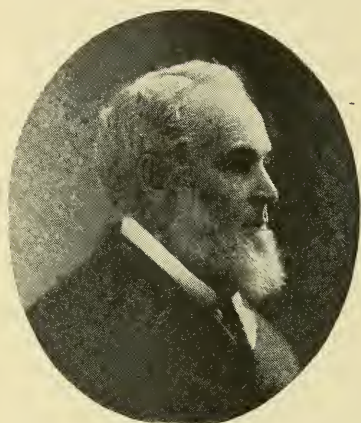
I am learning to be glad that we are not alone in this overwhelming task.

"The Methodist and Baptist have just gone along to ring those charming bells," and I am glad of that.

"The Episcopal and the Presbyterian have just gone along to ring those charming bells," and I am almost glad of that. Of course we must not be much behind the Presbyterians, as indeed we are not. In many places we are the pioneers.

We have set the Sabbath bells to ringing, in spots, all over the land: three hundred in Iowa; two hundred in Minnesota; one hundred and seventy in North Dakota; one hundred and seventy in South Dakota; a baker's dozen in Wyoming; about the same in Montana; one hundred and eighty, including associated churches in Idaho, British Columbia, Alaska, and Washington; sixty in Oregon; two hundred in California; and one in Nevada.

Broadly speaking, all the Congregational churches, west of the Hudson, and many of the Presbyterian, are products of Congregational Home Missions. In the good old days of union we had this equitable division of labor: We, for the most part,



REV. T. O. DOUGLASS, D. D.

furnished the men and the money, and they furnished the churches.

Our Western colleges, too, have sprung up in the wake of this great movement.

Thousands of communities have been redeemed from the pioneer vices, and made fit places for people to live in, and children to be born in, by the coming of the missionary and the planting of the church.

No other agency has had so much to do with the making of Commonwealths.

I have heard them say over there in South Dakota, that no other man that lived among them had so much to do with the shaping of the character of the Commonwealth that was to be as Joseph Ward. I have heard them say that no other man had so much to do with the writing of the Constitution of the Commonwealth that was to be as Joseph Ward. I understand that in very deed his hand did hold the pen which wrote out some of the clauses of the Constitution as they stand on the statute books of that

Commonwealth to-day.

These are some of our Western achievements.

Now as to their demands upon us.

First, of course, to finish the work begun. A hundred churches in Iowa are not yet self-supporting; a hundred in Minnesota; a hundred in North Dakota; a hundred in South Dakota; a hundred in Washington; and a hundred in California.

We have still on hand a great amount of unfinished business.

And the new work is pressing in and pressing in all the while.

Seventeen new churches have sprung up in North Dakota the past year, eleven of them in a string since April 1st. Now is the time to make that a great Congregationally Christian State. The same is true of South Dakota. In the eastern portion the churches might well be pressed to larger contributions to the work. The western part is, a good deal of it about as new as new can be; but all of it, by new roads, and irrigating enterprises, is being opened up for settlement, and the people are pouring in. Now is the time to give generous aid to the new South Dakota.

Wyoming is a grazing State. The other day, almost up to the very crest of the Rockies, I saw cattle looking as fat and sleek and contented as if they were really getting something to eat.

As yet there are in Wyoming about as many square miles as people; but the people are rushing in to occupy the irrigated districts and the mining regions which are all over the State. Now is the time to give generous aid to Wyoming. Superintendent Gray thinks we should concentrate our forces there.

Montana, mighty Montana; eight hundred miles from end to end; a land of mountains and fountains' of sources and resources, and boundless possibilities! We ought to organize twenty churches there in the next twelve months, and we will be great sinners if we don't.

What's the matter with Washing-

ton? She's all right, and she's a daisy. I told them out there that, since I resigned, they had the best superintendent of the whole bunch. I might have said the same thing in other States, but I did not. If only there were not quite so much sage brush; and if I knew just when to say Tacoma and when to say Rainier; and if they would only furnish, as they promise to do, rain that will not wet to the skin, I would feel very comfortable about Washington. The brethren out there are united and prosperous and aggressive. Our infallible Year Book (I am glad that we still have one infallible Book), reports twelve new churches in 1906; and yet the Washington work is not keeping up with its opportunities.

Our weak spot on the coast is Oregon.

The home missionary crossed the Cascades almost as early as he crossed the Mississippi. And the work had splendid leadership in the early times, and still we are weak in Oregon.

But a new day is at hand. New centers of population are being created by irrigation, and the extension of the wheat fields, and the demand for the tall timber of the southern mountains. A new spirit of aggressiveness along all lines is stirring out there. Now is the time to push things in Oregon.

Two weeks ago last Sunday evening in Los Angeles, I spoke in a little gem of a rustic temple, raised up in three days. The church is too young to have its name in the Year Book. They are building a \$75,000 house of worship. That is the way they do things down in Southern California.

The other day, somewhere about the Bay they organized a church of 107 members. That's the way they do things in Northern California. And yet I scarcely ever heard a Macedonian cry more piteous and insistent than that which came from mountains and valleys of the north about old Shasta.

Only one Congregational church in

Nevada!

Unum sed leonem.

There at Reno one of our pastors said: "A full score of doors of opportunity have stood wide open to us here, and we could not enter in!" Such weakness is wicked.

Before a hundred open doors in the West we have stood in criminal weakness, not able to enter.

But who can tell of the *destitutions* of the West? Hundreds of mining camps without any gospel! Hundreds of lumber camps without any gospel? Tens of thousands of ranchmen, cattlemen, cowboys, without any gospel!

And we are pledged to bring the house of God and the preached Word within easy reach of all our people.

We need for this work men by the hundreds, and money by the millions.

I know a preacher who never knows when he is defeated, and so he never is defeated.

We need a dozen men of this sort for Oregon, and another dozen for Montana, and a hundred more for the rest of the great West.

A million a year would scarcely suf-

fice for the great service. A half million we must have in gifts from the living, leaving the dead to bury the great debt.

Apportionments to the States and churches is a part of our program.

One of our Iowa pastors year by year would write me: "How much are you going to raise this year? What is our share?" I would give him a good stiff sum, to which he would respond: "We'll raise it, if it takes all summer, if it takes all winter, if I have to give half of it myself." Brother pastor, go thou and do likewise, and count yourself an awful sinner if you don't. Our program calls too for *personal* contributions. I know a poor preacher who for the past twenty-five years has put five dollars per month into this work—a monthly contribution to meet the monthly bills. Will you join me in this service? If you will, a thousand of you, ten thousand of you, our financial troubles would be at an end, and I would be ready to exclaim with one of old: The prayers of David the son of Jesse are ended.

## Two Practical Addresses

[We ask special attention to the two following articles which contain the substance of addresses delivered by Messrs. Benthall and Harris, at the recent Cleveland Anniversary. They deal with practical home mis-

sionary conditions on the field, and it was this feature which made them so effective when spoken, and which will not have lost their power upon the reader.]

### I.

## *Everyday Work in the Everyday Church*

BY REV. ALFRED BENTHALL, HURON, MICHIGAN

**I**N this day of great church enterprises of elaborate methods and valuable church plants, there is at least some danger that we may forget the value of the every-day work such as is being done in the every-day church, such as comprise and will continue to do so, the most of the rank and file of our churches. We may never cease to thank God for eloquent men filling large spheres of influence, and

also for large and beautiful church plants; but let us not forget the value of the every-day kind, both of men and churches,—this was the kind of men chosen by our Master when He would send forth those who, in response to a world-wide commission, were to carry on the work He had begun,—and moreover, faithful work of the every-day kind brings lasting and glorious results.

Come with me to a country com-



munity in northern Michigan, in the year 1863. A dear brother in the Congregational ministry, since passed to his reward, went into almost unbroken forest, and after making a clearing, and erecting a log house, in January, 1864, held the first religious service in the history of the township. There they voted to have regular services with preaching each alternate Sunday, and in September of that year they organized a Congregational Church, with twelve members, two of whom are still in the community. By and by a hall was built, in which the services were held, and still later a good church building, which still serves its purpose as a center of religious work. A glance over its roll gives some interesting facts. It is only a small country church, and will continue such owing to sparseness of population, but 164 have enjoyed its fellowship; of these 103 there professed their Christian faith; thirty-one were passed on to other Congregational Churches; twenty to churches of other denominations; forty-nine are dead, and thirty-one still enjoy its fellowship. From its ranks have come two Congregational ministers, one newspaper editor, fourteen public school teachers. One of its young ladies was for many years matron of Olivet College, and another now fills an honorable place in a Boston educational Institution.

The land on either side of the road on which the church stands, for over three miles north and south, is controlled by members or adherents of this church and a Sunday quiet reigns there in marked contrast to some other localities not far away. Moreover, an excellent moral atmosphere has been created and maintained, at their barn raisings, profanity is not heard, nor is whiskey in evidence, tobacco is almost entirely unused, and a saloon could not exist on a hundred miles of such territory. The standing of these people with the merchants of the near-by town is of the best. Sunday baseball is not played, nor are its games elsewhere visited by the people of this community. A ball team existing there not long since was known as the Sunday School ball team. A band of thirteen pieces that was kept up there for years, did not have a man in it who either drank intoxicants or used tobacco or who was known to indulge in profanity. The young people of the community like to go to the church and are much interested in its work. It has been my privilege to minister in the last things to some of the members of this church, and their testimony has been of the value of the church and its services to them, and of their confidence in the Saviour about

whom they learned there. One of their young men who had been away for a while, said to me recently, "I want to live here; I never knew the value of this till I had been away and seen some other communities where church sentiment did not dominate." Of course these people are human like others and have their ups and downs, but the work of the every-day country church has left its mark, and left it indelibly on the people and their community.

Some twelve years ago a hustling town was started about four miles from this country church. Its pastor went to the new town and gave them their first religious work, and now we have there as the the child of the country church a hopeful enterprise with a good property and where the pastor now resides. Since then a new work has been started in another direction, and we are gaining the territory round about. This was all made possible by the faith and foresight of that faithful pastor and his helpers who, in the days of hardship and poverty, determined that the foundations of their community should be of a Christian kind, and so in the very beginning planted the church and have nurtured it through the years. This story is true and might of course be duplicated over and over again. Such every-day church work is gloriously well worth while,—to do it is a privilege,—and its doing is to lay wider the bulwarks of God's kingdom in the earth. And never were there more insistent calls for our best talent, and never promise of richer reward than to-day, if we will only go into the new places and on the very threshold of life there plant the Christian Church and gather round it the people whose social instincts must be gratified, and who might better find their fellowship at the church than anywhere else. For this we need the consecration of money and talent, and a deep, earnest purpose to win lives for our Master.

Let any man with a working knowledge of the Word of God, and as much other training as he can add, give his life to this glorious every-day church work. Let him know his Master and catch His Spirit, with always his face to the front, and his expectation from God, his heart mellowed, and his message empowered by the Holy Spirit and such a man will do great service for the Church of Christ, and by the help of God create much of such atmosphere as I have described. Such work, the every-day work of the every-day church, is winning the world for Christ. There is no room for pessimism. It is ours to help to usher in a new day, when a redeemed universe shall crown our Master King of kings and Lord of lords.

# *Our Work Among the Men of the Mine and the Forge*

## II.

BY REV. HENRY HARRIS, ST. LOUIS, MISSOURI

SOMETIME ago, a writer in a copy of *World's Work*, by a series of diagrams endeavored to show where the emigrants from the different European countries settled in our own land. Each city with 10,000 from any one country, was shown by a large dot; with a smaller one for every 1,000 over. The diagram, representing the emigrants from the British Possessions, show them as settling largely in Michigan, Colorado and Illinois. In Michigan we have seventy overflow dots on the Great Lakes alone.

It has been my privilege to work among these people, and particularly with those from the southern part of England. I have found them as a mass, deficient in book knowledge, but having considerable natural ability. It is said, the little country of Cornwall turns out more preachers than any other part of the world. As a rule they are religious, and very demonstrative in it. They call it, "Putting some life in it." Religion with them is a thing of life, and if they cannot have the life, they will not have the religion. In fact, I have found this to be true of the large proportion of working men. They have to live a very active life in their industrial affairs, and are accustomed to a life with the safety-valve continuously on the pop and it is sure death to hang a weight on the lever; and in religion they carry the same spirit and haven't any use for the conducting of a spiritual morgue. I feel this is one place we need to strengthen our work. I have found our polity very practical for solving the problem of how to combine the different elements in the small community, but we need a little more steam and a little less cold storage; a little more fire and a little less starch, in connection with the work.

### The Personal Contact

I feel that after a pure, consecrated, Christian life, there is nothing that tells as much as the personal contact of the worker with the men. Others may be able to delegate this important part of their work to another; but the one who would win the men we have under consideration, must expect to companion with them and oftentimes find himself with a grimy hand. The hand of the working

men extended in good faith, ought never be too grimy for the Christian worker to grasp. Soap and water will wash the dirt from our hand, but there is no power under the sun that can erase the indelible impression that has been made on the man's mind and heart by a heartfelt grasp of the hand. While many of these men have been trained to be able to appreciate good preaching and it is impossible for the preacher to feed them on chaff, and they haven't much use for the man who tries to make an arc-light display on a kerosene light training; nevertheless, they are not near as much concerned about whether your sermon is cut after the pattern of the latest homiletic fashion plate, as that you shall show you are not afraid to rub up against them. To illustrate this power of the personal contact: In 1889 I was a blacksmith in a small village of Northern Michigan. It is true I was a Christian, and interested enough in Christian work to be the superintendent of a Sunday school, but might never have entered into a larger field of religious labor if I hadn't come in contact with a faithful pastor. Rev. C. Y. Washburn, at that time pastor of our church at Hancock, Mich., visited our community with his Sunday school. Learning of the effort being made he visited the shop where I was working, and introduced himself, and talked so long with me that he missed his excursion and had to remain all night. He then secured permission to sleep in the same room with me. And just as the scales fell from Saul's eyes and he saw anew, so I saw a new world and a new opportunity for me in it. And that night before retiring, the prayer that went up from my lips was, "O Lord God help me never to disappoint this man in me." While the men want you to look neat and clean in your work, still I have oftentimes found that the most practical way of winning them, is the wearing of a suit of overalls during the week in some useful and unselfish work.

In addition, as a preacher, I find this personal contact my best encyclopedia of illustrations. Such illustrations are full of life.

### Plant

Each of these communities needs a

good equipment. Missionary work without it is a hand perpetually in the Home Missionary treasury. We cannot expect permanency of occupation without it. It is just as sensible for the mines to hire miners and send them into the mines and expect good and effective service without drilling machine and power, as for us to send the Home Missionary into the field and expect him to do good work without an equipment. In our home missionary work I feel we have a prancing team of steeds, well-mated and one just as important as the other. And just as the one horse hitched to the pole will not be able to do good work, so neither of these societies can do good and effective work without the other. No one but the Home Missionary and his family knows how much privation he and his family have to put up with on fields, because they get unhitched and try to go it alone. Some years ago, it was necessary to build a church in a new community, and I was asked to undertake the work. I secured a four months leave of absence from my own church to go and do so. So as not to burden the little community with my support, I secured employment in a new mill that was being constructed. Four o'clock Monday, a. m., we loaded the little furniture necessary for us to have on a wagon, and started on our twenty-five mile trip. About noon we arrived at our destination only to find that the little three-room log house that was to be our home for the summer was given to another. What to do was the question. We could go back to our comfortable home and field, but that would be turning our back on duty. I said to the teamster, "put out your team and feed and give me time to think"; and then I went away alone and fought the battle out. There were other unfinished log houses without chimney or plaster between the logs. I went to the superintendent and secured permission to move into one of these. The only way we could keep our babies warm was by taking out a pane of glass and put the stove-pipe through the hole. During the night the wind blew and the rain fell and poured through the hole where the chimney ought to be. It beat through the chinks in the logs, and it was necessary for us to hang sheets and blankets up to keep the wind and rain out of the room in which we were sleeping. This is no exception of the privations the Home Missionary oftentimes has to meet. But should they be called upon to suffer such

privations any longer than necessary?

A great difficulty in the home missionary field is that the men of money, who have their money invested in the mines or factories, usually live in some old established town, and are members of some strong church. The key to the situation is the pastor of that church, and I say, "God bless the noble band of faithful pastors in these churches for the way in which they respond"; but once in a while we find one who says, "God bless you brother in your work, but while we should like to help you, still our expenses are so high, and we have our hands so full just at present, that it will be impossible." What would some of our city churches do if it wasn't for the money earned in these new places? What would some of our Boston churches do if it wasn't for the money earned in the copper mines of Michigan, Denver and Colorado Springs, if it wasn't for the gold mining camps of these states? Brethren, you ought to show your gratitude to those of us who are on these fields helping to get the money to support your city churches. I do not appeal on the basis of sympathy; but that we are laborers together and whatever is of interest to us is also of vital interest to you.

I do not think those who have never had their hand in this can realize how much a little money can do. In 1894 we began the erection of a stone building at Lyons, Colo. It was impossible for us to secure money, but there being plenty of good building stone on the town site, we secured permission from the town to quarry our stone. We could get all the labor we wanted for the asking. After getting enough stone on the ground to go a good ways up with the building, the question arose, how we were going to get money for lime. I went to the city of Denver and in conversation with Brother Blanchard of the Second Church, told him my difficulty. He said, "This morning I received a fifty dollar check from the East to be used for some good work in Colorado, and I do not know of a better place to put it than in Lyons." I went back with that check and was able to lay the corner-stone without a debt, and on that day raised enough to build our walls, and then through the assistance of the Building Society, finished our building. If it hadn't been for that first fifty dollars, I don't believe we could have gone ahead.



# The Forty-Sixth State

**T**HE new State of Oklahoma has 70,430 square miles, or an area greater than the whole of New England, and a population of 1,500,000.

Its property value exceeds \$1,000,000,000.

The State has nearly 6,000 miles of railroads.

Its percentage of illiteracy is 7. In United States 10 $\frac{3}{4}$ .

Cities range in population from 5,000 to 40,000, and are rapidly growing.

Indians number 89,000, and comprise Creeks, Choctaws, Chickasaws, Seminoles and Cherokees.

The State produces cattle, corn, cotton, fine small fruit, potatoes, all cereals, coal, asphalt, oil, natural gas, granite, marble, gypsum, lead, zinc and valuable woods.

Indian Territory was organized June 30, 1834; Oklahoma was organized May 2, 1890.

Statehood bill approved, June 16, 1906.

Constitutional convention met at Guthrie, November 20, 1906.

Constitution adopted and State officers chosen at election September 17, 1907.

Admitted to statehood by presidential proclamation November 16, 1907.

Though Oklahoma's sovereignty as a state dates from November 16, the ensigns of the army and navy will not actually display the forty-sixth star until July 4, according to the regulation adopted in such cases. The law governing the subject is contained in

an act of Congress approved April 4, 1818, and embodied in section 1,792, revised statutes. That act provides as follows:

"On the admission of a new State into the Union one star shall be added to the flag of the Union; and such addition shall take effect on the fourth day of July then next succeeding such admission."

Arrangements have been already made for the change in the flag by which the number of stars representing the sovereign States is increased from forty-five, the present number, to forty-six. The existing arrangement of stars has obtained since July 4, 1896, on which date a star was added to the flag to mark the admission of Utah to the Union in the preceding March.

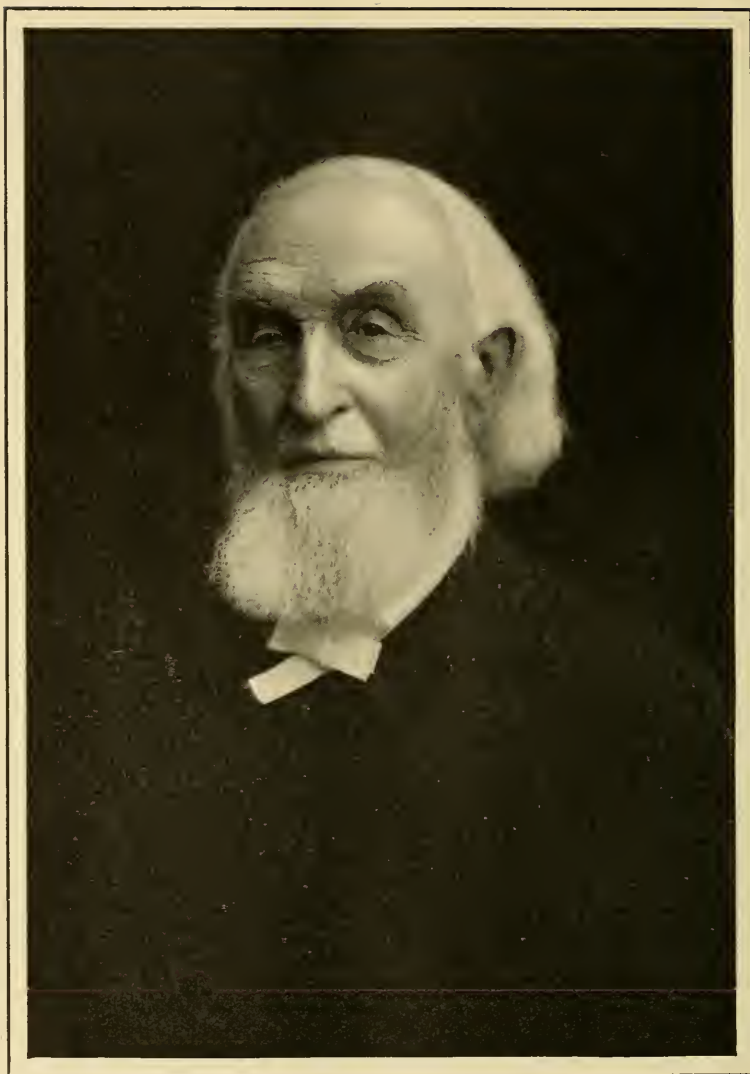
The arrangement of the stars to meet the case of Oklahoma was made last summer by a joint board of army and navy officers, of which Admiral Dewey was the chairman by virtue of his rank. The decision of the board, which was afterward approved by the secretaries of war, navy and the President in turn, was that the forty-sixth or Oklahoma star be placed at the lower right hand corner of the blue field of the flag. The problem solved by the board was as to the best method of adding the new star with the least possible disturbance of the existing arrangement, and at the same time obtain a symmetrical design. — *The Scimitar*.

[Some day you will need these facts in a hurry. Better cut them out now.]

## Endeavorers Attention

**T**HE first missionary meeting for the year, January 26, is to be devoted to a survey of Home Missions as carried on by your own denomination. Let us help you by sending leaflets describing the work of the past year, making suggestions as to a program for the evening and giving an outline of the field and the force of the Congregational Home

Missionary Society. Some of these leaflets can be sent in quantity if you desire. Please forward your orders promptly. And when you hold your meeting we hope you will remember that the Society's year closes April 1, and that it is necessary that our friends all lift to the utmost extent of their ability on the financial load in order that we may have resources for the advance movement which has waited altogether too long.



EPHRAIM ADAMS, D. D.

Historian of the Iowa Band of which he was a member

Born 1818. Died 1907

## *Another Veteran at Rest*

REV. EPHRAIM ADAMS, D. D., OF THE HISTORIC IOWA BAND, PASSES  
AWAY IN HIS 90TH YEAR

**M**R. ADAMS was born in New Ipswich, New Hampshire, February, 1818; graduated at Dartmouth College in 1839. After teaching school part of one year in Virginia, he entered Andover Seminary, and graduated in 1843. While there he joined the Iowa Band. With other members of that Band he arrived in Iowa Territory October 23, 1843, was ordained at Denmark at the first meeting of the Denmark Association, November 5, 1843, was missionary pastor at Mount Pleasant about one year, and was married to Sarah A. Douglass at Hanover, New Hampshire, September 6, 1845. From 1844 to 1855 he was pastor at Davenport, and was elected one of the original Trustees of Iowa College. Between 1857 and 1871 he was pastor at Decorah, and from 1872 to 1881 he held the office of Superintendent of The American Home Missionary Society for Iowa. From 1883 to 1889 he was pastor at Eldora, since which time until his death, his home was at Waterloo, where he devoted much time to the interests of Iowa College. As late as 1902 he installed the third President of that institution, Rev. Dan F. Bradley, D. D.

Such is the mere outline of a busy life. From the day of his ordination to the hour of his death, it may be said of Dr. Adams that he was "diligent in business, fervent in spirit, serving the Lord." Has such a life paid? To bury oneself in a newly organized Territory beyond the Mississippi, may have seemed to shortsighted friends a pure waste of education, or at least a most hazardous investment of one's life. Three years after Dr. Adams' ordination at Denmark, Des Moines, the future capital of Iowa, was a straggling line of barracks, with a permanent population of four families and about twenty souls. At the time of his death, it held a population of 63,000 and is one of the most beautiful capital cities of the Nation. In 1843 Iowa was a narrow strip of land running along the Mississippi River about 200 miles, with forty miles of width. Dr. Adams has seen the state develop into a commonwealth of 2,000,000 souls, and with every stride of its growth, he and his fellow missionaries have had a significant part. Unlikely as their venture may have appeared, could they have chosen another spot of earth where their lives could have counted more for their country or for the Kingdom of God, or where greater success or honor would have rewarded their labors?

The death of Dr. Adams leaves his friend, Dr. William Salter of Burlington, the sole surviving member of the Iowa Band. A few Sundays ago, Dr. Salter preached a sermon to his people commemorative of his 86th birthday, a sermon that maintains in full measure the physical and intellectual vigor which has characterized this preacher for so many years. In 1903 Dr. Salter in writing of his friend, Dr. Adams, quotes this testimony from Willard Barrow, Esq.: "His uniform kindness to all, and persuasive manner as a minister, his daily walk among his fellow-men, and his untarnished Christian character, entitled him to the love and respect of all." And in this testimony, no one who knew him in his younger ministry, or in his later years, will hesitate to agree.



# *The Imperative Forward*

## *Summons*

*The Prophecy of Advance Found in the Accomplished Union of our Forces*

BY RAYMOND CALKINS, D. D., PORTLAND, MAINE

OUR subject is "The Imperative Forward Summons." Suppose that we begin with a question: Why is it that our Home Missionary Societies are in great and pressing need of funds? Why is it that a home missionary treasury is empty? Why is it that a work which contemplates not the Christianization of the modern East, but of modern America, not the evangelization of Balaghaut or of Tanganyika, but of New York and Idaho, not of far away islands and of distant unseen coasts, but of the shores our very feet have trod; the cities where our lives are being lived. Why is it that a missionary work at home should be crying aloud for money enough with which to do its work?

It would seem as if such a work would appeal to the simplest instincts of patriotism if not to the fervor of faith. Home missions does not need to meet and overcome the obstacles confronting the sublime idealism of the work of Foreign Missions. The thread-worn plaint that "charity begins at home" dies out before the cry "America for Christ." The missionary zeal that is bounded by the carrying power of a two-cent stamp has nothing to urge against the Program of this Board; those who insist that our foreign missionaries are living in luxurious idleness cannot overlook the austere and self-denying labors of our city missionaries and our noble circuit-riders of the West. Those who maintain that Buddha and Confucius will yet save the East cannot deny that Christ at least is

Master of the West; those who claim that the problems of the Orient are beyond their powers cannot say that the future of America is a riddle hard to read.

That Foreign Missions should be in need of funds is indeed to be expected, but, why, my brethren, such a work as this? There is money enough, God knows. Witness the vast sums spent—not on the luxuries and follies of the idle rich—(missions of any kind cannot expect a penny of their gold), but spent upon advancing the cause of education, philanthropy, and various forms of social amelioration. The money is there, plenty of money available for unselfish forms of service. Neither can it be said that a diminishing belief in religion as the ultimate human need, in Christianity as the solvent of our national and social problems, is the reason why home missions are failing to receive an adequate support. On the contrary, the whole modern literature of social theory and science is a practical transcript of the teachings of Jesus; our whole educational world is informed with the essential spirit of Christ.

See, then, how deep the question goes with which we began. For myself it leads to the inevitable conclusion that what Christian people have been waiting for in order to sufficiently endow the magnificent program of home missions is just that which is embodied in the words "the union of our forces." I cannot escape the conclusion that one reason why the hand of beneficence has been withheld from this work is because men

have felt that not yet has this work been placed upon a basis of such sympathetic relations with the smaller co-operating and supporting Societies, such sagacity and economy of administration, and such perfect comity with other missionary boards, as to warrant the investment of large and adequate sums in the imperative work of a Christian propaganda throughout the length and breadth of our land.

If I am at all correct in my analysis then perceive the significance of the prophecy of that coming advance to be found in the union of forces. For union, I believe to be the very word for which consecrated American wealth has been waiting in order to respond to the reiterated appeals of our Home Missionary Board. Only I am inclined to take the word union in its broadest sense, and to include within it not only the missionary aim of Congregationalism, but the similar agencies in every church of Christ that are working for the redemption of the American Commonwealth. With this understanding of our subject it cannot in perfect truth be said that our union is achieved. In part it has been achieved, when our business men understand, and it is our business to make them understand, the automatic agreement now in operation between the National Society and the contributing and supporting State Societies; when they come to understand that by a wholly business-like and self-operating plan the Home Missionary work of Congregationalism is henceforth not a divided and unrelated enterprise, but as truly one as an American union is one with its several independent, but loyal states; then the confidence which such a union must beget will surely be seen in larger and more adequate gifts.

But union, let us remember, has by no means been achieved until our own house has been set in order. I am sure that I am correct when I say that the wealth of our churches is also

waiting for the signs of a complete and thorough-going union between all Congregational Missionary Societies which are working in our homeland. What men want is the assurance that the work of these Societies is not overlapping; that one is not duplicating the work of another; that they have a perfect understanding among themselves. What they want is to have the interests of these societies so related and co-ordinated that the churches shall be delivered from the haphazard and even competitive appeals which have served to perplex, to bewilder and to discourage the conscientious giver. Next to the great subject of union with other Christian bodies, there is no subject more important before this Council, than that of a closer union among ourselves. What we need is some practical plan by which all our Homeland Missionary Societies shall henceforth do their work on the field and make their appeal to the churches which support them in such perfect understanding and co-operation as to win the confidence of those who wish to make large and wise investments for winning America for Christ.

There is a third form of union which will spell our most imperial advance: it is that union which includes all other denominations doing in America the same work as we. The feeling of all others which has held back large gifts for Home Missions is the feeling that to a certain degree that work has been an effort for the extension of denominationalism, rather than for the upbuilding of the Kingdom of Christ; that the whole Home Missionary program has meant not so much the *Gospel* for America, as a form, and interpretation of that Gospel for America; that the multiplication and duplication of churches has answered not to the actual needs of a community, but to the ambition of denominational leaders; that a gift to Home Missions will mean not the essential Gospel to men who wholly distrust it, but a particular

creed, a polity, to men who do not need it. I do not say that this feeling is warranted by facts. I only say that it exists, and any one who is intimately acquainted with any Home Missionary work himself knows how often the issue is raised in conscientious minds between real religious needs and denominational appearance and interest. And not until a union which needs more than the absence of open friction, actual collision, and unrighteous duplication; not until a union which means more than the passive and negative refraining from fraternal and competitive activity; not until a union which means the positive and co-operative effort of all our Christian Home Missionary Societies to administer their common tasks in the interests not of one, but of all, not of one church, but rather of the whole body of our people; not until such a union shall have been accomplished shall the cause of Home Missions both claim and receive gifts commensurate with its need.

In closing, I want to point to one promising beginning of such union as this. You are all familiar with the Interdenominational Commission of Maine, which for the past fifteen years has prevented the unnecessary duplication of churches, and has promoted co-operation in the organization and maintenance of missionary work in the destitute regions of the state. Heretofore, its work has been largely negative and preventive. But to-day it is rising to larger and nobler conceptions of its mission. Realizing that Home Missionary money is being ill-spent in the maintenance of historic, it may be, but really feeble and unnecessary churches, the Commission, under its Constitution, proposes to look over the entire state, and, in a fair and judicious way, seek to eliminate every church drawing Home Missionary money whose existence is not necessitated by the actual religious con-

ditions of the community in which it finds itself. Such a program, it need not be said, demanded courage, sagacity and patience; yet only when a spiritual union between the churches of Christ as will make such a program possible is realized—can we hope for that large outpouring of gifts for which we seek. The first meeting of the committee for the practical carrying out of such a program in the State of Maine, revealed nearly seventy communities in which the combination, federation, or elimination of existing Home Missionary churches was found to be advisable. Patiently and in order, it is proposed that each of these shall be considered in turn. And when the representatives of our churches can go before their constituency with the assurance that Home Missionary money means not the Gospel of Christ according to Cephas when that community already has the Gospel according to Apollos—but means the Gospel of Christ for those who otherwise would not hear His name or the story of His love—then we shall look, and not in vain, for the support of a work in which such a union has been accomplished.

It is into this larger union that we need to press. The union already achieved should help us on into that union which is yet to be accomplished. Is it too much to look some day for a Federated Missionary Society of America, to which the Congregational Home Missionary Society shall stand related, as the State Societies at present stand related to it? Or is it too much to hope that one day a Board of Directors representing all Home Missionary Societies may meet periodically to do for the whole country what the Interdenominational Commission is doing for Maine? Such a union of our forces would be indeed prophetic of an advance which would carry the Gospel of Christ to the waste places and crowded centers of our beloved land. May He hasten it in His day!



# The January Convention

THE mid-winter meeting of the Board of Directors of the Congregational Home Missionary Society will be held at Chicago Theological Seminary, January 22-26. The gathering will include not only the twenty-six Directors and members of the Executive Committee, but also the Secretaries, the Treasurer, and the Superintendents of the Society, and the Secretaries of Constituent States. This will make a total body of about sixty.

The purpose of this meeting, which is held annually under the new Constitution, is to review thoroughly the whole Home Mission field, with all its problems and necessities, and to lay plans for carrying on the work. Grants are voted to the different districts and departments, the division of receipts between the National and State Societies is arranged, and questions of income and outgo are canvassed. The value of such a confer-

ence to those who are entrusted with the management of the Society is apparent. It gives them data upon which to proceed, and living contact with the problems of the field. But the advantage to the State Superintendents and Secretaries is scarcely less. Each man coming from the isolation of his own work is given a view of the whole broad field, and goes back refreshed and strengthened from the fellowship which the meeting affords. It is expected that especial attention will be given this year to the department of work for immigrants and to the subject of evangelism.

On Sunday, January 26th, those present at the meeting will be distributed among the pulpits of Chicago for the presentation of the Home Mission cause. It is not unlikely also that on Friday evening previous there will be a public meeting held in one of the churches.

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For the convenience of those intending to make gifts of money or property to THE CONGREGATIONAL HOME MISSIONARY SOCIETY, by will, the following forms are suggested:

## BEQUESTS:

The Society is incorporated by Act of the Legislature of the State of New York. The corporate name is THE CONGREGATIONAL HOME MISSIONARY SOCIETY. We present the following forms which may be used at the option of those desiring to devise money or property:

"I give and bequeath to The Congregational Home Missionary Society, an incorporation organized under the laws of the State of New York, the

sum of .....Dollars.

"I give and bequeath to The Congregational Home Missionary Society, a corporation organized under the laws of the State of New York, the sum of ..... Dollars, to be held and invested, and the net income arising therefrom to be applied to the uses and purposes of the Society."

"I give and devise to The Congregational Home Missionary Society, a corporation organized under the laws of the State of New York, its successors and assigns forever, the following described real estate: namely, (Add description of real estate).

# The Home Mission Situation

## WHAT WILL YOU DO?

Debt of the Congregational Home Missionary Society April 1, 1907.....	\$179,926.67	
Expenditures April 1, to December 1, 1907.....	\$170,758.77	
Receipts April 1, to December 1, 1907.....	146,176.80	24,581.97

Total indebtedness December 1, 1907.....	\$204,508.64
Estimated expenditures December 1, 1907 to April 1, 1908	...98,990.00

Estimated receipts to April 1, 1908, on basis of last year's income	\$303,498.64
	125,506.07

Estimated debt April 1, 1908 unless provided for.....	\$177,992.57
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The above figures show that if our receipts for the next three months are equal to the same period last year (\$125,000) our debt at the close of the year will be substantially as at the beginning.

This would mean continued retrenchment and crippling of our work.

We are therefore asking from our churches and friends that they donate \$200,000 during January, February, and March of the current year. This sum would meet our expenses and reduce our indebtedness to \$100,000. Should this sum be received our entire receipts from living donors (plus receipts of Constituent State Societies), would still be at least \$40,000 less than the \$470,000 assigned to Home Missions by the Advisory Committee. We are anxiously and hopefully looking forward to these coming ninety days. They will have large bearing on the future plans and work of the Society. There is so much that could be done—that is ripe for the doing—but our hands are tied. Will you loose them? If the twenty thousand or more readers of *The Home Missionary* would each send ten dollars, the amount would be secured. If all will make some gift, large or small, it will lift a heavy burden now resting upon a few, and will bring to many the joy of having a share in the work of evangelizing our land. The Home Missionary Society appeals to those who know its past achievements, to those who believe in its present opportunities, to all who love our country and the Kingdom of Christ, to rally to its aid at this critical time. "He gives twice who gives quickly."

If you cannot send a check at once, kindly let us know what we may depend upon before the end of March. and we will plan accordingly.

STATE SECRETARIES, SUPERINTENDENTS, PASTORS, CHURCHES, WOMEN'S ORGANIZATIONS, SUNDAY-SCHOOLS, CHRISTIAN ENDEAVOR SOCIETIES, INDIVIDUALS, FRIENDS KNOWN AND UNKNOWN, WILL YOU GATHER ABOUT US FOR A NOBLE AND VIGOROUS FORWARD PUSH TOWARD THE SECURING OF THIS \$200,000?



# Women's Work and Methods



MRS. O. W. LUCAS  
*North California.*



MRS. E. M. WINSLOW  
*Florida*



MRS. CHARLES GEORGE  
*Wyoming*

STATE UNION PRESIDENTS

## The Problem of the City

*Lesson Program for January* BY MISS M. L. WOODBERRY  
*Secretary Woman's Department*

**I**T is not a new, nor even a modern tendency for people to live in cities. When the earliest dawn of authentic history sheds its pale light on the impenetrable darkness which lies beyond, it shows us cities as large, as magnificent, as luxurious, as wicked, and apparently as old, as any that the world has since known. The

author of the book of Genesis adds as the climax of the enormities of the first murderer "And Cain builded a city." From that day to this cities have been regarded as the breeding places of sin, the refuge of crime and the home of infamous scoundrels.

Ancient cities owed their existence to a variety of causes, safety, con-



venience, the mere caprice of a ruler as a passing fancy—military considerations, sometimes perhaps to accident, or to immigration, or the results of natural causes, geographical or commercial. It was not until the Middle Ages that the industrial town was evolved. Buckle says: "Formerly the richest countries were those in which nature was most bountiful. Now the richest countries are those in which man is most active."

Aside from all questions of mutual defence and protection and mutual helpfulness in various ways and industrial convenience, one of the strongest forces in the building of the city is the human craving to be with people. The country boy or girl longs for the village, the village boy or girl for the larger town, and the dweller in the larger town for the great city, and having once gone, they are seldom satisfied to return.

The great tide of immigration that is daily bringing people of every country, clime, character and disposition known in the world, to the American shores—means that this country is destined to be the home of many great cities. We have a few already whose conditions we can study with great profit. History has given us many warnings and examples. Babylon had its gardens and its streams of pure water running through its streets. Damascus had its wonderful groves and gardens. Old Rome had its mighty aqueducts bringing the full flow of the mountain streams into the heart of the city where it irrigated the great gardens and pleasure grounds of the wealthy nobles and furnished baths for the benefit of the mass of the people. Many other large cities on both shores of the Mediterranean were but a duplicate of Rome. But when the people lost their high ideals, through luxury, idleness, indolence and tyranny, the enemy came, and the last state of that people was worse, very much worse, than the first. Yet even in mediæval cities, miserable places as many often

were, certain forces were at work which have done as much for humanity and modern civilization as any that can be named.

"Cities have always been the nurseries of freedom."

Cities have played a noble part in the struggle for light and progress. In Europe they were the first to rebel against the feudal system. In England London always led the fight against tyranny.

The life that men live in the city gives the type and measure of their civilization.

A great and beautiful city certainly draws to her the observant and thoughtful souls from every district, and, if she does not keep them, sends them home refined and transmuted.

It is only in great cities as a rule that the best medical skill can be obtained. There we all go or send to have our most serious diseases treated and our most intricate surgical operations performed.

Take the matter of amusements in the city; these are good and poor, and we can make a choice.

For economic reasons a large part of the work of the world must be done in cities, and the people who do that work must live in cities.

The city is growing a better place to live in year by year. The degenerate portion of mankind, the very poor, the very wicked or the very indifferent will drift to the city and must be dealt with there as part of this problem.

We quote Cooper and say: "God made the country, man made the town." I suppose this is true, but God also made man who made the town—and, while the beginning of things was a garden in the paradise of Eden, the end of things as prophesied in the Book of Revelations, is a city, magnificent and populous, the New Jerusalem.

*[For much of this article, the writer is indebted to lectures of Professor Kingsbury, the well-known sociologist.]*

## PROGRAM

- Singing* Once in Royal David's City.  
Jerusalem the Golden.  
Not Half has ever been told.
- Prayer* Mention by name the women supported by the C. H. M. S. who are working in our cities.
- Scripture* Luke 4, 42-43. Christ's Mission.  
Luke 7, 11, 17. A Miracle performed at the City Gate  
Luke 8, 4-18. A Parable given to a City Audience.
- Papers* Home Life in Our Cities  
The City Sabbath.  
What the Christian Church is doing.

## HELPS FOR PROGRAM

- The Present Aspects of Immigration. Rev. Frederick H. Means.
- Immigration—What it Means. Com. Robert Watchorn.
- The Boon Of Immigration. Dr. Newell Dwight Hillis.
- The Tragedy of the Excluded. Joseph H. Adams.
- Why Despise the Immigrant? Minnie J. Reynolds.
- Children of the Steerage. Minnie J. Reynolds.
- The Child Immigrant. Joseph H. Adams.
- Will It Pay? Rev. Fred. Hovey Allen.
- (Sent to any address free on application to Rev. Joseph B. Clark, Fourth Avenue and Twenty-second Street, New York City).

Dr. Strong's new Study Book "The Challenge of the City," will give every leader and every society all the material needed. Thirty-five cents, bound in paper; fifty cents bound in cloth.

In order that our readers may feel better acquainted with their own particular missionaries we are printing the following list of names of young women who are commissioned by the C. H. M. S. and working in our cities:

- Miss Marie Reiting, Cleveland, O.  
Miss Bozena Salara, Chicago, Ill.  
Miss Barbara Slavinskie, Bay City, Michigan.  
Miss Antonia Osinek, St. Louis, Missouri.  
Miss Mary Osinek, Braddock, Pennsylvania.  
Miss Josephine Junek, Detroit, Michigan.  
Miss Anna Kilian, Stockdale, Pennsylvania.  
Miss Anna Tepper, New Britain, Connecticut.  
Miss Bertha Zavodsky, McKeesport, Pennsylvania.  
Miss Anna Linka, Cleveland, Ohio.  
Miss Donna Panayotova, Ellis Island, New York.  
Miss Lydia Hartig, Hartford, Connecticut.

## Side Lights on the Lesson

*From Dr. Strong's "Challenge of the City"*

**S**OMETHING must be done. Something *will* be done. What is done depends on who does it—the Christian Church or the frenzied mob.

If the down-town city is to be saved, and thus cease to be a menace to itself and to the nation, there must be a new evangelism. For forty years the old-time methods have failed, and the churches which clung to them

have perished or retreated before the advancing polyglot populations of our fast growing cities. Eighty-seven churches and missions blotted out below Fourteenth Street, New York, in nineteen years! This is not a retreat, but a stampede,—a demonstration of defeat. The same thing in kind is taking place in every large city; and, as a rule, the larger the city the more aggravated are the conditions, which is a practical proof that things will

grow worse as cities grow larger. Why waste time by giving old methods a longer test?

"I never came in contact with worse heathen in foreign mission fields than I find in these districts of New York City," says a mission worker of long and wide experience.

"Do you know who the Saviour is?" a little waif was asked.

"I never heard about that man," was the answer.

"Do you know who God is?"

"Yes," he replied, "I know. God is the man who, if you say a few words to him before you go to sleep, he won't hurt you in the night."

Even if the number of evangelists could be multiplied ten fold, their preaching could not save the city, because it could not change the environment. When a saloon-keeper, or gambler or fallen woman is converted and leaves the old life, his or her place is immediately taken by another. It is like dipping up a pail of water; we have secured the water, but we have not left a hole in the river. The saloon, the gambling hell, the house of shame remain, with no less destroying power after the evangelist has passed on.

Surely, we none of us question that the city must be saved, or doubt that the need of solving its social problems is urgent. As Christian men and women, we believe that the gospel of God is the power of God unto the salvation of the city, and that it is the wisdom of God unto the solution of its fundamental problems; and here we have before us methods which for years have successfully applied the gospel under the most difficult conditions, and with transforming power. We do not need to feel our way in the dark. We have only to appropriate the results of years of experience, by which methods have been sifted and their usefulness or uselessness has

been demonstrated.

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*Has not the time, then, fully come to inaugurate an aggressive campaign on a plan sufficiently comprehensive to embrace the entire down-town city?*

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After the co-operating denominations have gained a working knowledge of the field,—the population of the various blocks, the nationality of the people, their religious connection or preference, if any, the various helpful and also harmful agencies at work,—they will be in a position to apportion the entire neglected field among the co-operating denominations, according to their respective strength and willingness to undertake the work.

If one denomination is twice as strong as another, it ought to accept twice as large a field. If one is as strong as all the others combined, it ought to accept a full half of all the work. There is not likely to be any strife over the lion's share, as the field under consideration is precisely that which has been carefully avoided by all church extension societies.

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The church ought to suggest, not an "absentee God" and a future heaven, but the kingdom of God here and now and coming daily in every community. We now see that the mission of the Church is to hasten the coming of that kingdom by bringing men into glad obedience to the divine will as expressed in every law of life, whether physical, intellectual, moral, spiritual, or social. Thus the church is seen to be virtually connected with every interest of the community, and must be equipped to render every needed service which cannot be better rendered otherwise.

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Let us bring every church in the land into vital touch with the work in some city, near or far. Let every church make a money offering, small



or large. Interest every Sunday school, every Endeavor Society, every Epworth League, and the like, in some settlement where genuine them make an annual contribution. In some instances the school or young people's society makes a definite pledge yearly to some one settlement. This gives them a specific aim and sets a mark for them to reach, with much larger results. Let the Sunday school have a "more blessed" Christmas by giving gifts instead of receiving them, and let their offerings make glad the children of the tenements.

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According to the estimates of the Treasury Department, wealth in the United States increased over \$18,586,000,000 from 1900 to 1904. If now the members of our evangelical churches received their due share, which they doubtless did; and if they should give not one-tenth of their income, but one-tenth of their *unexpended* income,—one-tenth of their increase,—for those four years, they would contribute about \$400,000,000. That is, without denying themselves one iota of their usual expenditure, without sacrificing one item of ac-

customed luxury, by giving one-tenth of their savings for four years, they could equal our home missionary offerings for the offerings for the preceding century.

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There are many men and women, each of whom could equip a church or settlement. It need not cost any more than a yacht, and would afford infinitely more pleasure. There are many churches each of which could provide an entire church and settlement plant. But this must not be a monopoly of the rich. Every church, however feeble, every Christian, however poor, ought to have the privilege of sharing in the work.

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The average man, who is intellectually nearsighted, smiles at the idea of a social or political crisis twenty or thirty years hence. *But if action is postponed until the average man can see the crisis at hand, then sudden destruction will be upon us, because there will be no time to transform and uplift a generation; and the nation's day of grace will have passed.*



# Appointments and Receipts

## APPOINTMENTS

November, 1907

Beatty, Squire T., San Jerauld, So. Dak.  
Burr, Huber, Vale, Ore.  
Coffin, Joseph J., Vinton, La.  
Davies, David E., Catasaqua, Penn.  
Doherty, Matthew, Winona, Minn.  
Elmquist, A., Perth Amboy, N. J.  
Fletcher, John, Eagle Point, Table Rock and Derby, Ore.  
Futch, James M., Sanderson, Fla.  
Greenfield, A. N., Baltimore, Md.  
Hart, Frank W., Wall, Quinn and Cottonwood, So. Dak.  
Heffener, H. J., Amarillo and Sherman, Tex.  
Heghin, Saml S., Gann Valley, So. Dak.  
Hoar, A. J., Park Place and Clackamas, Ore.  
Huelster, Anton, Michigan City, Ind.  
Jamarik, Paul, Prince George, Va.  
Johns, Hannibal, Wagner, So. Dak.  
Johnson, John M., Gallup, New Mex.  
Kellnar, Chas. J., Drummond, Okla.  
Larson, Anton R., Lake Preston, So. Dak.  
Lathrop, E. A., Tryon, N. C.  
McEwan, H., Abercrombie, No. Dak.  
McKay, R. A., Center, Ga.  
Mowery, Dwight F., Calio, Alsen and Coe, S. H., No. Dak.  
Nelson, Charles E., Ogdensburg, Wis.  
Nordberg, True E., Paterson, N. J.  
Owen, Geo. D., Pennington, So. Dak.  
Owen, Owen G., Delta, Penn.  
Peirin, David J., Belle Fourche, So. Dak.  
Reid, John, Tacoma, Wash.  
Richards, Rev. Mr. Clark, Colo.  
Roberts, Robert E., Columbia and Houghton, So. Dak.  
Rose, G. W., Littleton, Colo.  
Snape, William, Cathlamet, Wash.  
Stover, Howard C., Council, Idaho.  
Strom, Carl G., Missoula, Mont.  
Thomas, J. J., Section, Ala.  
Thomsen, Ludwig, Vernal, Utah.  
Trefethren, Eugene B., Leslie, Topsbar and vicinity, So. Dak.  
Whitham, Frank E., El Paso, Tex.  
Wildman, C. E., South West, La.  
Williams, E. R., Susquehanna, Penn.  
Wilson, Daniel E., Five Mile Prairie and Lidgerwood, Wash.

## RECEIPTS

NOVEMBER, 1907

### MAINE—\$71.43.

Bangor, J. S. S., 10; Biddeford, 2d, 16.43; Kennebunkport, Miss M. P. Lord, 10; Lewiston, Lilian F. Wells, 5; North Bridgton, 5; Norridgewock, Mrs. N. Dole, 6; Skowhegan, Mrs. L. W. Weston, 1; Yarmouth, First Parish, 18.

### NEW HAMPSHIRE—\$1,461.66; of which legacy, \$1,223.99.

New Hampshire H. M. Soc., A. B. Cross, Treas., 133.17; Bath, W. P. Elkins, 1; Bennington, 5.02; Claremont, 29.15; Derry, 1st, 2.56; Epping, 6.27; Francistown, 12.50; Henniker, Estate of Sarah Newton, 1,223.99; Somersworth, Mrs. David B. Scott, 5; Mrs. M. T. Walker, 5; Walpole, Mrs. T. B. Buffum and daughter, 5; West Manchester, South Main St., 30; Wolfboro, O. F. Whitton, 3.

### VERMONT—\$431.89.

Vermont Dom. Miss. Soc., J. T. Ritchie, Treas., 192.65; Brattleboro, Center, 50; Danville, Lucy N. Moore, 1; East Charleston, Plymouth, 2.50; Hubbardston, 1; Springfield, 183.74; Weston, L. P. Bartlett, 1.

### MASSACHUSETTS—\$4,718.29; of which legacies, \$2,126.56.

Mass. H. M. Soc., Rev. J. Coit, Treas., 206.25; Barre, A. G. Williams, 2; Becket, Jarvis Norcott, 1; Bedford, Miss Emily M. Davis, 1; Boston, Estate of Mrs. Frances D. Stinchfield, 1,000; M. B. Fairbanks, 2; Boxford, 1st, 37.75; Bridgewater, Wm. F. Leonard, 5; Cambridge, M. E. Kidder, 10; Mrs. E. C. Moore, 5; Danvers, Mrs. J. S. Learoyd, 10; Dorchester, Jessie D. Stoddard, 15; East Bridgewater, Mrs. H. R. Richards, 2; East Charlemont, 10; Essex, Miss H. E. Choate, 5; Fall River, S. S., of 1st, 20.75; Green Harbor, Mrs. S. J. Smith, 1; Haverhill, Sarah N. Kittredge, 500; Mrs. C. A. Ransom, 5; Holyoke, 2d, 21.84; A. H. Dawley, 1; Lancaster, Miss E. F. Merrick, 5; Leicester, Thank Offering, 25; Lenox, C. E. Sedwick, 5; Leominster,

F. A. Whitney, 15; Lowell, High St., 62.13; Ludlow, A. Friend, 1; Lynn, Central, "A Member," 25; North, S. S., 11.04; Mattapan, Miss J. K. Wight, 1; Merrimack, 3.45; Middleboro, Miss C. S. Pickens, 3; New Bedford, F. A. Washburn, 20; Newburyport, Estate of Miss H. M. Savory, 16.56; North Amherst, Chas. R. Dickinson, 5; Northampton, M. C., 25; North Brookfield, Mrs. H. M. Nye, 1; North Wilbraham, Mrs. J. E. Sikes, 1; Pepperell, Mrs. L. J. Goodwin, 2; Pittsfield, S. J. Walbridge, 1; Portland, Newton I. Sargent, 5; Rutland, J. B. Wells, 3; Salem, Tab., 45; Sheffield, Mary R. Leonard, 50; Somerset, Frank A. Morrill, 10; Southampton, L., 5; Springfield, Estate of Oliver F. Pinney, 950; 23.52; Hope, A. Friend, 10; Mrs. G. H. Wright, 2.50; Ware, Mrs. C. E. Blood, 5; Wellesley, Miss S. A. Loker, 5; Westford, Union, 30; Whitinsville, Arthur F. Whitin, 1,000; Williamsburg, A. Friend, 100; Worcester, Estate of Sarah T. Ranger, 160; Mahel S. Houghton, 2.

Woman's H. M. Assoc., E. A. Smith, Asst. Treas., 272.

### RHODE ISLAND—\$292.53.

Rhode Island H. M. Soc., J. W. Rice, Treas., 235.03; Providence, John M. Lee, 5; David P. Moulton, 50; Woonsocket, Pro Cristo Society, 2.50.

### CONNECTICUT—\$1,550.96; of which legacy, \$101.77.

Missionary Soc. of Conn., Rev. J. S. Ives, Sec., 425.26; Ansonia, 38.26; Bethel, Estate of Frederick Judd, 101.77; Black Rock, Mrs. H. C. Woodruff, 10; Bridgeport, M. W. Hovey, 10; Chester, Mrs. H. D. Selden, 5; Cromwell, 100.06; Fairfield, Miss C. E. Betts, 5; Farmington, Myron S. Johnson, 7.60; Greenwich, 2d. S. S., 10; Hampton, Mrs. J. W. Congdon, 8; Hartford, Mrs. M. A. Williams, 20; Kent, 8.20; Mrs. R. J. Hopson, 10; Lebanon, Miss M. H. Dutton, 10; Middlebury, 26.07; Middletown, First S. S., 25; New Britain, S. S., 50.41; New Haven, Dwight Place, 77.76; A. E. Rowland, 10; Newington

Mrs. J. Belden, 1; New Milford, Mrs. Geo. Northrop, 1; Old Lyme, I. N. C., 100; Oxford, Mrs. E. M. Limburner, 25; Pequabuck, Mrs. N. E. Moody, 1; Pomfret, Chas. W. Grosvenor, 5; Ridgeway, 3.72; Rockville, Elizabeth S. Head, 2; South Norwalk, Mary Q. Smith, 2; Southport, 146; Stafford Springs, 37.85; Stratford, Mrs. Lewis Burritt, 3; Washington, C. L. Hickok, 1; Waterbury, Mrs. W. H. Camp, 100; West Hartford, Miss C. A. Colton, 1; West Suffield, Renj. Sheldon, 3; Winsted, 1st A Friend, 100; Woodmont, Chas. H. Tuttle, 10.

Woman's H. M. Union, Mrs. J. B. Thomson, Treas., Hartford, South, Lad. Sew. Soc., 50.

#### NEW YORK—\$1,513.75.

Bay Shore, 1st C. E., 10; Bridgewater, 21.35; Brooklyn, Plymouth, 100; South S. S., 25; Camden, 20.53; Cortland, 1st, 15; H. E. Ranney, 50; Delhi, M. R. Whitney, 25; Gloversville, Mrs. M. D. Mills, 1; Jamestown, J. Underwood, 2; Jamesport, C. E., 5; Lockport, Geo. B. Thompson, 1; Madrid, Harry Handy, 20; Morrisville, 13; Mt. Vernon, 5; New Lebanon, Ellen C. Kendall, 1.50; New York City, North S. S., 50; New York State, A Friend, 10; Orient, L. H. Hallock, 15; Portland, 1st, 4; Rensselaer Falls, First, 18.60; Riverhead, Sound Ave., 42; Miss N. W. Youngs, 5; Roscoe, Rev. J. W. Keeler, 5; Sherburne, 736.50.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas., Brooklyn, Puritan, S. S., 16; A Friend, 10; Buffalo, Pilgrim, S. S., 3.33; Chenango Forks, C. E., 15; Canandaigua, W. H. M. Soc., 152.50; Homer, Aux., 50.35; Miller's Place, C. E., 10; N. Y. City, B'way Tab., S. W. W., 3; Poughkeepsie, First, S. S., 22; C. E., 15; Richmond Hill, Union S. S., 10; Syracuse, Geddes C. E., 5. Total, \$312.27.

#### NEW JERSEY—\$97.14.

East Orange, 1st, 44.14; Glen Ridge, 53.

#### PENNSYLVANIA—\$52.00.

Received by Rev. C. A. Jones, Susquehanna, S. S. class, 1; Glen Lyon and Wanamie, 5; Kane, Mrs. J. Davis, 25; Nanticoke, Bethel, 18; Titusville, Swedes, 3.

#### DISTRICT OF COLUMBIA—\$56.00.

Received by Rev. C. A. Jones, Washington, East Capitol Hill, 6; Washington, Gen. E. Whitteley, 50.

#### GEORGIA—\$2.00.

Dawson, 2.

#### ALABAMA—\$15.90.

Clio, 3.05; Taylor, 3; Dothan, Newton's Chapel, 4; Headland, Blackwood, 4.60; Eclectic, 75; Millerville, M. A. Cole, .50.

#### TEXAS—\$8.00.

Dallas, Central, Ladies' Miss Soc., 8.

#### OKLAHOMA—\$23.75.

Gage, 1st, 12.50; Perkins, Olivet and Goodnight, 11.25.

#### OHIO—\$46.70.

Ohio H. M. Soc., Rev. C. H. Small, Treas., 45.70; Mansfield, A. Whissemore, 1.

#### INDIANA—\$198.00.

Indianapolis, Covenant, 8.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Angola, 5; C. E., 5; Jr. C. E., 5; Ladies' Guild, 5; East Chicago, W. H. M. S., 13.56; Elkhart, W. H. M. S., 37.26; C. E., 6.35; Indianapolis, Plymouth, Ladies' Union, 17.88; Mayflower, W. H. M. S., 10.55; Trinity, 5; Marion, Temple, W. H. M. S., 5; Michigan City, W. H. M. S., 18; Porter, W. H. M. S., 5; Terre Haute, 1st, W. H. M. S., 41.40; West Terre Haute, W. H. M. S., 10. Total, \$190.

#### ILLINOIS—\$279.83.

Illinois Home Miss. Soc., Rev. R. B. Guild, Sec., 193.83. Received by Rev. M. E. Eversz, D. D., Fall Creek, German Zions, 32; Naperville, German, 3; Catlinville, Miss L. M. Law-

son, 1; Mound City, T. M. Ford, 5; Payson, Rey, D. B. Eells, 5.

Woman's H. M. Union, Mrs. A. H. Standish, Treas.

Geneseo, 1; La Grange, 4; Rockford, 1st, 15; Union Park, 20. Total, \$40.

#### MISSOURI—\$72.52.

New Florence, John Jeffers, 9; St. Joseph, Tab., 63.52.

#### MICHIGAN—\$488.63.

Michigan H. M. Soc., J. P. Sanderson, Treas., 390.11; Benzonia, Mrs. M. E. C. Bailey, 1; Detroit, Polish, 50; Hudson, 1st, 47.52.

#### WISCONSIN—\$975.91.

Wisconsin H. M. Soc., C. M. Blackman, Treas., 962.25; Polar, German, St. John's, 13.66.

#### IOWA—\$40.61.

Iowa H. M. Soc., A. D. Merrill, Treas., 31.61; Alden, Mrs. Ella V. Patterson, 2; Crawfordsville, S. W. Korf, 2; Humboldt, Mrs. O. L. White, 5;

#### MINNESOTA—\$330.78.

Received by Rev. G. R. Merrill, D. D., Ada, 6.46; S. S., 2.59; Bondette, 13.43; Dexter, 2; Fergus Falls, 28.83; Lamberton, 25; Mantorville, 25; Minneapolis, Lyndale, 31; Plymouth, 120; Round Prairie, 12.50; Waseca, 10.50. Total, \$77.31.

Alexandria, C. H. Raiter, 10; St. Paul, German, 14.37; S. S., 1; Minneapolis, Fifth Av., 25; New York Mills, 1st, 1.60; Winona, Scand., 1.50.

#### KANSAS—\$9.50.

Garden City, German, 8.50; Lawrence, M. G. Manky, 1.

#### NEBRASKA—\$102.97.

Nebraska H. M. Soc., Rev. S. I. Hanford, Sec., 41.67; Hastings, Ger., 40; McCook, Ger., 15; Rising City, 5; Waverly, Swedes, 1.30.

#### NORTH DAKOTA—\$202.17.

Received by Rev. G. J. Powell, Adler, 5; Buchanan, 4; Fessenden, 12.10; Harwood, 10; Inkster, 10; Jamestown, 5; Kensal, S. S., 1.50; Lakota, Ladies' Soc., 10; Lawton, 5.14; Marion, 5.11; Sykeston, 9.72. Total, \$77.57.

Blue Grass, German, St. Markus, 12.27; Glen Ullin, 1st, German, 5.41; Anamoose, 18.25; Deering, .92; Drake, .31; Granville, .20; Minot, .53; Garrison, 1st, 25; Hankinson, 10.21; Rutland, 20.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas. Abercrombie, Ladies' Soc., 5; Antelope, L. A. S., 10; Dexter, S. S., 2; Dwight, S. S., 2.50; Eldridge, Ladies' Soc., 5; Jamestown, Ladies' Soc., 5; Wyndemere, Dorcas Soc., 2. Total, \$31.50.

#### SOUTH DAKOTA—\$168.65.

Belmont, German, Carl Bauer, 2; Eureka, German, 5.75; Java, German, Frendenthal, 5; German, Israels, 5; German, St. John's, 5; Selby, German Mission, 5; Sioux Falls, German, 10; Bonesteel, 1st, 7.50; Centerville, 4; Fairfax, Hope, Ger., 5.40; Bethlehem, Ger., 5; Lane, 12; Anna, 12; Mackling, 5; Sioux Falls, German, 17; Valley Springs, 5; Worthing, 8.

Woman's H. M. Union, Mrs. A. Loomis, Treas., 40.

#### COLORADO—\$18.50.

Colorado Springs, Hillside, 3; Denver, Pilgrim, 4; Pueblo, Irving Place, 9; Rocky Ford, Mrs. S. St. John, 2.50.

#### WYOMING—\$10.00.

Shoshoni, 5; Torrington, 5.

#### MONTANA—\$18.27.

Glasgow, 2.10; Red Lodge, 16.17.

#### CALIFORNIA (North)—\$300.



Pacific Grove, Mrs. S. W. Boise, 300.

CALIFORNIA (South)—\$25.00.  
Los Angeles, 1st, A Friend, 25.

OREGON—\$52.50.

Beaver Creek, St. Peter, German and New Era, St. John's, German, 12.50; Beaverton, German, A. Reichen, 10; Portland, 10.  
Woman's H. M. Union, Mrs. C. F. Clapp, Treas., 20.

WASHINGTON—\$331.55.

Washington Cong. H. M. Soc., Rev. H. B.

Hendley, Treas., 316.20; Kirkland, 1st, 2; Natchez Valley, 6.60; Shaw Island, 5.75; Sumner, Mrs. H. De G. Birge, 1.

#### NOVEMBER RECEIPTS

Contributions .....	\$10,515.07	
Legacies .....	3,452.32	
Interest .....		\$13,967.39
Home Missionary .....		1,836.57
Literature .....		45.26
		40.81
Total .....		\$15,890.03

### STATE SOCIETY RECEIPTS

#### NEW HAMPSHIRE HOME MISSIONARY SOCIETY

Receipts in November, 1907

Alvin B. Cross, Treasurer, Concord.  
Acworth, 17.67; Auburn, 3.70; Bennington, 4.30; Hancock, 8; No. Hampton, 6.80; S. S., 5; Hollis, 12.93; Keene, 51; Kensington, 16; Milton, 5; Ossipee, 12; Wakefield, 10. Total, \$152.40.

#### MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in November, 1907

Rev. Joshua Coit, Treasurer, Boston.  
Andover, Seminary, 35; West, 18.65; Barnstable, Hyannis, 7.63; Barre, 41; Boston, Boylston, E. Mendell Fund, 6.22; Old South, 1,606; Dorchester, 2d, 10; E. C. a Day Band, 5; Village S. S., 10; French, 7.50; Jamaica Plain, Central, 147.94; S. S., 25; Braintree So., 15; Brockton, So., Campello S. S., 19.50; Cambridge, 1st, 3.24; Chicopee, 1st, S. S., 3.65; Clinton, German, 5; Cohasset, Beechwood, 10; Dalton, 314.70; Danvers, 1st, 67.25; Duxbury, 4; Erving, 1.99; Everett, Swede, 5; Fitchburg, Finn., 5.25; Foxboro, Bethany, 25.52; Framingham So., Grace, 52.97; Freetown, Assonet, 1.73; Gardner, 1st, 22.47; Gurney Fund, Income of, 37.50; Haile Fund, Income of, 50; Hanson, 1st, 4.25; Harwich, 4; Hinsdale, 56.67; Holyoke, 2d, 57.23; Ipswich, Rev. T. Cutler, 5; Jacksonville, Vt., 3.90; Medford, West, 31.09; S. S., 5; Melrose Highlands, 85.35; Montague, Turner's Falls, 1st, 11.18; Newburyport, Mrs. Mary H. Dodge, 25; Newton, West, 2d, 64.55; Northfield, East, Trin., 73.51; Northbridge, Estate of Lydia A. Morse, 1,917.82; Whitinsville, E. C. a Day Band, 14.73; Orange, Central, 26.05; No., 10; Oxford, O. L. E. K., 10; Prescott, 15; Raynham, 1st, 8.19; Reading, 100; S. S., 3.50; Rochester, Ea., 5; No., 7; Salem, Tabernacle 7; Sharon, 27; Shelburne Falls, Estate Joshua Williams, 582.97; Stockbridge, Glendale, 3.43; Swampscott, 1st, S. S., 2.84; Wakefield, 27; Waltham, Swede, 10; Wellesley Hills, 1st, 28.82; Westhampton, 30; West Springfield, 1st, 18; Whitcomb Fund, Income of, 245; Whitney Fund, Income of, 100; Willis Fund, Income of, 8.50; Worcester, Finn., 7.60; Hope, 13; Yarmouth, West, 5; Designated for Greek work, Boston, Immanuel-Walnut Ave. S. S., 9.67.

W. H. M. A., Lizzie D. White, Treas.

Salaries, American International College, 140; Italian worker, 80; Polish worker, 16; Greek worker, 33.33.

#### SUMMARY

Regular .....	\$6,545.71
Designated for Greek work .....	9.67
W. H. M. A. ....	269.32
Home Missionary .....	3.00
Total .....	\$6,827.70

#### OHIO HOME MISSIONARY SOCIETY

Receipts in November, 1907

Rev. C. H. Small, Treasurer, Cleveland.  
Andover, First, C. E. Society, 3; Chagrin Falls, 34.78; Cleveland, Cyril Ch., 40; Columbus, Mayflower Ch., 10; Hudson, 50; Lexington, 35; Medina, 226.93; C. E., 20; S. S., 20; New London, 15; Springfield, Lagonda Ave. Ch., 7; W. M. S., 5; York, 6.62. Total, \$473.33.

#### THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in November, 1907

Security Company, Treasurer, P. O. Drawer 58, Hartford.  
Berlin, Second, 16.60, for Italian work; Bristol, S. S., 10; Burlington, 7.40; Helen P. Camp, Waterbury, 10; Chester, 19.89; Colebrook, 11.72; East Haven, H. M. Aux., 27; Foxon, 7.15; Hartford, Center, 50; Hartford, Park, 71.30; Haddam, 5; Kent, First, 2.94; Middletown, First, 26.55; Mohegan, Trust Fund, 25; for Miss M. E. Miller; New Haven, Swedish Emanuel, 10; North Haven, 10.32; New Britain, Stanley Memorial, 4; Old Saybrook, 14.90; Plymouth, 7; Scotland, 5.26; Thomaston, 20.68; Waterbury, Second, 664.61; West Woodstock, 15.37; Winchester, 1.59.  
Designated, 283.60; undesignated, 760.08.  
Total, \$1,043.68.

#### THE NEW YORK HOME MISSIONARY SOCIETY

Receipts, October and November

Clayton S. Fitch, Treasurer.  
Brooklyn, 1st German, 2; Denmark, Mrs. Edwards, 5; Homer, 39.85; New York; Armenian, 13.52; Finnish, 4; Paris, 16.75; Roscoe, 5.28; Wading River, 17; Savannah, 1; Winthrop, 4; Gainesville, 25; Denmark, 8; Mt. Vernon Heights, 10; Johnsonburg, 10; Niagara Falls, 1st, 50; Pitcher, 8.37; Rome, 3; Wilmington, 12; W. H. M. U., 150. Total, \$384.77.

# Classified List of Leaflets and Magazine Articles

Published by

THE CONGREGATIONAL HOME MISSIONARY SOCIETY 287 Fourth Avenue, New York

## WESTERN WORK Leaflets

- THE CONGREGATIONAL CHURCH SUITED TO THE WEST AND SOUTH. By Rev. C. R. Brown and Rev. C. I. Scofield.  
HOME MISSIONARY HISTORY IN THE STATE OF WASHINGTON. By Mrs. H. Caswell-Broad.  
JOSEPH WARD. The story of Dakota's pioneer home missionary and educator.  
THE IOWA BAND. By Rev. T. O. Douglass, D. D. An account of the work of the eleven young ministers who went from Andover Seminary in 1843 to do Home Mission work in Iowa.  
AWHEEL AND AFOOT IN MORMONDOM. By Rev. John D. Nutting.  
THE NEW MOVEMENT IN SOUTH DAKOTA. By Rev. W. H. Thrall, D. D., Superintendent.  
THE AMERICAN FRONTIER OF TO-DAY. By Don O. Shelton.  
UNDER THE FOOTHILLS—A VIEW OF MORMONISM. By J. D. Kingsbury, D. D.

## Articles in the Home Missionary

- INVESTMENTS IN NEBRASKA. By Rev. Harmon Bross, D. D. April, 1903.  
IOWA. William Salter and Ephram Adams. June, 1903.  
THE GOLDEN STATE. By Rev. J. K. Harrison. December, 1903.  
Mission Hill Veterans. December, 1903.  
THE ROCKY MOUNTAIN DISTRICT. By J. D. Kingsbury, D. D. December, 1903.  
EMPIRE BUILDING. By Rev. J. H. Heald. March, 1904.  
MINNESOTA. By Rev. Geo. R. Merrill, D. D. September, 1904.  
MICHIGAN AGAIN. By Rev. W. H. Warren, D. D. September, 1905.  
NORTHERN WISCONSIN. By Rev. H. W. Carter, D. D. September, 1905.  
THE BOYS AND GIRLS OF NEW MEXICO. By Olive G. Gibson. October, 1905.  
THE MANKATO CHURCH MILITANT. By Rev. E. D. Parsons. October, 1905.  
THE FRONTIER. By Rev. A. E. Ricker. November, 1905.  
ALASKA AS IT IS. By Rev. William Burnett. January, 1906.  
UTAH. An original Letter by Norman McLeod. February 1906.  
THE LAND OF SUNSHINE. By Rev. J. L. Maile. March, 1906.  
THE WONDERLAND OF THE NORTH-WEST. By Rev. W. W. Scudder. May, 1906.  
THE ROMANCE OF OKLAHOMA. By Rev. Oliver B. Loud. May, 1906.  
THE PROMISELAND OF THE NORTH-WEST. By Rev. P. S. Knight. September, 1906.  
NORTH DAKOTA. By Rev. G. J. Powell. October, 1906.  
OKLAHOMA, THE NEW STATE. By Rev. J. D. Kingsbury. February, 1907.  
THE CENTENNIAL STATE. By Rev. R. T. Cross. February, 1907.  
A NEW MOVEMENT IN SOUTH DAKOTA. By Rev. W. H. Trall. February, 1907.  
THE CHURCH AT EASTER CORNER. By

- Rev. C. N. Sinnett. February, 1907.  
NEVADA. By Rev. C. L. Mears. May, 1907.  
SOUTHERN CALIFORNIA. By Rev. J. L. Maile. May, 1907.  
WISCONSIN—The Outlook. By Rev. G. R. Leavitt, D. D. May, 1907.  
THE TREASURE STATE. By Rev. O. C. Clark. May, 1907.  
MISSOURI AND ARKANSAS. By Rev. A. K. Wray, D. D. May, 1907.

## WORK IN THE EAST

### Articles in the Home Missionary

- NORTHERN NEW ENGLAND. By Rev. Raymond Calkins, D. D. May, 1907.  
THE CLAIM OF PENNSYLVANIA. By Rev. C. A. Jones. May, 1907.  
HOME MISSIONS IN THE OLD DOMINION. By Rev. C. A. Jones. June, 1907.  
ILLINOIS DEMANDS AND OPPORTUNITIES. Rev. Roy B. Guild. June, 1907.  
THE TREASURES OF THE EAST. Rev. S. H. Woodrow, D. D. March, 1907.  
MASSACHUSETTS. THE HAY STACK COUNTRY. F. E. Emrich, D. D. May, 1906.  
MAINE AWAY DOWN EAST. Rev. C. Harbutt.  
MAINE, NORTHERN. Rev. C. Harbutt. September, 1905.  
CONNECTICUT—IS IT DEGENERATING? Rev. J. G. R. Wyckoff. May, 1903.

## WORK IN THE SOUTH

### Leaflets

- HOME MISSIONS IN TEXAS. By Mrs. H. Caswell-Broad.  
HOME MISSIONS IN RURAL ALABAMA AND GEORGIA. By Mrs. H. Caswell-Broad.  
Articles in the Home Missionary  
THE EMPIRE STATE OF THE SOUTH. By Rev. F. E. Jenkins, D. D. January, 1904.  
THE LONE STAR STATE. Rev. L. Rees. January, 1904.  
HOME MISSIONS IN THE SOUTH. By Rev. J. E. Kirby. December, 1904.  
THE SOUTH OF TO-MORROW. By Rev. F. E. Jenkins, D. D. February, 1906.  
THE SOUTHERN SUPERINTENDENT'S WATCH TOWER. By Rev. F. E. Jenkins, D. D. September, 1907.  
TEXAS AS A CONGREGATIONAL FIELD. By Rev. George Eaves. September, 1907.  
ROLLINS COLLEGE. By President W. F. Blackman, Ph.D. September, 1907.  
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THEOLOGICAL NUGGETS FROM THE SOUTHLAND. By Prof. Lawrence Phelps. September, 1907.  
THE NEW CONGREGATIONALISM IN THE NEW SOUTH. By Rev. F. E. Jenkins, D. D. November, 1907.

## WORK FOR IMMIGRANTS

### Leaflets

- FOREIGN MISSIONS AT HOME. By Rev. F. E. Emrich, D. D., Secretary Massachusetts Home Missionary Society.

SCANDINAVIAN CONGREGATIONALISM IN AMERICA. By Rev. R. A. Jernberg, Professor in Chicago Theological Seminary.  
 GERMANY IN AMERICA. By Rev. M. E. Eversz, D. D.  
 THE BOON OF IMMIGRATION. By Rev. N. D. Hillis, D. D.  
 CHILDREN OF THE STEERAGE. By Minnie J. Reynolds.  
 THE CHILD IMMIGRANT. By Joseph Henry Adams.  
 WHY DESPISE THE IMMIGRANT? By Minnie J. Reynolds.  
 THE RECENT ASPECTS OF IMMIGRATION. By Rev. Frederick H. Means.  
 THE WORK OF THE SLAVIC DEPARTMENT. By Rev. C. H. Small.  
 IS AMERICA MAKING CRIMINALS? By Minnie J. Reynolds.  
 THE TRAGEDY OF THE EXCLUDED. By Joseph H. Adams.  
 WILL IT PAY? By Rev. Fred Hovey Allen.  
 THE ITALIAN AND HIS CHURCH AT HOME. By Minnie J. Reynolds.  
 THE FOREIGNER IN NEW ENGLAND. By Rev. Joel S. Ives.  
 IMMIGRATION—WHAT IT MEANS. By Robt. Watchorn, U. S. Commissioner of Immigration at Ellis Island.  
 WORKING OVER AGAINST YOUR OWN HOUSE. By Ozora S. Davis, D. D.  
 THE FOREIGNER. By Rev. Washington Choate, D. D.

#### Articles in the Home Missionary

A GOSPEL FOR ITALIANS. By Rev. J. S. Ives, December, 1903.  
 OUR MEXICAN ABORIGINES. By Rev. A. B. Case, March, 1904.  
 SPANISH PEOPLE IN NEW YORK CITY. By Dr. C. R. Nugent, March, 1904.  
 SCANDINAVIANS IN THE NORTHWEST. By Prof. J. A. Jernberg, June, 1904.  
 HENRY A. SCHAUFFLER, D. D. By Rev. E. A. Adams, D. D., April, 1905.  
 A PROMISING GERMAN PLANT. By Rev. W. H. Lawall, November, 1905.  
 SWEDISH CONNECTICUT. By Rev. J. S. Ives, September, 1906.  
 OBERLIN SLAVIC DEPARTMENT. By Prof. L. F. Miskovsky, September, 1906.  
 THE OTHER SIDE OF IMMIGRATION. By Francis Curtis, December, 1905.  
 GO FORWARD. By W. B. H., April, 1906.  
 OPINION OF AN EXPERT. May, 1906.  
 THE ISLAND OF DISENCHANTMENT. By Mary K. Hyde, January, 1907.  
 RECENT WRITERS ON IMMIGRATION. January, 1907.  
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#### THE CITY

##### Leaflets

WHAT OF THE CITY? By Rev. C. E. Jefferson, D. D., pastor Broadway Tabernacle, New York.  
 OUR OPPORTUNITY IN THE CITY. By Rev. Josiah Strong, D. D.  
 Articles in the Home Missionary  
 DENVER TABERNACLE. By Rev. T. A. Uzzell, February, 1904.  
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Reynolds, January, 1905.  
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##### Leaflets

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#### Articles in The Home Missionary

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 SUGGESTIONS IN CONFIDENCE. December, 1905.  
 WOMAN TO THE FRONT. February, 1906.  
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 KEPT FOR THE MASTER'S USE. By Alice M. Guernsey.  
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##### Leaflets

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 HOME MISSION STUDY FOR 1907-08.

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 KING'S TRUMPETERS WHOM I HAVE

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THE JOY  
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# HOUSE-WORK

FEBRUARY 1908

VOL. LXXXI NUMBER 9

# THE HOME MISSIONARY

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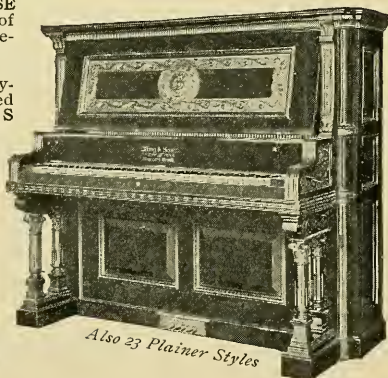
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# CONTENTS



For FEBRUARY, 1908.



FROM AN IMMIGRANT'S LOG BOOK II, Illustrated.....	307
A CUBAN MESSAGE TO THE CHILDREN OF THE UNITED STATES, Illustrated, E. P. Herrick.....	315
EDITOR'S OUTLOOK.....	320
Young People and Home Missions--Joshua Coit Editorial Notes	
THE TREASURY.....	323
JOSHUA COIT, WITH PORTRAIT, F. E. Emrich.....	325
THE GLORIOUS WEST, A Home Mission Study of Wyoming, Illustrated, Annette B. Gray.....	326
WYOMING PRESENT AND FUTURE, Illustrated, T. S. Winey .....	329
THE ALIEN IN OUR ENGLISH CHURCHES, Joel S. Ives.....	333
WOMENS WORK AND METHODS, .....	336
Christmas at Ellis Island--Miss M. L. Woodberry	
APPOINTMENTS AND RECEIPTS.....	338

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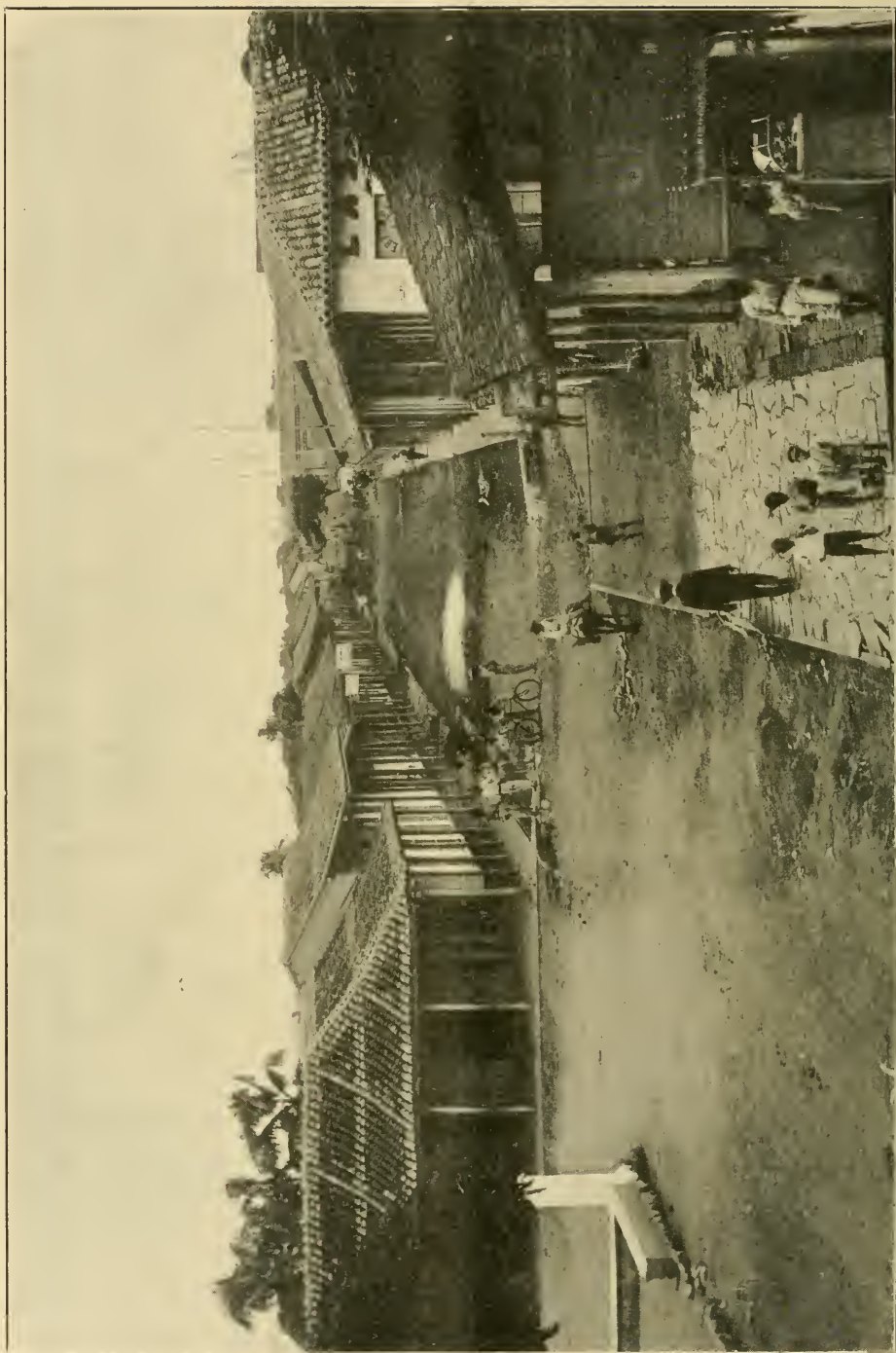
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287 FOURTH AVENUE, NEW YORK CITY







A TYPICAL CUBAN VILLAGE

# THE HOME MISSIONARY

VOL. LXXXI

FEBRUARY 1908

NO. 9

## *From an Immigrant's Logbook*

*Some Experiences of an Unknown in the Steerage—Companionship—Food and Service—Lack of Discipline—Cruel Treatment—A Problem of Morality and Humanity*

### II.



DRIVEN OUT FROM THE STEERAGE WHILE BETWEEN-DECK  
CLEANING TAKES PLACE

**T**HAT first night! Sitting on the edge of my bed, I was seeing the sights. In the bed below mine was an Austrian Pole, and he became one of my best friends later on, as I discovered that he could speak a little German. He had but one fault. He stored all the bread he could get in his bed, and every night I had a shower of bread crumbs falling upon me through the open-framed bottom of his bed. Whenever he moved the crumbs fell on me; but I soon got used to it. I never saw a man who could eat as much bread as he. The conversation I had with him that first night is too interesting to omit.

"Are you a German?" said I. "No," he said, "but I can speak German. It's a hell here," he said. I didn't know it was so bad in the steerage. The agent

told me it was about as good in the steerage as in the second cabin. Did you eat?"

"No, I didn't like the food," said I.

"I am glad that I brought some food from home," said he.. "Do you want some?" And he handed me a sausage, but the smell of garlic that entered into my nostrils drove away all appetite, and I said politely, "No, I don't care for any."

"I have more," he said, and he showed me a basket full of all the delicatessen an Austrian can dream of.

Upon my question what he was going to America for, he told me that his brother was in Pittsburg, Pennsylvania, and had written him to come over. His brother earned \$1.75 a day, could save seventy-five cents a day, and had as much to eat as he cared for. "And," said he, "My brother wrote, 'We have meat every day.' I like meat, sir, I love it, and at home I could not afford to eat meat more than once a month."

"What are you going to do in Pittsburg?" I asked.

"Oh," he said, "I'll work as a laborer. I am strong and healthy, and my brother told in his letters that there is lots of work."

When I saw his muscular arms and square frame I did not doubt that he would be a useful laborer.

"What do the Poles go to America for" I continued.

"Because Poland is so poor, and work is scarce, and living high. There used to be a time when Poland was very rich, and people did not know what to do with their silver and gold. But now whole villages and districts emigrate to America because we hear so many good things about it."

Around his neck he had two amulets tied on a string, and I asked him what they meant.

He looked at me in amazement and said: "Don't you know what a *staplsch* is for? Why," he continued, "in the French-German War in 1870 and 1871 the Germans won the battles because the Polish soldiers wore the *staplsch*." And taking them in his hand and kissing them, he showed me a piece of thick red linen in the form of a heart, pierced by an arrow that was embroidered in it. The other one was the same, only white. One of them represented the heart of Jesus, the other that of Mary, his mother.. "Are you a Catholic?" said he. "No," I said, "I am a Protestant."

He made a sign of contempt and went on: "You people have gone astray from the oldest and first church."

"What about Martin Luther?" asked I. "He wanted to get married, that's all, and the priest has told me a number of bad things about him which I do not remember." (Many times afterward did I try to convince him how it was the Church of Rome that had gone astray from the faith of the apostles, but he was a fanatic in religion.)

Then he said, "One thing worries me, sir. I have new clothes in my trunk, and I have been told that the custom officers charge so very much dues for them. Is that true?" I told him not to worry about that, and we went on chatting.

At about ten o'clock the steward on duty shouted: "Time to go to sleep now; be quiet!" But of course with very little success, since very few could sleep, though they were so tired. The first night in the steerage is too hard an experience to sleep well.

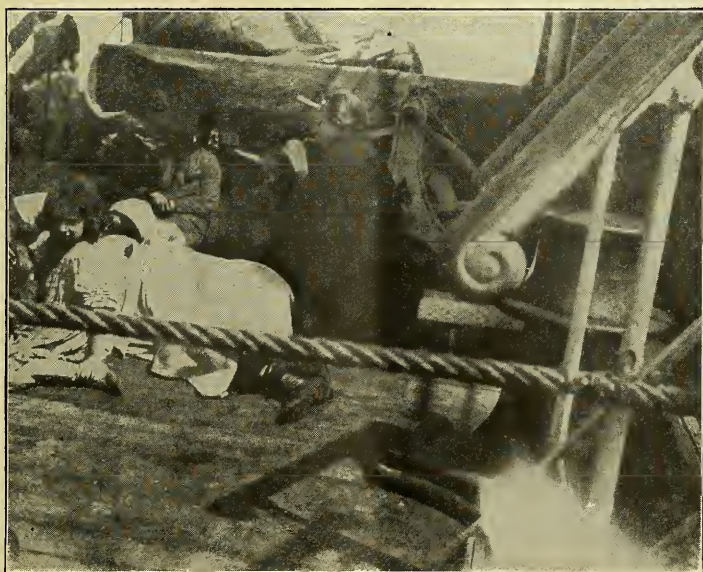
The men who could not sleep and did not know how to pass the time away, became restless and began to walk up and down on the floor, till one of them, discovering that 280 Jews were in the compartment below ours, began to bark like a dog. This was the sign for a general shakeup. From all sides the men





THE ONLY MEANS OF BATHING, AT THE DECK STANDPIPE

*and boys began to imitate animals, and with childish delight they roared with laughter when the poor Jews ran up the stairs to our compartment and wanted to fight. They spat and shouted, running about to find the guilty ones. It was a complete circus, and sounds were heard from the peeping of a mouse to the roaring of a lion. One man was a specialist at it, and when he imitated the lowing of a cow I expected to see a living cow, it was so natural.*



A MOTHER'S EFFORT TO KEEP HER CHILDREN CLEAN

*I did not understand all this, but learned that the Christians in Jewish centers, in Russia and Austria, bark like a dog when they want to show their contempt and dislike for the Jews. This scene was repeated every night as regular as a watch, and the men took a childish pleasure in it.*

*Another source of laughter was the breaking of a cup or a plate, and the last night that we stayed on board cups and plates were flung on the floor from all corners, to show the spite of the irritated and disgusted passengers. I did not wonder. It was at that moment the only way to show it. That was the night we had to stay on board after landing at the pier in Hoboken.*

*We landed at about three in the afternoon, and expected to go to Ellis Island that same day. We saw the cabin passengers go on shore, and had all our things packed ready to go on shore. A cry of indignation went up as we learned that we had to stay another night in our prison. Another night in the stinking steerage on one of the warmest nights of New York's summer is not a small thing.*

*But to return to that first night. The hours crept on, and at last daybreak came, and a strange sight it saw. Between the beds on the dirty iron floor the faithful Roman and Greek Catholics knelt down and began to pray aloud, led by some one. I saw them with prayer-book in hand, now and then kissing the pictures of Jesus, Mary, and the Saints in it, then again crossing themselves.*

*Then a peculiar noise reached my ears, and I discovered that it came from the steerage department under ours, where the single Jews were herded. I went down stairs and saw the children of Israel in the prayer cloaks and using their prayer strap, which is wound around the bare arm, and the end of which holds a square leather case about two inches wide. The latter contains the printed law of Moses and is put upon the forehead. They had no leader, but every one prayed aloud on his own hook, his face toward the East, the Talmud in his hands. It was a strange and impressive sight.*

*The hours of the day passed slowly, the meals being one of the most important features. Let me speak now of the food and the service.*



DECK SCENE, SHOWING HOW DAYS HAVE TO BE PASSED IN CROWDED CONDITIONS—  
MAN IN FOREGROUND ON RIGHT OFTEN ACTED AS INTERPRETER





FOOD STRIKE OF THE JEWS, WHO PILED THEIR DINNER ON THE DECK  
IN PROTEST AGAINST ITS POOR QUALITY

*It is doubtless very hard to satisfy the tastes of perhaps twenty-five nationalities; but considering the price paid the food was not what it should have been. Groups of men repeatedly went to the captain and complained about it. On one occasion the Jews even went so far as to protest openly by piling all their utensils, such as kettles, pans, plates, cups, etc., in a heap on the upper deck. Then they went to the captain and purser and made complaint. When I took a snapshot of the pile, they cheered and clapped their hands. They had gone on a food strike, and were right in doing so.*

*The potatoes were very bad, and half of them were thrown away. The coffee was poor. Those who cared for beer went to the canteen, which was always well patronized, to quench their thirst. It is not strange that the money went for drink. The kettle with the drinking water, which was on the floor or upon one of the tables, did not go very far with its supply, and when the steward on duty did not feel like replenishing it, we simply had to do without it. Part of the time, moreover, the water was salty and of a brown color and bad to drink. The cry, "Wasser, wasser!" was heard every night.*

*Why was the faucet for fresh water shut off nearly all the time? What was the reason for the bad taste and color of the water I do not know, but on a passenger steamer such a condition ought not to be permitted. Ten years ago I was a sailor on a cattle boat, carrying 600 head of cattle from New York to London. The passage lasted fifteen days, and there was a liberal supply of clear fresh water for men and cattle. It must be possible, then, on a passenger steamship, to carry a sufficient supply of good water. Our steerage passengers did not get nearly so much attention as the cattle did on their boat.*

*As I said before, there were no dining rooms, and the so-called tables were so crowded during the meals that it was not possible to eat in a decent way, and the refuse was thrown upon the floor, because there were no slop-buckets. Of course there were no table-cloths, and as we had no knives or forks, only a spoon, the astonished reader will understand how the meat that was served in*



chunks in the soup was cut. It may be true that steerage passengers are not as well-mannered as the Americans, but such conditions certainly do not tend to promote good manners.

The washing and toilet rooms were far too small, constantly packed full, and not kept clean. Just as there is in the second cabin a man who does nothing but keep the rooms clean, so there ought to be in the steerage, where the need of cleanliness is even greater. When I went out from America, half of the toilet-rooms were closed, to save cleaning them.

No fresh water was supplied for washing ourselves, and it had to be begged of the cook, who refused it most of the time. With one or two exceptions the water faucet was shut off. There was no question of bath-room. Why not?

I pitied especially the poor mothers, who had to take care of children. They simply could not keep themselves or their children clean. In the early morning, when the steward happened to be away for a few moments, one could see the men sneaking up to the bucket of Water, take out a cupful, and wash themselves. How did they do it? They took a mouthful, spat it in their hands, rubbed their faces with it, soaped it, and washed it off with another mouthful. When the steward came, he usually stopped them in a fury. Clean faces could only be gotten by stealth. Salt water cannot be used to wash oneself, and even that was not obtainable.

Vermin in abundance is the plague of every woman and child in the steerage and of many men as well, and no wonder. No pen can describe the condition of the washing and toilet rooms. I have seen a woman coming out of one of these rooms, her shoes soiled with foul deposits which covered the floor. This is a serious matter from a hygienic point of view. The men's rooms were almost unbearably filthy.

During our seventeen days' trip the steerage was washed out but once, instead of every day, as it ought to be. The throwing of sand, and dry sweeping, cannot take the place of a daily flush-out, nor will the burning of sulphur do what is needed. A thorough disinfection of the toilet-rooms could not take



AN APPEAL TO THE CAPTAIN FOR BETTER FOOD AND TREATMENT

place, because they were too small and always crowded.

How can sixteen stewards and three stewardesses help and care for such a number of passengers? On one occasion, half of the stewards were drunk. The sailors and firemen were drunk most of the time. This is not exaggerated, as it was indicated by the lack of steam which caused our extremely long voyage, and by the fights among the sailors and firemen, two of whom were imprisoned. How they got liquor every day I do not know, but drunk they certainly were.

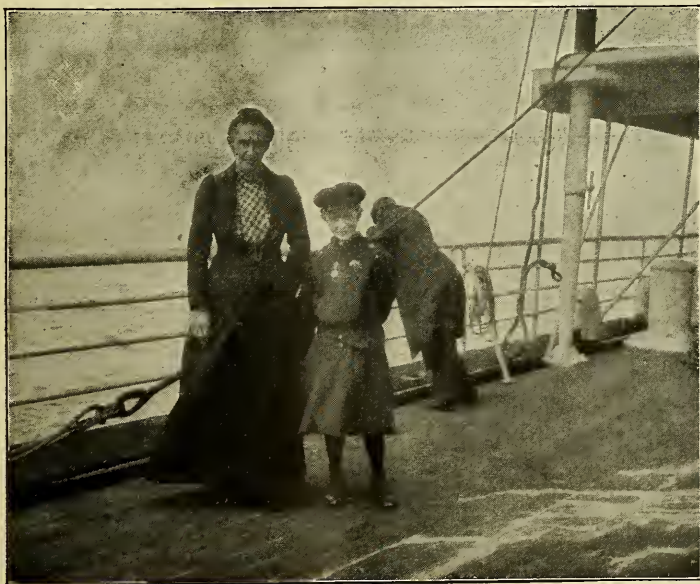
One night there was fight with knives in the women's compartment between two sailors who tried to sleep there. They were under treatment by the physician for several days, and pretended they had fallen from the stairs and hurt themselves. This was told me by the men in the fo'c'sle, who had great fun about it, because both men gave the same reason for being hurt. Under one of the beds in the steerage two cases of liquor were found by the purser's assistant, upon complaint of some of the passengers, who for spite told him, in order to revenge themselves upon the stewards. The cheap stuff was sold to the passengers for an unreasonable price, and many a passenger, mostly grown-up boys, have I seen made drunk by drinking it.

One of the first things I put in my note-book was this: "Saw a steward pulling a bottle of liquor from under his shirt, as soon as the passengers were in the steerage, and walking from tier to tier between the beds, trying to sell it."

Why sell liquor to the crew? Why sell it at all? Why not control the stewards? Speaking about selling, I should mention the sale of so-called coffee-cake to the hungry passengers—the stuff sold being the remainder of the meals of the stewards and cooks, who took advantage of the ignorant steerage folks.

If discipline means that almost every member of the crew scolds, abuses, cuffs, kicks and ill treats the male passengers, and constantly passes vulgar and insulting remarks to the female passengers, then there certainly is any amount of discipline on this famous line.

From observation of two steamers I have been on, I know that no respect-



THE BETTER CLASS, OBLIGED TO SUBMIT TO THE STEERAGE EVILS

able single woman traveling alone can protect herself in the steerage from at least the vulgar addresses of the crew, because there is no discipline. It may be confessed that some women apparently did not object to such things, but that does not relieve the ship's people of their responsibility. It is their duty to see to it that the steerage is not a pit of immorality, and that their employees shall respect the women and treat them properly.

Many times I was speaking to a respectable woman, when a member of the crew passed by and said things that I could not repeat here.

[While our "Unknown" does not give the facts, it may be added here that on one occasion, although a man of peace; in defence of a helpless woman who was grossly insulted by one of the crew, he promptly knocked the offender down, and gave him a good thrashing. But he was one against many, and the result was that he was a marked man, and had to suffer many indignities. If he made complaint, he had the combined testimony against him of a dozen men without scruple. He says it is practically impossible for a decent man to defend the women from insult and improper liberties. This is a condition which certainly can be remedied, and the suggestion that a woman be placed by our government on each immigrant vessel to look after the welfare of the steerage women and ferret out the immoral, can not too soon be carried out. If the true story of the steerage could be told in regard to immorality, the world would rise in horror and abolish the steerage altogether.—Ed.]

Many a passenger said to me, "I wish I could write; I'd publish how we are treated here." From the first moment till the last one feels like a prisoner in the steerage, and cannot overcome the feeling. The pretty-looking women are treated very well, and if they are willing to sell their attentions to a cook for a meal or to a fireman for a bottle of wine (which they receive twice a week); they can be sure of good treatment. This is the beginning of the flirtation, and I am sure that many a young woman loses her self-respect and sometimes her virtue through this kind of temptation.

Why not enforce the many printed rules found all through the ship? One of them says: "A fine of \$100 shall be paid by any member of the crew who goes down into a steerage department, except on business." The printed rules, some of which are extracts from American law, are good in a way, but they are not enforced. That is the trouble.

I just happen to think, for example, of one of the notices that was stuck in a conspicuous place in the steerage. It read: "Do not spit upon the floors, but in the spittoon. It will avoid disease." But I could not find a spittoon in the steerage, not even with a microscope. It is ridiculous to have rules and notices which cannot be or are not enforced.

(To be continued)





# *A Cuban Message to the Children of the United States.*

BY REV. E. P. HERRICK, MATANZAS, CUBA

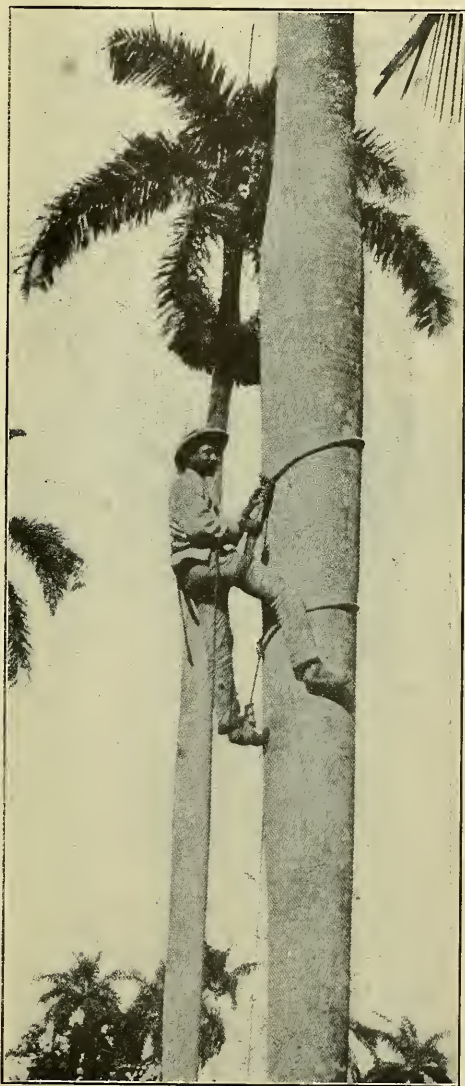
**C**HILDREN, open your geographies and look until you find, way down the Atlantic Coast, just south of Florida, Cuba, only ninety miles from Key West.

A fertile island, seven hundred and sixty miles long, and in places very narrow, in others over one hundred and twenty miles in width. It lies just within the tropics and is surrounded by the Gulf Stream and the clear waters of the Caribbean Sea. It belonged to Spain for over four hundred years, and its soldiers treated the poor Cubans very badly, so they rose in rebellion, and, helped by the United States, gained their freedom. A beautiful, fertile island, with its waving palms, blue seas, quaint cities, with their bright roofed houses gaily colored.

Everybody speaks a language you would not understand, yet it is very sweet, and I love to hear the boys and girls chat in Spanish, as they romp and play, or sing hymns in our Sunday Schools. It is always summer here, and the trees are always green. The sun shines so brightly that we find it hard to bear it at times, but the fresh breezes from the great seas help us to keep cool.

I want you to know how much the dark eyed Cuban children need the Gospel of Christ, which has done so much to bless your lives. The most of them never went into a Protestant church, or have ever heard their fathers and mothers read the Bible or pray, unless to the saints. The other day a little Cuban girl about eight years of age, stood in our chapel crying as if she were afraid. I asked her "what is the matter?" Sobbing, with tears running down her cheeks, she said, "my teacher told me that the devil was here," and she looked

around as if she expected to see him appear. We told her she must not believe such false stories, that we fought the devil and tried to save children



CUBAN PALM

from his power, but it was hard to make her believe us.

Thousands of these little ones have been gathered into the Protestant Sunday Schools (we had over one hundred in our Matanzas school last Sunday). It would do you good to hear them sing hymns. Often they are the same ones you are singing in your schools. The tunes are the same, but the words are different. You sing:

"Saviour, like a Shepherd lead us."

They sing:

"Pastoreanos Jesus amante."

You sing:

"There is a Happy Land, Far, far away."

They sing:

"Hay in felix Eden Rejos de agui."

Yet they are the same, and the dear Lord is as glad to hear His praises in Spanish as in English, for He looks at the heart, and longs for our love

One of our boys, Guillermo, was very sick. His parents thought he

would die, and they asked us to pray for him in the church. They told Guillermo that if he died he would go up to heaven, and be an angel forever and God would let him come down and comfort them every day. The little boy liked the idea, and told his mother, "yes, Mamma, I'll be an angel and come down to visit you every night sure." He seemed almost disappointed when he found he was not to be an angel, and make those daily trips. God heard our prayers, and now he plays around as full of fun as ever. Let us hope that he will be as good as if he had gone to be with the holy angels.

Our Home Missionary Society, through its workers here, and with God's help, is trying to make these restless little Cubans as good and pure and true as the angels in heaven. You surely will help them with your prayers and gifts, to give their hearts to Christ, and live to please Him, who died for them and us all. "What is



CUBAN FRUITS



TYPICAL SECOND GRADE HOME, CUBA

conscience, Papa?" asked a little boy. "It is the voice of Jesus speaking in a low, soft tone in our hearts." A beautiful definition, and I am sure, dear children, that Christ bids us, as when on earth, to go and teach and bring men to love and trust Him, until the whole world is converted to Him. When the good ex-President of Cuba was in our city (Hon. Estrada Palma) he brought his little granddaughter to our church to be baptized, and he and his noble wife were the sponsors. We reach all classes in our work in Cuba.

In the country but little is being done for the instruction of the children, or their parents. It is sad to see the "guajiros" (countryfolk) without religion. They live in huts, or bohios, in lovely valleys and on far away hills.

Among the two millions of people

here are 700,000 colored people. Hardly anything is being done to teach them of Christ. A large number of people live in small villages in a better grade of houses.

Will you not help us to carry the Gospel to these needy, simpleminded people, who are easily reached, as they are far from the cities with their temptations.

The rich people who live in their great houses, are not so easy to reach, but some of them, too, have come like Nicodemus of old, and cast in their lot with the people of God.

Perhaps when the cold north wind blows and the snow flies, your parents may bring some of you to Cuba to escape the winter. If you do come to our summer land, be sure to visit our missions, and see the bright faced children who gather every Sunday to learn the way to heaven. I want you,





EX-PRESIDENT PALMA'S GRANDDAUGHTER

dear children, to pray for Cuba every day.

God loves to listen to the prayers of Christian children, so even if you cannot see our lovely island, you can aid in its salvation by your prayers and gifts. There are many rude, naughty boys who need your prayers.

A few nights ago some of these stuck their faces up against the iron bars in front of our windows and shouted in an impudent way and ran away. I hurried out to see who they were, but they had disappeared in the darkness, and in the shadow of a great wall threw stones and shouted



CUBAN VILLAGE, PINAR DEL RIO, CUBA

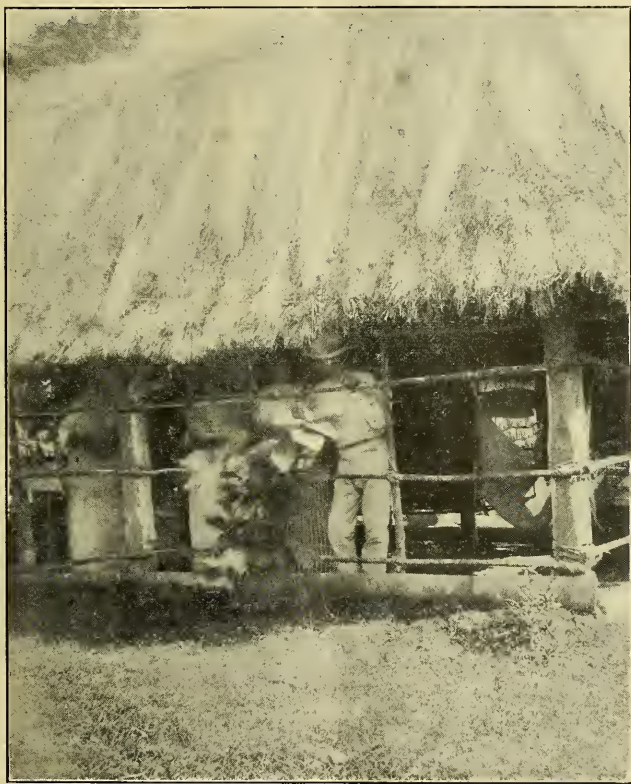
"ora pro nobis," (pray for us).

Yes, we will pray for these poor boys who asked us in jest to pray for them, for they can be saved for Christ and the church by prayer.

Cuba has had noble patriot mothers. The mother of the Maceos gathered her six sons about her and made them promise to fight against Spain

We have a beautiful cluster of stars which you cannot see in the North. It is a constellation called the Southern Cross, because it has the form of a cross.

Pray that we may ever point our dear Cubans to the Cross and the blessed Lord Who hung upon it, to bring Cuba and all lands to His feet,



HOME OF THE COUNTRY PEOPLE, CUBA

for the freedom of Cuba, and all but one were killed or wounded on the field of battle. Antonio (a famous general) was the last to be slain. He would never surrender. We want the Cuban mothers to give their children to Christ and His church, to help in the great fight against sin in Cuba, and win victories for the truth.

to be saved from their sins. When you die and go up to heaven, I hope you may meet many Cuban children who are with the good and the pure in that happy place, because you helped teach them of Jesus, and so you will have some beautiful Cuban stars in your crown to shine there forever.

# Editor's Outlook

## Young People and Home Missions

**A**N esteemed correspondent, in a recent friendly letter, deploras "the ignorance of our young people" in all matters related to missions; and, worse than ignorance, he bewails their "deadness to the great Home Missionary problems which to-day so deeply concern their elders." He closes with the despairing cry, "Who, a generation hence, will be found to take up the burden of supporting our Missionary Boards?"

Whatever color of truth this severe indictment may at any time have had, it is not as true as it was. Our friend seems wholly unaware of a great movement, in progress, among the young men and women of America, which is putting an end to any ignorance or indifference such as our correspondent deploras. Ten years ago there was hardly a text-book on missions, Home or Foreign, adapted to young people, and no special demand for its production. Then came into being "The Young People's Missionary Movement of the United States and Canada." In 1904 this organization published its first Home Missionary study book, "Heroes of the Cross," by Don O. Shelton. This book found its way directly to the hearts of our youth, by offering them ideals of missionary chivalry, so appealing to the youthful mind. Sixteen thousand copies were sold, and study classes sprang up as if by magic. It was followed in 1906 by Rev. Howard B. Grose's "Aliens or Americans?" a graphic treatment of the immigration problem. In two years the sales of this book reached 40,100, and the demand still continues. These were followed less than a year ago, by Dr. Josiah Strong's "Challenge of the City," which Dr. J. M. Phillippi, editor of the *Telescope* regards, "as far as America is concern-

ed, the greatest book of the century." In these few months 40,000 copies have been sold, and classes in forward mission study have doubled and trebled in number. At no other time in one hundred years of Home Missions have so many American-youths been *studying*—we use the word advisedly—not dallying with the subject at all, but boning down to the severe study of the most vital Home Missionary problems of our time. The fourth volume in the series is now being prepared by a competent hand on "The Frontier," which is destined perhaps to rival all its predecessors in circulation, as the passion for knowledge, growing by what it feeds upon, shall increase. Meanwhile, a valuable collateral literature has sprung up in the path of these text-books. Libraries of well written books, tempting the student to wider exploration, have greatly multiplied; books demanded by the appetite of our young people for knowledge. Thus, in less than four years, the total sale of text-books and reference books in Home Mission study alone, have exceeded 93,000 copies, and there is no sign of any ebb in the tide. Add to this total the 300,000 text-books on foreign missions, prepared with masterly skill under the same direction, and the meaning of this movement and its potentiality begin to be understood.

Let our friend and all who share his fears take heart. Without indulging in prophecy, the conviction is irresistible that a generation hence, there will be no lack of defenders and supporters of the Missionary Boards. Our sons and daughters bid fair to put the best efforts of the present generation to shame and their zeal will have one rare and invaluable quality—it will be a zeal rooted in knowledge.



## Joshua Coit

Quick and keen in his perceptions; resolute in his convictions; frank in their expression; considerate of another's opinion, yet firm in his own, once formed; loyal friend, faithful servant, a natural leader;—all these traits and much more have made the life of Joshua Coit for twenty years, a distinct force in the missionary history of Massachusetts and all New England, and a sacred memory to the friends who knew and loved him well. His strength as a Secretary was his broad vision, his mastery of facts, and a rare power of statement. His pen was that of a ready writer. The Annual Reports of the Massachusetts Society while he was Secretary are far more than dry annals of its work. Frequently they rise to the discussion of principles and tendencies which gave them at the time a marked value that time will only increase. Secretary Coit will be remembered, not only as an able administrator, but as something of a prophet, blessed with the gifts of far sight and faith in the future.

## Editorial Notes

A GOOD brother in one of the Dakotas, runs up against the sectarian evil in a new form. He says:

"What we planned for a Ladies' Aid Society degenerated into The Ladies' Social Club, and has gone to work for a Park and a Band. They did this because the ladies were so divided among different denominations that they could not think it possible to work together. One of the real needs in this new work of the West, is a broader spirit of fellowship among the different Protestant denominations."

The Home Missionary mailing list is not easy to correct without the aid of faithful friends. Life members pass away, but we are not informed. If the magazine is taken from the office

by the family the postmaster is not obliged to notify us. We have reason to suppose that a goodly number of copies continue to stand in the names of the dead. We hope they are not wasted, but we could wish that all who are thus profiting, might be moved by the example of one who writes as follows:

"It is time I informed you of the death of Mr. ———. He died ten years ago. We have enjoyed reading THE HOME MISSIONARY, and inclose five dollars."

Associate Secretary Cook, of the Massachusetts Society, reports twenty-four additions to the Italian Church at North Plymouth. At Lee an Italian Missionary gathers an assembly of about forty of his countrymen every Sunday afternoon.

Rev. Geo. E. Soper, of Pomona, California, comes forward with a significant question, and answers it with a fact "Who says that Home Missions do not pay in a very wide sense? Seven of the new members received into our church the first Sunday in January came from churches planted in North Dakota by home missionaries."

The Young People's Missionary Movement, some account of whose work will be found on the editorial page of this number, is to hold its first great International Convention at Pittsburg, Pennsylvania, on the 10th of March, 1908. The object of this gathering will be to bring together leaders in Home Missionary effort of the Home and Foreign Boards of the United States and Canada, and by earnest conference and eloquent addresses to promote the cause of missionary education among the young people of both countries. It is a great purpose, projected on a magnificent scale, and cannot but have a permanent influence upon the world-wide work of missions.

A North Dakota pastor says: "This has been a great year for our work in

this region. We have dedicated eight churches, converted one into a parsonage, and purchased two more; organized seven new churches and reorganized one more."

The Missionary Society of Connecticut has a fund of about \$60,000, the income of which is expended for "Western work." Nine superintendents in Western states under commission of the National Society, are each of them receiving this year \$300 from this fund toward their support.

The Missionary Society of Connecticut expends \$9,609 this year in native work, and \$10,384 in foreign work, the latter including Armenians, Danes, French, Germans, Italians and Swedes.

The young and growing church at Orchard Prairie, Washington, propose to relieve the Church Building Society of the burden, by building their own sanctuary. The pastor at the latest writing is securing a carload of potatoes by subscriptions among the people, which is expected to bring \$300. Hay is contributed for the same purpose, and the new house,

the fruit of these free-will offerings, is expected to materialize the coming summer.

Quite a number of our home missionary pastors have availed themselves of the offer of a copy of Prof. Mead's *Irenic Theology* for the cost of the postage. The offer is still open until the supply is exhausted.

A good piano, new and in perfect order, is obtainable for a low figure, by applying to this office. It is the property of the Society, and all the proceeds will go to the benefit of its work.

Rev. Joseph Jelinek, of Milwaukee, thus laments: "It is very hard to influence those of our Bohemian people who have lived here long and have been so badly neglected. One man with whom I spoke about the needs of his soul, said: 'I have no sense for religion. When I came here as a boy with my father, I was taken into his tailor shop, and was obliged to work day and night, Sundays and week-days. I cannot understand at all of what you speak.' This may be but a sample of many."

### THE NEW YEAR'S OUTLOOK

**I**T is three years since the Society passed under the burden of a debt of nearly \$200,000. The management promptly curtailed expenditures and have continued on the reduced basis. But in spite of all efforts, the debt remains substantially the same. It has been a time of heavy hearts, of opportunities refused, of loss to the Kingdom.

Let us make an end of this chapter of our history, and open a new one full of the spirit of advance. The Secretaries propose as the beginning of such a chapter, the reduction of the debt to \$100,000 by the close of the fiscal year, April 1st. The situation January 1st, 1908 was as follows:

Debt of Congregational Home Missionary Society January 1st, 1908 (one year ago \$217,784.35).....	\$203,337.02
Estimated expenditures Jan'y 1, 1908 to close of fiscal year, Apr. 1, '08	63,352.62

Total.....	\$266,689.64
Receipts last year, January 1, to April 1.....	96,114.57

On same basis the debt April 1, next would be.....\$170,575.08  
To reduce this debt to \$100,000 demands the receipt for the three months named of \$166,689.64. Legacies and investments it is estimated will yield \$25,000.

**This leaves a little over \$140,000 needed from living donors.**

It is not a large increase. If secured the entire receipts for the year will still be short of the year 1892-3 by \$195,150, and of 1895-6 by \$204,175. Nor would the amount received from living donors (including amounts sent to State Societies) equal the \$170,000 assigned to Home Missions by the Advisory Committee.

None the less, it means earnest effort on the part of all. Gifts may be sent either to the Congregational Home Missionary Society or to your State Society.

State Secretaries, Superintendents, Pastors, Churches, Women's Organizations, Sunday-schools, Christian Endeavor Societies, individuals, friends known and unknown, will you gather about us for a vigorous forward push toward the securing of this sum?

# The Treasury

1906.

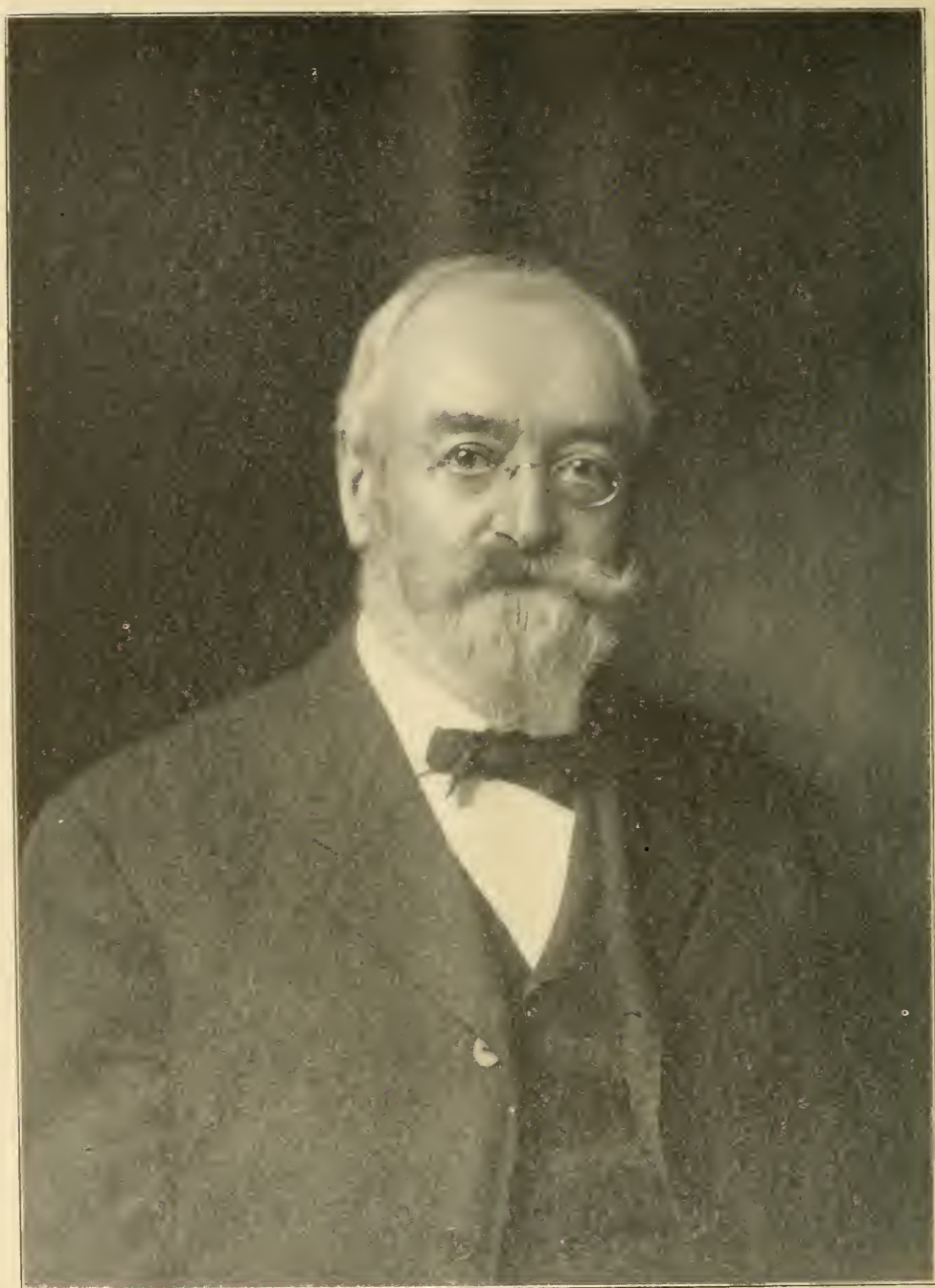
	Contributions.	Interest H. M., &c.	Legacies.	
April .....	12,182.98	368.52	7,591.68	
May .....	11,918.08	1,151.40	8,360.28	
June .....	6,646.96	1,197.44	3,360.76	
July .....	9,557.64	1,026.47	2,642.92	
August .....	3,996.93	835.62	3,131.57	
September .....	4,436.45	422.81	3,139.87	
October .....	8,303.28	571.53	11,574.25	
November .....	10,504.14	1,783.96	12,870.66	
December .....	10,712.14	1,691.48	7,779.15	Total.
	<u>78,258.60</u>	<u>9,049.23</u>	<u>60,391.14</u>	147,698.97

1907.

	Contributions.	Interest H. M., &c.	Legacies.	
April .....	9,443.25	166.75	20,860.52	
May .....	11,667.37	2,218.89	1,950.00	
June .....	9,187.37	1,688.11	8,203.66	
July .....	7,129.16	2,220.85	10,020.61	
August .....	4,545.64	546.56	9,049.11	
September .....	5,977.46	617.52	12,103.35	
October .....	10,381.35	205.45	2,094.79	
November .....	10,515.07	1,922.64	3,452.32	
December .....	13,604.80	4,299.58	3,660.67	167,741.85
	<u>82,451.47</u>	<u>13,886.35</u>	<u>71,404.03</u>	20,042.88
	4,192.87	4,837.12	11,012.89	Total Gain.
Gain in Contris.		Gain in Interest, &c.	Gain in Legacies.	







JOSHUA COIT

# Joshua Coit

*A Co-laborer's Word of Appreciation*  
BY REV. F. E. EMRICH, D. D.

**J**OSHUA COIT was a Christian man—his piety was simple and natural. He did not make much demonstration of his piety, but those of us who have heard him pray in the intimacies of life know that he walked with God. In 1903, when I came into the office of the Massachusetts Home Missionary Society, I found two brethren at their posts, Rev. E. B. Palmer and Rev. Joshua Coit. A warm welcome was given the newcomer. Mr. Coit's welcome was hearty, sincere and full. Nearly five years of companionship have increased the sense of deep regard and love for the man.

He knew the field of home missions in Massachusetts better than any man of his generation. He kept in close touch with the needs of all the churches. He had a sympathetic interest in every worker in the field. When I made my first tour of the aided churches of the state, everywhere I found the most cordial appreciation of Mr. Coit's work. The little churches looked to him as their friend.

Mr. Coit's two years' stay in Germany had given him an insight into other peoples than those of New England. He was fitted by his catholic sympathies to minister to the people of foreign birth. The workers among our foreign peoples learned to love him for his cordial sympathy

with them in their difficult work.

In his relation to the work in the nation Mr. Coit was pre-eminently the leader of the Auxiliary Societies. He had a strong love for Massachusetts and jealously guarded what he thought were the rights of the state. But he never, for a moment, was provincial in his outlook.

In his personal relations to me he was like a father. Considerate, courteous, always ready to give me the counsel needed, one felt that he was thoroughly trustworthy. The seasons of prayer when he committed me to the work of God must not be unmentioned.

When I laid away my boy in 1902 he pointed to the picture of his boy; the picture was on his desk. More than twenty-three years had passed and the memory of his boy was as fresh as ever. The common experience of loss made us one. Only the Tuesday before his death we talked of the life beyond. He said, "I never connect my boy and myself with the grave; my faith is in the life eternal."

For nearly twenty-five years he served well the cause of home missions. His heart was in the work. To those of us who remain comes the prayer that like him we may walk with God, and that like him we may be granted a painless entrance into that which is beyond the veil.



# *The Glorious West*

*A Mission Study of Wyoming*  
BY REV. ANNETTE BEACHIER GRAY

THOSE eight great empires lying in the Rocky Mountain system embrace a third of the United States, reaching from Canada to the Gulf.

Here under the mountain shadows dwell over two millions of people who are worth while.

Typographically these empires are states of lofty mountains, rolling plains, and vast plateau's covered with rich nutritious grasses, sage brush, cactus; yes! and a little alkali.

Underneath the surface lie hidden oceans of oil; lakes of soda; coal by the million of acres; great mountains of copper and iron ore, and an innumerable variety of precious stones and minerals. Then, too, there are million upon million acres of land that can be irrigated and made to raise every variety of fruit, and flower, and grain.

Lift all New England and New York bodily a mile above sea level, add five thousand feet and you have the mean altitude in which the people of the mountains live.

Pile up every where hundreds of mountains from ten to fourteen thousand feet high; exaggerate all the wild notches, gorges, and romantic glens of Eastern America and multiply them by scores; cap all the mountain tops with everlasting snow and ice and cover their sides, rough hewn by ages of wind and storm, with forests of valuable timber; over it all throw the glory of a climate unsurpassed under heaven, and then you will have but a vague idea of the Rocky Mountain stretch of our Glorious West.

To those who are fortunate enough to live in Wyoming, *that state* is the centre of this great west. Here the

cowboy and cowgirl live, love, and flourish while recklessly chasing seven hundred thousand cattle over valley and plain. Here, too, the lonely shepherd guards his flocks which aggregate over five million head.

Yes! it is this great state of Wyoming, twice as large as the empire state of New York, with thirteen counties each of which will nearly average in size the state of Massachusetts, that we are to study.

Wyoming has 98,000 square miles of largely undeveloped territory, a playground of a mile square for every inhabitant.

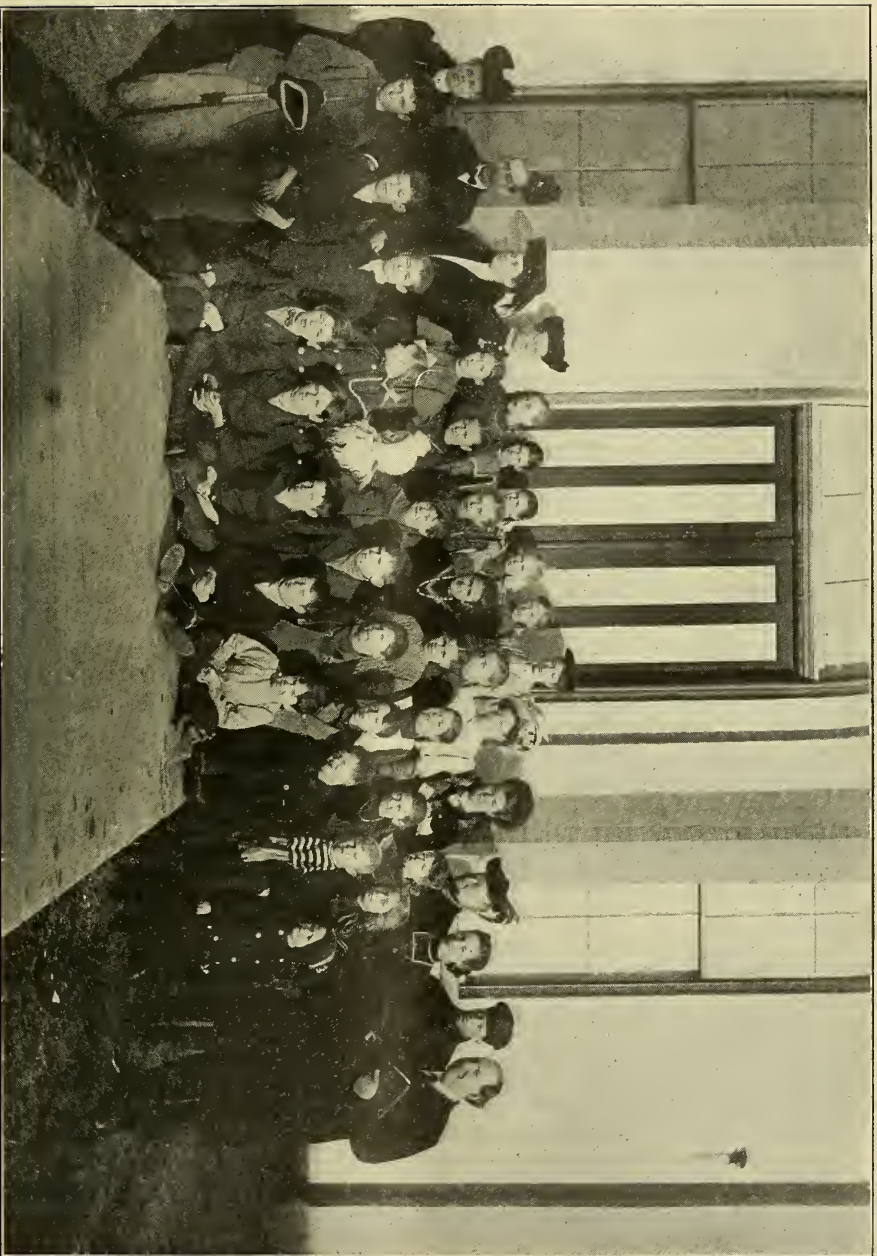
She is an exporting and importing country, yet with no home market for her produce; with but few jobbing houses of her own, and with but few factories or large cities from whence to radiate her daily papers and her trade to the interior.

Her annual export include 10,000 cars of live stock and more wool than is produced by any other state in the Union, all of which is shipped east from whence merchandise of all kinds is shipped back.

Her great ranches covering thousands of acres, her vast sheep industries, her great mining industries are largely controlled, or were originally promoted by eastern syndicates, and very little of the money made in Wyoming is spent there. The East has the benefit largely of her resources.

Wyoming is working against tremendous odds, but the people of the mountains and the plains are strong. They are imbued with that great element of energy and life which has fertilized and humanized the arid West. They go about in ceaseless haste, driven to and fro by a fire in





GENERAL MISSIONARY WINEY AND HIS JUNIOR SOCIETY

the heart, striving to accomplish in their lifetime what hitherto had taken decades to effect.

The undefinable spirit of the mountains, the voiceless influence of the matchless plains, ah! the inspiration of it all creeps into the blood and the people are actuated by the majestic scale of nature in which they live. their confidence is superb; no obstacle is too great; no enterprise too daring. Their railroads climb dizzy heights and burst through granite mountains. Canals the size of rivers traverse the plains; towns are built in a day and exist on "Boom" until something more substantial offers.

Back from the railroads are hundreds of homes and ranches, forty to one hundred and fifty miles from the towns where the people go once or twice a year to do their trading, camping out while going and coming. They do not mind these things in health, but when sickness and death come, God be merciful!

Some time ago death entered a home that was one hundred and twenty miles from the railroad and took away a little child. No people outside the family were there at the time and a furious blizzard raged without. It was necessary that someone should ride that one hundred and twenty miles to the town. There was no one to go but the mother's sister, a young girl, so she threw the saddle on her pony and started at midnight for the destination which she reached the next day. Here a little casket and some clothing was strapped on the back of the saddle and on the evening of the third day the girl arrived at the stricken home having ridden two hundred and forty miles. At that sad burial there was no one to offer a prayer, read a passage of scripture, or say a word of comfort in that whole country side.

A missionary went into that country later on and one of the old-timers grasped his hand and looking wishfully into his face said: "Sir! we have waited twenty long years for you."

*Why was this? Not because the Missionary Societies were not doing their part, but because the churches had allowed the Missionary treasuries to become empty.*

One of our missionaries took a territory of twenty thousand square miles in which there were seven churches and eight missions, with nine new ones to open. In that whole territory there were but half a dozen churches of other denominations and they for the most part were pastorless. Twenty thousand square miles? What could one, or two, or three ministers do? And then one day when the missionary was two hundred miles down the road a little procession wound its way thro' a gap in the mountains,—there were cowboys booted and spurred, some weeping women and in an old Studibaker wagon a long pine box. The little company stopped at the edge of a little hamlet and one of the boys rode up to the general store and asked the manager if there was a gospel slinger there? The manager, a deacon in our little church, shook his head; he could not tell those people that the Missionary Society could not help support a Missionary and they were without a pastor. The cowboy's head dropped. "We tho't sure ther'd be some one here. Bill's bronk stepped into a gopher hole day 'fore yesterday and throwed and dragged him. We—kind'r—tho't—"

The manager looked across the burning waste to that pathetic little group waiting so patiently. He choked up, then told the man to call his friends and go to the church, and himself, his fright forgotten in his sympathy, conducted the services.

Is this worth while? There are so many, many communities where the Congregationalists are the only denomination at work.

Congregationalism is well adapted for this country, for in the various communities are often a few of several denominations that can all be united in a Congregational Church.

Then, too, our people are very in-

dependent and like to be a law unto themselves.

Is this work worth while?

A missionary went into a settlement where they had had no services for two years for lack of funds, and held services in a tiny school-house. In the audience was a millionaire's son from New York, accompanied by his tutor.

It was the old story; mother dead—father absorbed in business—sisters engrossed in society,—no place for the boy—he had been expelled from most of the schools he had attended. The missionary took these words for his text: "The Master is come and calleth for thee," and then, when the crude service came to a close and the voices rang out over the stillness of the great plain, and the echos came back from the distant hills in that old familiar hymn, "Just as I am without one plea" the boy dropped his head in his hands and we knew that he had found his Lord. Then he wrote a letter to his father, "Father! I want you to let me stay here and learn to be a strong man of the mountains and plains; I am forty miles from temptation." And there, to-day he is living his new life.

Is it worth while?

A missionary spent some time in the Big Horn mountains and on going back found the friends gone from

home. When they returned they told him that an old friend had telegraphed them to come to the next town and meet him as he passed through. The two men had parted years before on the battle field, and now they were to meet again, but as they looked into each other's age-dimmed eyes, and clasped each other's trembling hands, life to them was a tale that was told, and they talked and talked.

One sentence burned itself into the heart of our friend, and that was when his old comrade was telling of his church work. "Do you know Frank, that all we have in the next world is what we give away in this?" "What?" "Yes! what we give away of love, sympathy, loyalty, prayer, and the means that God has given us; they will all confront us in the great beyond; "Its great, Frank; its great."

Is it worth while?

A great empire; the footfall of the immigrant, the miner, the homemaker, is in the air; the call for the gospel is insistent: communities after communities are calling in vain for the bread of life.

Have we any responsibility in this matter? There are not many now, but as we stand upon the hill tops we find ourselves listening to the tramp of the coming millions.

## *Wyoming--Present and Future*

BY REV. T. S. WINEY, GENERAL MISSIONARY

**T**O write an article about this great State would require volumes. Her resources are unlimited; her territory an empire in its self, and her beautiful scenery unsurpassed in the world.

Coal has been found on many hill-sides, oil in the valleys, copper and gold on the mountain sides—while the sides and bottoms of the rivers are rich with placer-gold mixed with the sand and gravel.

Only a few years ago a large portion of this State was nothing more than desert, but by using the water of the rivers and bringing it through ditches for many miles, this desert has been made to blossom like the rose, and caused fields of waving grain to be harvested, and rosy fruit to be gathered.

The scenery is too well known to need special mention. With pride, we point to the pride, of the nation.





LANDER, WYOMING—A WESTERN CITY IN THE FIRST STAGE

Yellow Stone National Park, with many hot springs and geysers, numerous water falls and many snow-capped peaks.

This is a great country for rapid changes.

The Indians signed the agreement to open the Shoshoni reservation a few years ago, and now people are coming in, and instead of the Indian tepee you find modern homes. Cities springing up everywhere. Railroads are pushing into the interior, opening up new sections of the country; the rough looking cowboys of the prairies are fast disappearing, and many of our best Eastern people are moving here to make this their home.

#### OUR WORK

at present is to care for our own and others that come this way. It is hard for an Eastern person to conceive how fast towns grow in Wyoming, and what wonderful opportunities are before us. It has been my privilege to be at Shoshoni, a little over three months, and we have almost trebled

the membership; painted the inside of the church; had a \$130 organ donated by a generous hearted Boston man, and a pulpit set and communion table by Mrs. W. B. D. Gray.

That town is a little over a year old, has a \$7000 school building, city hall, fire department, two banks, large stores, etc., and a \$2,000 church building made possible by the Congregational Church Building Society. We have now a good substantial membership.

Riverton is about the same size as Shoshoni. A little over a year ago a religious service was unknown in either place.

#### MISSIONARY EXPERIENCES

In going from place to place the General Missionary has some interesting experiences. A few weeks ago I put on my big cowboy hat and went out to meet a lot of cowboys who had brought in several thousand head of sheep and cattle to load on the train to ship to Eastern markets. There was a good old Christian man there who knew me and also knew the

boys. Bill R—— had been gambling and drinking the night before, and lost all his money, and more than half of his shirt had disappeared. He was telling, in more than common language about his experiences and fun the night before; so I said "it looks as though you had plenty of fun." He replied, "You bet your boots." So I remarked that I never had lost a cent in gambling nor by drunkenness, to which he replied, "you have lost half of your life; I tell you its a queer feeling that comes over a feller when he loses all his money." The old Christian man could stand it no longer. He said: "Boys, don't swear so; that is a minister." The cowboy thought that the old man said it for fun, and so he replied, "I do not care a —— for a minister." The same rough talk continued and the third rebuke came from the old Christian gentleman. After the other boys had all gone, that cowboy came and asked me three times, "Are you



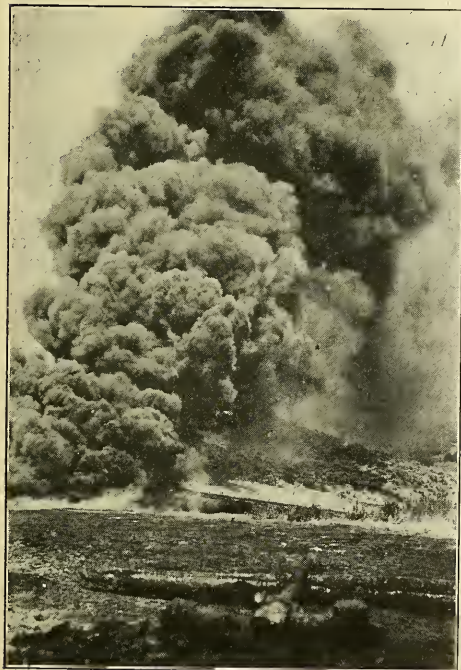
really a minister?" I told him that I was, and when I met him in the post-office five hours later he tipped his big cowboy's hat and smilingly said "good evening." I invited all those boys to come to church and help us to sing.

#### SERMON BY MY JUNIOR

A little girl in one of my Junior societies went home and heard her grandfather swear. She looked into his face for a moment, and with the voice of an angel she said, "Daddy, I wish you would not swear, I want to go to heaven and I do not want to go with out you, and if you swear you can't go." The grandfather told me that it was a sermon that touched his heart. My Juniors are always the best of preachers—they reach the heart and make impressions for eternity.

#### AN AMERICAN

Not long ago I was examining boys and girls before taking their names for the active or associate membership list. These boys had been in the habit of calling each other "Dutch," "Irish," etc., so when I asked



BURNING OIL



WYOMING HIGH SCHOOL GRADUATES

one little boy (who did not know what the word Christian meant), "Are you a Christian?" the white haired boy braced up in his seat, cheeks red and a lump in his throat, and he said, "No, sir, I am not, I am an American."

#### COPPER MOUNTAIN

It was my privilege to take a trip up to the gold and copper mines. The men working in the tunnels, and in camp were very kind and generous, treating me to the best they had, allowing me to eat the choicest meats and roll up in the warmest blankets, with the royal invitation to come back whenever possible.

#### MISSOURI VALLEY

I made a trip to Missouri valley, which is many miles long, and broad. The people are all homesteaders, but no religious services of any kind. We are planning to reach them through the Home Department of the Sunday School.

#### LANDER

At present I am located in Lander,

Wyoming, and have also charge of the coal mining town of Hudson, ten miles away.

Lander is a beautiful city of about 2500 people, situated in a beautiful valley of irrigated farms surrounded by flowing oil-wells and an abundance of coal, as well as gold and copper mines. The town is growing rapidly, and our Congregational people are coming here to make this their future home. We have already a number of good substantial families. The last Sunday in December we expect to begin our services in the new part of the Odd Fellows hall, which you can see in the picture is under construction.

Our Sunday School Missionary, Rev. O. E. Reade, is continually traveling over mountains and across valleys, organizing Sunday schools, preaching the Word and singing the Gospel in many a lonely place where there are people who appreciate the opportunity to listen to it.



# The Alien in Our English Churches

BY REV. JOEL S. IVES, SECRETARY OF THE MISSIONARY SOCIETY OF  
CONNECTICUT

WITH an alien arrival of more than five millions in the last five years; with immigration at the rate of over a million and a quarter; with more Germans in New York City than in any German city except Berlin, and more Italians than in Naples or Venice; with Boston disputing New York's claim of being the largest Irish city in the world; with Chicago ranking as the third largest Bohemian city; with Southern New England as the most foreign section of the country, having cities counting a larger per centage of foreign birth and foreign parentage than New York, Chicago or San Francisco; with an alien arrival in New England during the last immigration year of 142,485—making since 1900, 871,923—in New York 386,244, Pennsylvania 230,906, Illinois 104,156, New Jersey 70,665, Ohio 64,305, California 35,377, thus disposing of five-sixths of the arrivals of 1907; with eight-elevenths of this more than a million host from Austria, Hungary, Italy and the Russian Empire; the topic of *The Alien in Our English Churches* outranks in importance almost every other thought of our missionary enterprise; for, first, the alien is already in our churches, or, second, if he is not in our churches the time is close at hand when we shall have no churches into which he may enter. The problem in its simplest terms is, Get the alien into the churches or the churches will cease to be. To build up these churches with the native born approaches the predicament of the Israelites in Egypt. And in our behalf the Spanish proverb is being proven true "When the tale of bricks was doubled then came Moses." Into our life already composite with every Teu-

tonic and Celtic strain are coming the Iberic and Slavic peoples presenting new difficulties, new obligations, new opportunities and new possibilities of accomplishment.

In Connecticut at least thirty-three different tongues are represented in the membership of our churches, and those churches which are making the most vigorous effort to reach the strangers are showing the greatest prosperity.

It is high time definite preparation were made to fit men for the constituency of their parishes to-day and far more the constituency of to-morrow. Ancient languages are valuable for discipline and for the better acquaintance with the sacred texts, but modern languages are the weapons for immediate warfare. If Paul were writing to the churches of Connecticut he would say, "Quit you like men. Learn to speak Italian. Preach the Gospel in the language of 75,000 of your people. At least 50,000 of these are like sheep without a shepherd. Let the trumpet have no uncertain sound."

Rev. William Kilbourn wrote in November that he planned to preach at Christmas time, in their own language, to his Italian colony of at least 12,000 in the vicinity of Spring Valley, Illinois.

Anyone who has gained enough of the language to call out to a crowd of Italian workmen *saluto a tutti gl' Italiani* will win a hearty smile of approval and has secured a point of contact the advantage of which cannot be over estimated. No people come to us with a keener appreciation of kindness and with a stronger desire to reciprocate a kindly act. Emil Reich says that the Italians are the most

gifted nation in Europe.

For three hundred years Congregationalism has believed that the Kingdom of God is to be advanced through "the foolishness of preaching." The first missionary efforts were in reaching the Indians by this same means and then to follow "our brethren" into "the regions beyond" with what had been their greatest blessing in the homes just left. The motive and method of the Haystack meetings were to preach the Gospel to the heathen and now, as foreign missions makes its profoundest appeal at home, the same motive and methods obtain. All through this history the Gospel, as at Pentecost, makes its most direct appeal when preached in the language learned at the mother's knee. It is demonstrated that where there is a sufficient number of any given tongue, and especially if immigration is likely to augment that number, these people should have if possible a church of their own with a pastor of their own nationality. A third of a century has proven this a correct solution with the migrants from Northern and Western Europe. Why not? they are all of our kith and kin. It may be an open question with the Latin, the Slav and the Hun. Certainly this is the ideal and, if it takes intelligence as well as piety to make a Congregationalist, why not grant these aspiring people from the South this ideal that they may the sooner gain an intelligent as well as a Christian citizenship? Lord Macaulay in 1833 wrote, "We are free, we are civilized to little purpose if we grudge to any portion of the human race an equal measure of freedom and civilization." A practical difficulty arises in their estrangement from the Roman Church and thus their unwillingness to contribute to the expenses of any preaching. But a like difficulty does not hinder our work in foreign lands. Why should it here? A decade of effort both by our churches and by other denominations appears to make it plain, that as sin is universal so the

antidote for sin is the same with the Latin as with the Teuton, with the Slav as with the Yankee.

At Hardwick, Vermont, last November the Rev. Lawrence A. Wilson organized a communicants' class with the result that seventeen young men and sixteen young women joined his church and the interesting fact is that thirty-one of the thirty-three were foreign born. The method here has been to concentrate effort on one race at a time and the pastor is planning a trip to Europe by steerage, having received several invitations to be entertained at the homes of those who have come to Vermont from various places in Europe. He believes that the solution of this problem involves "patience and the conquest of garlic." We will be ready to agree with him when to the garlic is added a storm at sea with hatches battened down!

The South Church, New Britain, Conn., is a fine object lesson in dealing with the alien in our English churches. The Rev. Ozora S. Davis has the advantage of a well-to-do and large constituency with an especially well equipped place of worship in a rapidly growing city where about 80 per cent. of the people are foreign born or of foreign parentage. Of course with this advantage is yoked the responsibility. O that some power could make more numerous Dr. Davis and multiply the dollars at his command! In this busy hive may be found an Italian missionary holding regular services of various kinds and as a result some twenty-five have united with the English Church, an Armenian who gathers his people as well as the Syrians to a Sunday service, a regularly employed Polish girl who visits among the large number of her people in the city—next to the Italians the Poles represent the largest number of arrivals in Connecticut during the last eight years—and in addition to this there gather for class instruction in the English a room full of Persian-Assyrians. What would Tiglath-Pileser say to this?

A little more than a mile from this church in a new section of New Britain more than six thousand people have settled, largely of the recent migrants. The only church here was a small Lithuanian Roman church. A noble woman in this same South Church, being made acquainted with the result of a careful census bought a corner lot and was responsible for the erection of a fine stone building at an expense of over \$20,000. On a recent Sunday, — the Stanley Memorial Church is now organized with pastor, Sunday School, Christian Endeavor, Knights of King Arthur and all the rest—this building was absolutely full of children,—basement, audience room and galleries. What possibilities! "We's a'growin,'" they may say, God bless them!

Waterbury First opened its church building for Italian work in 1904. The same year an Italian Congregational Church was recognized, and under the assiduous care of Rev. Pasquale Codella there is now a membership of 115. It is a joy to hear the orchestra. Mr. Codella's six year old girl carries her part with a violin as easily and as correctly as any, while the pastor, who was trained for a band master in the Italian army looks on with pride and almost unconsciously keeps time with hand and foot and eye. These little bambinos and bambinas who so often now take rank above the Yankees in the public schools will more and more open our eyes to the fact that in the twentieth century the prize for the best literature of the world is accorded to an Italian poet, and one of the greatest inventions of our times must be credited to Marconi a Protestant Italian.

The Schaeffler Missionary Training School may well remember that it was Mme. Sklodonski Curie who discovered radium, that Nicola Tesla is a Croatian, Kossuth was a Magyar and John Huss a Slovak. In some of our city schools the grade has been lifted by the energy and ambition of the Hebrew children. In the Brown

School, Hartford, of the 1,600 children, 900 are Hebrews and 450 Italians. In one of our academies the prize for the best essay was given to a Jewess who had to walk three miles to school after helping in the work at home. The subject for the essay was "American Constitutional Law"! The minister in a nearby parish was asked by an old Jewess: "You call on my son-in-law? He no go synagogue. He nuttings. I'd radder he be Christian dan be nuttings!"

There is cause for encouragement that so much attention is given in the public press to immigration figures and the report of the Commissioner, for very few as yet appreciate the proportions of the question we are now discussing. Our churches, especially in New England, have for so long a time met the conditions facing them with the old methods that it has become a matter of course with them. We are quick enough to adapt ourselves to the times in business, but religious institutions have always been conservative. A very excellent woman stoutly objected to the employment of an Armenian pastor although he had been bright enough to secure a Yankee wife. Primary in the appreciation of these conditions is the realization of the facts. That can only come as the facts are repeated and reiterated. There must be line upon line, here a little and there a great deal, before our English churches will believe that the alien must be brought into them or our churches cannot survive. First, then, the facts must be studied.

In the next place there must be "sympathetic knowledge." We must thank God that He has brought us into the Kingdom for such a time as this and with such glorious opportunities. The Student Volunteers mark an era in zeal and consecration, but it must not be forgotten that the volunteer may show his love for his Master in self-denying work for a Montenegrin in Boston or a Russniak in Michigan or a Slovak in Cleveland as



truly as to work in some far off and little known region. Foreign missions at close range means just the same fidelity as foreign missions in foreign lands, while it has the advantage of far greater results both for the Homeland and the land afar off.

The universality of the Gospel must take possession of the successful worker. Teuton and Iberic, Celtic and Slav, North, South, East and West must merge into God's world and God's people. America has been richly blest. God protected our shores for a hundred years till "He had sifted the nations for a seed with which to plant it." But, "we are created in Christ Jesus for good works which God afore prepared." This nation is of purpose not of chance. The church and the school-house which shaped New England character are just as good for every migrant from every land across the sea—the Pacific as

truly as the Atlantic.

From the time that Jesus took the penitent by the hand and lifted him up, or Andrew found Simon, till today, the love of God in Jesus Christ has been the triumphant motive of every disciple. The alien must find a welcome in the English church because the love of God compels the welcome. That the alien should be unwelcome in any church of Jesus Christ is abhorrent to the thought.

Here is the assurance of success. The banner over us is Love. That banner has floated over every land and moved forward in its triumphal march till it has taken its peculiar stand in this land between the oceans, whither the tribes go up, and here, with more than Pentecostal tongues, we await that Pentecostal blessing which shall sweep away the differences and build up one Kingdom of love and power.

## *Women's Work and Methods*

*Christmas at Ellis Island*

BY MISS M. L. WOODBERRY, SECRETARY OF WOMAN'S DEPARTMENT

EVERY Congregationalist has heard the name Ellen Stone and remembers the year of her exile, and the excitement caused by the raising of the ransom; the wonderful return with Madame Sitka and the baby born in captivity has hardly ceased to be the subject of conversation. Magazines have devoted columns to editorials, remarks friendly and sarcastic as to the value and expense of missionaries are still being made by a critical world. Miss Stone never tells the story herself, or refers to the experience without expressing the greatest anxiety to return to her girls, that company of attractive, promising Bulgarian maidens, just emerging into the joy and freedom of Christian womanhood, because she introduced them to that wonderful message.

Christmas Eve found sixteen hundred immigrants detained at Ellis Is-

land. Some were waiting for friends who had not appeared, some were penniless, some were ill, families had been separated because of the measles, which, like an evil spirit, had taken possession on shipboard. One mother, a Russian, who could neither read nor write, had seen her husband and three children start for Nebraska, while she, with the two youngest, was taken to the contagious ward. Some could not pass the Government examination. The fatal chalk mark on the coat sleeve meant "excluded" and the next ship would take them back. There were many and various causes all combined to bring under one roof a company representing every nationality in the world.

The Government and the missionary world joined hands to make the whole day a truly Christian Christmas. Nine trees, brilliantly lighted, decorated in the most approved Santa Claus style,

greeted brown eyes and blue, eyes sad, expectant, frightened and excited. A program of music and speeches in various languages had been arranged by Commissioner Watchorn, and, while most of it was unintelligible to the visiting guests, people all over the room would suddenly rise when the words of their mother tongue floated down from the central stand. The children were delighted with the light and the color. Many had never before seen a Christmas tree. But the enjoyment was quiet and subdued, for America is a very strange place, and Ellis Island is all surrounded by water; still it does not rock like the ship. One never can tell what is going to happen.

Many an older face, strong in the faith that found courage to leave home, friends and countrymen, sustained by the hope of better opportunities for their children, quivered and sobbed quietly when the music stirred memories that courage could not crush.

The distribution of presents came last. Everyone from the tiniest baby to the oldest man received a gift, candy, oranges, toys, soap, handkerchiefs, etc. Not one was overlooked or passed by. Over on the other side of the Island, in the corridor of the hospital, was another tree laden with gifts prepared by loving hands, for some who were too ill to be moved, and the tree was placed where tired eyes could see the beauty day and night. The simplest toy seemed glorified in such surroundings. Three days later that tree remained unstripped, for a dolly or a teddy bear would some times journey to a little cot for a short visit, then return to its place of honor, ready to sally forth when the pain was not so severe.

What does Christmas mean at Ellis Island? What will it mean to this company one year from now? One year from now many of these men will be voting, the children will have learned English and what else? What has this to do with Miss Stone? Why, simply this, America has already drawn a dividend on an investment. There is a Congregational missionary at Ellis Island, interpreting in many languages, helping at every turn. She dressed one of the trees, she helped distribute the presents. She has a faith, a courage, a steadfast purpose that shrinks at nothing we term self-sacrifice. She is the only native Bulgarian. She is there because of three separate influences.

Years ago the women of the Congregational churches sent Miss Stone to Bulgaria as a foreign missionary. This is one of her girls. One year ago there was a curious complication of circumstances at Ellis Island, and Commissioner Watchorn searched and searched and searched for somebody who understood the Bulgarian tongue and temperament. He found Miss Panayotova, and the case was settled. Afterwards she gave up a college position and offered her services for the benefit of *her people*. Six months ago her salary was assumed by the Congregational Home Missionary Society, and to-day we turn to you, the women of our Congregational churches, for the funds necessary. It is a new work, but we believe that Miss Stone's heroism and Miss Panayotova's faithfulness will find an echo in the generous hearts of many women who can neither go nor serve, but are enrolled in that noble army whose leader years and years ago was announced thus: "The daughter of Tyre was there with a gift."

# Appointments and Receipts

## APPOINTMENTS

December, 1907.

Bradstreet, Albert E., Hubbard, Ore.  
 Davies, Arthur, Marietta and Nassau, Minn.  
 Dickson, J. M., D. D., North Yakima, Wash.  
 Earl, James, Brownton and Stewart, Minn.  
 Frost, Merle A., Seattle, Wash.  
 Garrison, Spencer C., McMurray, Wash.  
 Hanna, John L., Hettinger, Hendley and Gilstop, No. Dak.  
 Hernandez, Sebastian, Atrisco and Barelaz, N. M.  
 Hoar, Allen J., Challis, Idaho.  
 Johnsson, E. A., Harswell, New England and Prairie Valley, No. Dak.  
 Johnson, O. F., Sandstone, Minn.  
 Kelly, Edward L., Mohall and outstations, No. Dak.  
 Kirk, Lazarus, Ceylon, Minn.

Larke, E., Pagley, Minn.  
 Loder, Aichilles L., Arlington, Wash.  
 Lumley, J. A., West Duluth, Minn.  
 McMillan, Thomas, Belvidere and Seaforth, Minn.  
 Pope, Joseph, Huntley, Hardin and Custer, Mont.  
 Reed, Ernest E., Hood River, Ore.  
 Safstrom, John, Gwinner, No. Dak.  
 Singleton, Joseph H., Kennewick, Wash.  
 Smith, F. N., Rosalia, Wash.  
 Soule, A. F., Green River, Wyo.  
 Thomas, Daniel T., Sheridan and Willamina, Ore.  
 von Lubken, F. L. H., Pecondleton, Ore.  
 Wilson, John J., Morrill, Tex.  
 Wright, Reuben B., General Missionary, Idaho.  
 Yow, O. L., Spies, No. Car.

## RECEIPTS

December, 1907.

### MAINE—\$63.02.

Camden, Primary S. S., 50; Farmington Mills, Mrs. E. F. Small, 1; Machias, Centre St., 5.52; Portland, West, 5; Portland, Ladies' of Bethel, 25; Rockland, 20; Winslow, 6.

### NEW HAMPSHIRE—\$693.27.

New Hamp. H. M. Soc., A. B. Cross, Treas., 311.67; Bedford, F. A. French, 5; Claremont, Mrs. L. D. F. Needham, 1; Cornish, 7.50; Exeter, Phillips, 20; Fitzwilliam Depot, 7; Hanover, Ch. of Christ, Dartmouth College, 200; Haverhill, 21.25; Lebanon, 38.15; Lyme, 50.50; Manchester, Elector M. Priest, 10; Peterboro, C. E. Union, 16.20; West Rindge, Mrs. M. A. Williams, 5.

### VERMONT—229.86.

Benson, C. E., 10; Bradford, 14.68 Brattleboro, Centre, 110.35; Bridport, 2; S. S., 2.54; C. E., 1.46; Hartford, "E," 20; Middlebury, 29.38; Mrs. J. W. Halladay, 5; New Haven, S. S., 4; Springfield, 4.45; Vergennes, S. S., 5; Westford, 6.50; Williston, 13; Windsor, Mrs. Anna Wardner, 1; Woodstock, A Friend, 50.

### MASSACHUSETTS—\$3,672.71 of which legacies, \$608.02.

Massachusetts H. H. Soc., Rev. Joshua Coit, Treas., 186.54; Amesbury, M. P. Sargent, 2; Andover, Mr. H. M. Wheeler, 25; Ashfield, Henry Taylor, 6; Mrs. D. W. Porter, 1; Attleboro, 2nd, 165.73; Ayer, 1st, 4.21; Boston, Estate of Miss E. C. White, 508.02; Mary S. Bennet, 100; Blanford, 1st, 26.50; Braintree, 1st, A Friend, 40; Bridgewater, Central Sq., 6.40; Brighton, G. A. Fuller, 10; Mrs. A. F. Spaulding, 15; Mrs. Samuel Keene, 10; Cambridge, H. L. Clark and Mrs. Clark, 5; Cliftondale, First, 21.30; Colerain, 5; Conway, Estate of Sarah C. Forbes, 100; Dracut Center, 6.31; East Falmouth, 3; Easthampton, Mrs. S. M. Lyman, 5; Mrs. R. Glunz, 1; Enfield, Miss Marion A. Smith, 50; Essex, S. S., 10; Fall River, Mrs. Oliver S. Hawes, 5; Fitchburg, Calvinistic, 142.90; Mr. and Mrs. E. J. Davis, 20; Gloucester, Magnolia, 30; Great Barrington, Miss Mary S. Ramsdell, 5; Greenfield, st. 24; Greenwichville, Mrs. Lyman Rice, 1; Haverhill, West, S. S., 50; Haydensville, L. E. Rivard, 1; Holbrook, Mrs. E. M. Spear, 50; Annie M. Thayer, 3; Huntington, Friends, 10; Jamaica Plain, J. A. Wood, 50; E. Packard, 50; Lee, S. S., 25; Lenox, Henry Sedwick, 10;

Leominster, F. A. Whitney, 15; Lowell, C. E. B., 10; Marlboro, Union S. S., 15; Monson, 83.02; Myricks, Lakeville, S. S., 6.32; New Bedford, No. Y. P. S. C. E., 25; Newtown, 1st, 104.21; Newton Highlands, Mrs. A. F. Hayward, 100; Newtonville, 120.97; North Adams, 7.24; North Amherst, Miss Henrietta, 1; Northampton, M. C., 15; North Andover, Trin., 16.08; North Chelmsford, Mrs. A. S. Harris, 1; North Leominster, Miss L. E. Shedd, 35; No. Wilbraham, Grace Union, 18.80; Palmer, 2nd, 47.91; Petersham, Eliz. B. Dawes, 100; Pittsfield, 1st, 3.30; Richmond, 4.70; Shelburne, 1st, 52.87; Southampton, S. S., 11; South Dennis, A Friend, 2; South Egremont, 2.81; South Hadley Falls, E. Gaylord, 100; South Weymouth, Maria A. Fearling, 3; Springfield, 1st, 167.02; Faith, 30; Sturbridge, Miss E. Hutchins, 5; Walpole, C. E., 20; Ware, Mrs. F. L. Bassett, 38; Warren, 1st, 15.40; Webster, 1st, 42.24; L. E. Hastings, 1.50; West Boxford, 2nd, 5; Williamstown, J. D. Hewitt, 5; Winchester, C. E., 1st, 5; Winter Hill, 15; Worcester, Piedmont, 15.18; Union, 25; C. E. Hunt, 25; Mrs. H. F. Fay, 5; A Friend, 50; Mrs. Ella A. Goddard, 5; Frances J. Elliott, 5; Worthington, Woman's Soc., 7.50.

Woman's H. M. Assoc., Miss E. A. Smith, Asst. Tr., 567.

### RHODE ISLAND—\$70.00.

East Providence, 30; Providence, S. S. of Beneficent, 20; Mrs. H. C. Waters, 20.

### CONNECTICUT—\$4,065.76; of which legacies, \$530.50.

Missionary Society of Conn., Security Co., Tr., 456.05; For Payment of Western Superintendents, 1.125. Total, \$1,581.05.

Berlin, Second, 65; Mrs. L. C. Hubbard, 1; Bramford, 1st, 10; Bridgeport, South S. S., 25; Mrs. P. Gabriel, 1; Burlington, E. G. Stone, 3; Centerbrook, C. F., 2.25; Chaplin, Miss Jane Clark, 2; Collinsville, 41.50; Coventry, Estate of Hattie E. Gilbert, 500; Danielson, Mrs. H. Gleason, 1; C. F. Danielson, 1; Derby, 1st, 15.02; Eastford, Estate of S. G. Huntington, 10; East Woodstock, 13; Ellington, Miss E. S. Delano, 1.50; Fair Haven, Pilgrim, 9.50; Franklin, Mission Circle, 1.50; Glastonbury, Mrs. S. H. Williams, 10; Goshen, Lebanon, 42.75; C. E., 5; Guilford, 1st, 110; Hartford, Farmington Ave., 72.20; S. S. of 4th, 18.64; Mrs. F. B. Codley, 25; C. E., 15; H. S. K., 10; Harwinton, 25.71;



Silver Lake, 7; Spencer Brook, Swedes, 2.30.  
Kent, 1st, 2.99; Miss I. Stuart, 100; Litchfield,  
Geo. M. Woodruff, 10; Madison, 1st, 5; Meri-  
den, 1st, 84.03; S. S., 37.32; Milford, 1st, 4.50;  
Plymouth, 16.84; S. S., 15.64; New Britain,  
South, 15; New Preston, 73.50; Newtown, S. S.,  
7; M. E. Scudder, 50; Susan J. Scudder, 25;  
Northfield, H. C. Peck, 3; North Haven, 40;  
North Madison, 4.27; North Woodstock, Mrs.  
Geo. Morse, 2; Norwalk, First, 69.16; Mrs. E.  
J. Dayton, 1; Norwich, 2nd, 75.94; Park, 7.80;  
Salisbury, W. B. H. M., 13.30; Sherman, Mr. W. B.  
B. Hawley, 25; Somersville, 10; South Britain,  
9.50; Southington, 1st, 37.14; S. S., 8.90; South  
Manchester, 66.10; South Norwalk, 1st, 57.62;  
Mrs. N. E. Gleason, 1; Stanwich, 11.50; Strat-  
ford, 24.38; Terryville, Mrs. W. F. Goodwin, 1;  
Unionville, 1st, 75; H. W. Hale, 5; Vernon  
Center, 10; Warehouse Point, Mrs. M. I. Pitts,  
5; West Hartford, 1st Ch. of Christ, 57.55;  
Westport, Mrs. E. Fitch, 1; Whitneyville, 20;  
Ladies' Miss Soc., 10; Woodbury, Estate of C.  
W. Kirtland, 20.50; Mrs. H. F. Gibson, 1.  
Woman's H. M. Union, Mrs. J. B. Thomson,  
Treas.

Fairfield, W. H. M. U., 20; Hartford Center,  
Y. W. M. C., 100; Kent, Aux., 28.62; North  
Haven, Aux., 28.04; Wallingford, Ladies' Aux.  
Soc., 125. Total, \$301.66.

**NEW YORK**—\$1,381.88; of which legacy, \$93.75.  
Albany, A. N. Husted, 10; Brooklyn, Estate  
of Hiram G. Combes, 93.75; Tompkins Ave., 800;  
Mr. G. W. Mabie, 10; Mrs. C. L. Darrow, 1;  
Frances L. Girlong, 2; Miss F. N. Tyler, 2;  
Buffalo, Pilgrim, 25; Carthage, 5.33; S. S., 5.42;  
C. E., 4; Clifton Springs, A Friend, 3; Cortland,  
H. E. Ranney, 100; East Bloomfield, Mrs. F.  
Munson, 5; Ithaca, S. S., 8.08; 1st, 64.50;  
Massena Center, Mrs. E. C. R. Sutton, 5; Mor-  
ris, A. P. Felts, 1; Munnsville, Charles E.  
Campbell, 5.90; New York City, Pilgrim, 50;  
Dr. H. D. Burnham, 5; Miss E. Inslee, 10; A  
Friend, 1; Orient, 15; Oswego, Mrs. R. A.  
Bloodgood, 1; Poughkeepsie, 1st, 30.50; Richford,  
6.64; Riverhead, Sound Ave. C. E., 15; Roches-  
ter, South, 29.94; Rockaway Beach, S. S., 12;  
Saugerties, 15; Sayville, 29.82; West Bangor,  
Mrs. Olive Adams, 10.

#### **NEW JERSEY**—\$83.20.

Dover, Bethlehem, Scand., 2; Egg Harbor,  
Emmanuel, 5; Haworth, 3; Newark, Mr. C.  
Morrison, 5; Orange, Orange Valley, 51.80;  
Somerville, Mrs. M. T. Lyman, 10; Upper Mont-  
clair, Elmer H. Neff, 5; Verona, 1st, 1.40.

#### **PENNSYLVANIA**—\$106.31.

Braddock, 1st, 12; Slovak, 5; Chandlers Val-  
ley, Swedes, 2; Ebensburg, 1st, 43; Philadelphia,  
Central, 15; Snyder Ave. Ch., 10; Plymouth,  
Pilgrim, 2.31; Scranton, Puritan, 10; Sherman  
Ave. Miss. C. E. Soc. of Plymouth, 5; Wilkes-  
Barre, 1st, 2.

#### **MARYLAND**—\$30.55.

Baltimore, Associate, 20.55; Canton, 5; Frost-  
burg, 5.

#### **DISTRICT OF COLUMBIA**—\$907.53; of which legacy, \$878.40.

Washington, Estate of Cyrus S. Richards,  
878.40; 1st, 24.13; Primary S. S., 5.

#### **VIRGINIA**—\$20.44.

Begonia, Slavonic, 20.44.

#### **GEORGIA**—\$45.00.

Atlanta, Central, 35; Ladies' 5; Rev. W. F.  
Brewer, 5.

#### **ALABAMA**—\$18.45.

Goshen Rev. W. S. Jones, 1.95; Thorsby,  
Mrs. M. E. Tupper, 2; Hackleburg, Prospect,  
10; Midland City, Christian Hill, 4.50.

#### **LOUISIANA**—\$25.60.

Fenton, 3.27; Jennings, 3.80; Kinder, 2.70;

Lake Charles, 4; Merry Ville, 4.83; Vinton, 4.05;  
Welsh, 2.95.

#### **FLORIDA**—\$35.00.

Cocoaanut Grove, Union, 2; Daytona, Wom-  
an's Aux., 10; Lake Helen, 1st S. S., 3; Orange  
City, Rev. J. C. Halliday, 10; Pomona, 5; Tan-  
gerine, 5.

#### **TEXAS**—\$185.00.

Texas Home Missionary Committee, E. M.  
Powell, Sec., 100; Austin, Ira H. Evans, 50;  
Dallas, Central, 35.

#### **ARIZONA**—\$29.35.

Prescott, Ladies' A. S., 29.35.

#### **OKLAHOMA**—\$35.50.

Received by Rev. C. G. Murphy. Cashion,  
1.50; Hennessey, 9.60. Total, \$11.10.  
Weatherford, German Zions, 17.40; Willow  
Creek, Peoples' Union, 7.

#### **OHIO**—\$80.66.

Ohio H. M. Soc., C. H. Small, Treas., 60.66;  
Castalia, J. C. Prentice, .50; Eagleville, Ch., C.  
E., 5; Elida, Thomas Whittington, 1; Huntsburg,  
C. S. Strong, 1; New London, D. R. Fair, .50;  
Oberlin, William H. Mead, 10; Wadsworth, Miss  
M. J. Hard, 2.

#### **INDIANA**—\$97.76.

Angola, 1st, 6.70; Lafayette, Mrs. M. A. Fan-  
ning, 5; Orland, 56.06; Terre Haute, Plymouth,  
25; F. L. Perdue, 5.

#### **ILLINOIS**—\$180.30.

Elmwood, Mrs. M. A. Dunlap, 1; Geneseo, A  
Friend, 25; Illinois, A Friend, 25; Payson, J. K.  
Scarborough, 100; Tiskilwa, Providence, 10; G.  
C. Kellogg, 5.

Woman's H. M. Union, Mrs. A. H. Standish,  
Treas.

Douglas Park, Jr. C. E., 1; Leavitt St. First  
Ger., .40; Union Park, Jr. C. E., .40; Union  
Park Woman's Soc., 12.50. Total, \$14.30.

#### **MISSOURI**—\$40.50.

Cameron, 1st, 25; Mexico, Mrs. E. F. Sewall, 1;  
St. Louis, 1st Ger., 14.50.

#### **MICHIGAN**—\$1,072.82; of which legacy, \$800.

Michigan H. M. Soc., J. P. Sanderson, Treas.,  
181.04; Allendale, Estate of A. M. Cooley, 800;  
Detroit, 1st, 74.78; Drummond, 1st, 10; Linden,  
Rev. and Mrs. N. W. Pierce, 1; Saugatuck, Mrs.  
Warren P. Sutton, 6.

#### **WISCONSIN**—\$47.83.

Wisconsin H. M. Soc., Rev. H. W. Carter,  
Sec., 21.94; Apollonia, S. S., 1; Boscobel, M. M.  
Rice, 3; Clear Lake, Swedes, 2.50; Clintonville,  
Scands, Navarino and Leeccan, 1.39; Fond du  
Lac, Mrs. J. A. Bryan, 1; La Crosse, Rev. H.  
Vogler and P. Uhl, German, 5; Lake Mills, L.  
E. Osgood, 5; Milwaukee, G. E. Loomis, 7.

#### **IOWA**—\$203.53.

Iowa H. M. Soc., A. D. Merrill, 174.87; Britt,  
The Flat, Danish, 9.70; Des Moines, Miss M. E.  
Whitman, 1; Traer, 12; S. S., 2.24; Wesley,  
Danish, 3.72.

#### **MINNESOTA**—\$1,571.93; of which legacy, \$750.

Received by Rev. G. A. Merrill, D. D., Barnes-  
ville, 5; Benson, 5; Ceyton, 4; Minneapolis, Rev.  
M. B. Morris, 10; Forest Heights, 15.35; Lyn-  
dale, 46.32; Pilgrim, 40; Plymouth, 176; 38th St.  
30.25; St. Paul, Atlantic, 15.85; Sleepy Eye,  
19.10; Wadena, 10. Total, \$376.87.  
Austin, 1st, 95.87; Bagley, 3.60; S. S., 1.40;  
Brainerd, Peoples Ch., 5; Cannon Falls, Swedes,  
1.50; Glencoe, Mrs. F. L. Thoeney, 1; Hutchin-  
son, 1st, 20; Mahanomen, 1st, 6.50; Mazeppa,  
Mrs. O. D. Ford, 10; Minneapolis, Linden Hills,  
12; Northfield, 141.67; Red Wing, D. C. Hill,  
25; St. Paul, Estate of Anson Blake, 750;

Woman's H. M. Union, Minn., Mrs. W. M. Bristol, Treas.

Austin, 9.72; Big Lake, 2.50; Hasty, 1; Mantokota, 15; Mantorville, 2; Minneapolis, Plymouth, 51; Fremont Ave., 6; Robbinsdale, 4.50; 38th St., 5; Missionary Union, 10.25; Waseca, 5.25. Total, \$112.22.

#### KANSAS—\$2.75.

Atchison, Miss Rose M. Kinney, 2; Munden, Rev. John Rundus, .75.

#### NEBRASKA—\$84.23.

Nebraska H. M. Society, Rev. S. I. Hanford, Sec., 41.67; Brunswick, Willow Valley, 8.35; Germantown, Ger., 7; Inland, Rev. A. Kern, 2.50; Lincoln, 1st, German, 15; Norfolk, German Zion, 8.71; Verndon, J. M. Robertson, 1.

#### NORTH DAKOTA—\$621.57.

Received by Rev. G. J. Powell, Abercrombie, W. C. Seville, 5; Cayuga, 10; Crary, Jun. C. E., 5; Eldridge, 5; Fargo, 1st, 39.30; Getchell, M. M. White, 10; Gulluclin, 52.06; Hope, Ladies' Miss. Soc., 10; Inkster, C. E., 5.11; Jamestown, 17; Marion, 16; Melville, 8.27; Michigan, 12.15; New Rockford, S. S., 10; Oberon, Ladies' Miss. Soc., 10; Orr, 20; S. S., 5; Rose Hill, 2; Wilmington, Vt., 3.15. Total, 245.04.

Ambrose, 2.63; Carrington, Miss A. E. Edwards, 2; Esmond, 6; Eureka, 10; Fessenden, German, 16.50; Forman and Havana, 25; Glen Ullin, Ger., 100; Richardson, Stickney, 2.50; Twin Buttes, Smith, 5; Hankinson, S. S., 9.57; Hesper, 3.78; Hope, 100; Michigan, 52.35.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas.

Barrie, 2.25; Caledonia, 3.70; Cooperstown, C. E., 10; Ladies 6; Dwight, 4.25; Jamestown, S. S., 5; Ladies' Soc., 5; Rose Hill, 5. Total, \$41.20.

#### SOUTH DAKOTA—\$402.69.

Received by Rev. W. H. Thrall, D. D.  
Albee, 10; Beresford, 20; Canton, 28; Clear Lake, 9.48; Estelline, 19.26; Fairfax, 7; Geddes, 20; Henry, 5.04; Hudson, 1.90; Ipswich, 22.43; Lake Preston, 8.65; Milbank, 15.85; Pioneer, 2; Revillo, 19.21; Rev. H. G. Adams, 5; South Store, 24.67; Waubay, 4.15; Webster, 3.50; Winifred, 1.35. Total, \$227.49.

Brentford, 5; Faulkton, 5; Highmore, 2.18; Lebanon and Logan, 7.74; Neuberg, German, 20; Redfield, 85.28; Scotland, Seimenthal, Hoffnungs-  
thal, German, 30; Tyndall, German, 20.

#### COLORADO—\$162.53.

Received by Rev. G. A. Hood, Burlington,

3.26; Brighton, Platt Valley, 12; Eaton, Men's Kingdom Ex. Soc., 26.50; Ft. Collins, German, 20; Fort Morgan, German, 5; Fruita, German, 11.82; Highland Lake, 2.25; Kremmline, 1st, 5; Longmont, 10; Loveland, 1st, Ger., 40; Maybell, 1.50; Pueblo, Minnequa, 15.20; Yampa, 10.

#### WYOMING—\$142.13.

Received by Rev. W. B. Gray, Wheatland, Union, 54.05; Cheyenne, 1st, 71.08. Total, \$125.13.

Dayton, 15; Lander, 2.

#### MONTANA—\$8.50.

Dillon, R. Clark, 5; Glasgow, 3.50.

#### UTAH—\$10.00.

Woman's H. M. Union, Mrs. K. M. Simpkin, Treas., 10.

#### CALIFORNIA (North)—\$100.00.

Fresno, German Ch. of the Cross, 50; German Zion, 40; Sacramento, Harry Williams, 10.

#### CALIFORNIA—(South)—\$36.00.

Los Angeles, O. S. Adams, 5; Pasadena, A. H. Currier, 6; Pasadena, Mrs. C. L. Goodell, 25.

#### OREGON—\$169.67.

Received by Rev. A. J. Folsom, Forest Grove, 32.10; Hood River, 3.50; Oregon City, 75. Total, \$110.60.

Beaverton, Bethel, 14.06; Cedar Mills, German, 18.35; Portland, Laurelwood, 1.50; University Park, 7.16.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas., 18.

#### WASHINGTON—\$522.64.

Washington Cong. H. Union Soc., H. B. Hendley, Treas., 451.64; Aberdeen, Swedish Evan. Miss., 3; Christopher, 26; Granite Falls, 17; Odessa, Ger., 25.

#### JAPAN—\$10.00.

Kyoto, Miss G. W. Learned, 10.

### DECEMBER RECEIPTS

Contributions .....	\$13,604.80	
Legacies .....	3,660.67	
		\$17,265.47
Interest .....		4,170.19
Home Missionary.....		88.99
Literature .....		40.40
Total.....		\$21,565.05

## STATE SOCIETY RECEIPTS

### NEW HAMPSHIRE HOME MISSIONARY SOCIETY

Receipts in December, 1907.

Alvin B. Cross, Treasurer, Concord.  
Bath, 10; Bartlett, 7.91; Center Harbor, 3; Chester, 5.43; Colebrook, 10; Conway, 7.10; Concord, 1.31; Durham, 31.65; S. S., 15; Exeter, 35.25; Franconia, 10; Gilsom, 25; Greenville, 13; Greenfield, 4; C. E., 1; Hanover, 125; Hebron, 10; Henniker, 22; Hopkinton, 33; Jaffrey, 6; New Castle, 2; Reeds Ferry, 31; Salem, 3.56; Stratham, 13; Seabrook and Hampton Falls, 5; W. C., 2; Walpole, 21.86; Warner, 15; Wentworth, 38; Wilmot, 9.74; Winchester, 106; Wolfboro, 38. Total, \$629.00.

### MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in December, 1907.

Rev. F. E. Emrich, Acting Treasurer, Boston, Mass.

Amherst, 1st, 15.01; No., 4; So., 25.22; Arlington, S. S., 5; Ashby, 11.60; Ashland, 3.50; C. E.,

6.50; Barnstable, Centerville, 25; West, 11; Beauvais Fund, Income of, 50; Billerica, 3.68; Blackstone, 5; S. S., 5; C. E., 5; Boston, friend, 25; Central, 504.87; Norwegian, 20; Old South, 1.282.77; Park St., 1; Boston, East, Baker, 5; Dorchester, Harvard, 11.55; Pilgrim, 60.78; S. S., 11.18; Second, 5; S. S., 10; Jamaica Plain, friend, 25; Needonset, 5; Roxbury, Immanuel-Walnut Ave., 12; Bradford, 1st, 22.55; H. D. S. S., 8; Braintree, 1st, S. S., 10; Brighton, 38.58; Brockton, 1st, friend, 5; Porter, 200; Campello, So., 250; Wendell Ave., 30; Brookline, Harvard, 151.10; Cambridge, North Ave., 117.50; Chatham, 3.90; C. E., 2.03; Chicopee Falls, friend, 18.32; Clark Fund, Income of, 15; Cohasset, 2nd, 33.62; Easthampton, Payson, 146; Egremont, So., 10.43; Fitchburg, Finn., 8.05; Rollstone, 81.41; Foxboro, Bethany, 5; Framingham, Plymouth, 23; Frost Fund, Income of, 50; Grafton, 48.24; Greenfield, 2nd, 35.46; Goshen, 26.50; Gurney Fund, Income of, 62.50; Hale Fund, Income of, 50; Hanover, 2nd, 6; Haverhill, No., 72.52; Hinsdale, 20; Holbrook, Elisha Holbrook, .50; Holland, F. S. Child, 4.20; Holvoke, 2nd, 181.30; Hubbardston, 18.50; Ipswich, So., 112; Jessup Fund, Income of, 150; Lan-



caster, 8.66; Lawrence, Riverside, 5; So., 8.30; Lee, 480; S. S., 30; Lincoln, 112; Lunenburg, 4.09; Lynn, 1st, 23; Malden, 1st, 93.27; Marblehead, 1st, 50.31; Medway, Village, 20; Mendell Fund, Income of, 125; Middleton, 4.52; Millbury, 5; Montague, 39; Newburyport, No., 35.53; Newton, Auburndale, 4; Centre, 1st, S. S., 10; Highlands, 40.14; West, 2nd, 25; North Adams, 53.56; North Easton, Swede, 5; Northampton, Edwards, 116.03; Oxford, 1st, 30; Palmer, 1st, 4.25; Petersham, No., 83; Pittsfield, Pilgrim, 5.04; Plainfield, 7.17; Plympton, 6; Reed Fund, Income of, 181.25; Rockport, Pigeon Cove, 7; Salem, So., 10; Sandwich, Estate Miss Ida F. Hamblin, 550.26; Shirley, 16; Shelburne Falls, Estate Joshua Williams, 20; Sherborn, Pilgrim, 20; Shrewsbury, 73.57; Spencer, Estate Phebe A. Bemis, 300; Springfield, Olivet, 13.10; Memorial, 9.86; South Framingham, Grace, S. S., 13.68; South Hadley Falls, 9.74; Somerville, West, 2; Taunton, Trinitarian, 235.20; Winslow, 26.42; Templeton, 11.40; Truro, 1st, 10; Walpole, 2nd, 18.06; Warren, 1st, 74.39; Wellesley Hills, 1st, 43.91; Wendell, 6.80; West Boylston, 1st, 6.85; Westfield, 2nd, 30; West Medford, 9.05; West Tisbury, 12; Westwood, Islington, 1; Whiting Fund, Income of, 120; Whiting Fund, Income of, 20; Whitcomb Fund, Income of, 120; Wilbraham, 50; Wilmington, 7.95; Winchendon, No., 28.72; Winchester, 1st, 50; D. N. Skillings Fund, 100.56; Woburn, Montvale, 10; Worcester, Adams Sq., 10; Bethany, 6; S. S., 2; C. E., 2; Finn, 12.19; Memorial, 9.23; Piedmont, 1.80; Plymouth, 44.07.

Woman's H. M. Assoc., Miss Lizzie D. White, Treas.

Salaries, Amer. International College, 70; Italian worker, 40; Greek worker, 16.66; Polish worker, 8.

## SUMMARY

Regular .....	\$6,047.22
W. H. M. A. ....	134.66
Home Missionary .....	10.80

Total.....\$6,192.68

## THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in December, 1907.

Security Company, Treasurer, P. O. Drawer, 58 Hartford.

Ansonia, German, 2; Bristol, 129.74; Bolton, 5; Bridgeport, Italian, 4.72; Bridgeport, Park, St., 60; Bethel, 2.50; Bridgewater, 8; Collinsville, 66; Chaplin, 4.81; Centerbrook, 15.84; Coventry, 12; Coventry C. E., 5.50; Clinton, 40.65; Durham, 16; Danbury, 5.15; East Haddam, 29.39; East Windsor, 69; East Granby, 5; Griswold, 11.25; Griswold C. E., 5; Greenwich-Mianus, 15; Guilford, 70; Harwinton, 5; Hadlyme, 13.46; Hartford, Italian, 1.87; Hartford, Windsor Ave., 24.24; Hartford, Fourth, 2; Ivoryton, Swedish, 25; Kensington, 15; Liberty Hill, 13; Mystic, 30.09; Meriden, First, 15.20; Meriden Center, 50; Morris, 6.10; Millington, 10; Milton, 16; Madison, Ladies' Cent Soc., 34.79; Middle Haddam, 5; Mansfield, 34.05; Niantic, 9; North Madison, C. E., 5; New Haven, Redeemer, 25; New Haven, Taylor, 7; New London, Swedish, 26.17; Norwalk, 50; Norwich, B'way, 218; Norwich, Park, 38.48; Newington, 50.82; New Fairfield, 10.45; North Guilford, 35; North Greenwich, 31.56; Oxford, 10.93; Oakville, 12.55; Rockville, 25; South Britain, 10.50; South Windsor, 24.97; Greenwich, First, 15; Stamford and Greenwich, Swedish, 5.34; Staffordville, 2.68; South Glastonbury, 4.50; Torrington, 7; Thomaston, Swedish, 6; Thomaston, 25.24; Terryville, 10; Torrington, French, 7; Talcottville, 275; Talcottville, for C. H. M. S., 100; Talcottville, for S. S., C. H. M. S., 25; Waterbury, Italian, 7; Waterbury, Bunker Hill, 4; Westbrook, S. S., 5; Westbrook, 20.14; Weston, 18.77; West Hartford, 29.61; Watertown, 5; Woodstock, Swedish, 3; West Haven, 4.35; Friend, 5.

Designated, \$568.87; Undesignated, \$1,364.54; C. H. M. S., \$125.00.

## NEW YORK HOME MISSIONARY SOCIETY

Receipts in December, 1907.

Clayton S. Fitch, Treasurer.

Binghamton, East Side, 18.42; Brooklyn, German, 2 friends, 5; Lewis Ave., 163.64; Buffalo, Fitch Memorial, 15; Cortland, H. E. Ranney, 50; DeRuyter, 5.50; Denmark, 8.50; East Rockaway, 10; Elmira, 6.40; Gasport, 8.50; Homer, by Mrs. Wm. Lewis, 5; Java, 7.16; Java Village, 3.50; Lakewood, 8; Lockport, 1st, S. S., 80; New Village, 17.70; Oswego, 15.96; Patchogue, 50; Reeds Corners, S. S., 3.06; Smyrna, S. S. M. S., 6; Summer Hill, 26.10; Waterville, 6; West Bloomfield, 22.90; Westmoreland, 6.85; W. H. M. U., as follows: Chenango Forks Y. P. M. S., 15; Homer Aux., 5; Johnsonburg, L. A., 5; Rensselaer Ch. and L. S., 31.66. Total, \$605.85.

## OHIO HOME MISSIONARY SOCIETY

Receipts in December, 1907.

Rev. C. H. Small, Treasurer, Cleveland.

Akron, First, 153.37; Brecksville, 12; Cincinnati, Columbia, 11; Lawrence St., 14; Plymouth, 3; Claridon, 17.30; Cleveland, First, 14.50; Hough Ave., 58.38; Hough, personal, 3; Columbus, Mayflower, 9.69; Cortland, 2; Dover, 27; Fairport Harbor, 6; Geneva, Jr. L. G., 10; C. E. Soc., 5; Gomer, 45; Hartford, .50; Hudson, 10.05; Huntington, W. Va., 15.30; Int on Medina Fund, 42; Lenox, C. E., 4; Madison, 3; Marysville, 9; Nelson, 1; Newton Falls, 21; North Olmstead, 15; Olmstead Falls, 5; Painesville, First, 17.64; Pittsfield, 6.70; Radnor, 20; L. Aid., 10; C. E., 5; S. S., 29.71; Rootstown, K. E. S., 12.67; Sect'y Pulpit Supply, 35; Shandon, 15.52; So. Radnor, 4; Strongsville, First, 20; Toledo, Birmingham, 6; Washington St., S. S., 20; Washington St., 49.21; Wakeman, 4.22; West Park, 3.53; Women, 5.10; Weymouth, 6; York, 6.74. Total.....\$794.13

Memorial fund from Rev. J. G. Fraser in memory of Mrs. Harriet B. Haskell... 212.14

From Ohio Woman's H. M. Union, Mrs. George B. Brown, Treasurer, Toledo, Ohio.

Andover, W. M. S., 2; Castalia, C. E., 2; Cleveland, Archwood, C. E., 1; Elyria, First, W. A., 6; Kent, C. E., 1.25; Medina, W. M. S., 10; North Fairfield, W. M. S., 3; North Monroeville, C. E., 1.20; North Ridgeville, W. M. S., 3.30; Richfield, W. M. S., 5; Toledo, Central C. E., 5; S. S., 28.01; Washington St., W. M. S., 6; Williamsfield, W. M. S., 6.50.

Total.....\$80.26

Grand total.....\$1,086.53

## MICHIGAN HOME MISSIONARY SOCIETY

Receipts in December, 1907.

Rev. John P. Sanderson, Treasurer.

Alamo, 10.70; Alganssee, 3.42; Almont, 12; Alpena, S. S. and C. E., 8; Alpine and Walker, 3; Athens, S. S., 4.70; Baldwin, 7.75; Y. P. S. C. E., .50; S. S., 1.75; Bancroft, S. S., 2.60; Batavia, S. S., 1.25; Breckenridge, 5.25; S. S., 4.29; Bronson, S. S., 1.45; Buckley, Y. P., 5.41; Ceresco, 3.79; Chase, S. S., 2.40; C. E., .95; Chassell, S. S., 3.55; Chesterfield, S. S., .48; Clinton, 41.77; Coloma, S. S., 5.85; Columbus, Ch. and S. S., 20; Conklin, 2.57; Detroit, Woodward Ave., 84.50; Douglas, 10.45; Dowagiac, S. S., 12; Dundee, S. S., 5.75; Eaton Rapids, S. S., 5; East Paris, S. S., 3; Echo, 1; Edmore, 1.92; Fayette, 2; Flat Rock, S. S. and C. E., 4.35; Flint, S. S., 3.85; Frankfort, S. S., 2.43; Fredonia, 1; Freeport, 5.44; Fremont, S. S., 6; Galeburg, S. S., 3.50; Garden, 2; Grand Blanc, 10.55; Grand Ledge, S. S. and C. E., 4.75; Grand Rapids, 1st, 50; Grass Lake, S. S., 3.28; Harri-



son, S. S., 5; Hart, S. S., 5; Rev. Frederick Bagnall, New York Fund, 20; Hersey, S. S., 3; Hamburg, 4.04; Hancock, S. S., 24.96; Harrison, 2.75; Helena, S. S., 1.45; Hudson, S. S., 5.56; Hudson, Y. P., 5; Imlay City, 80; Ironton, S. S., .65; Jackson, 1st, 122.99; Jackson, Plym. S. S., 3; Kalamazoo, Y. P. for New Work Fund, 20; Kendall, 1.50; Lake Ann, S. S. and Y. P., 3.14; Lake Odessa, S. S., 3; Litchfield, 3.25; S. S., 1.39; Ludington, S. S., 10; Leroy, S. S., 2.40; Mancelona, S. S., 5.36; Maybee, 7; Moline S. S., 12.10; Muskegon, 1st, 39.25; S. S., 20; Newaygo, S. S., 1.80; Northport, S. S., 5.30; Old Mission S. S., 5.56; Y. P., 4.44; Perry, 4; Pine Grove, 2; Pittsford, 10; S. S., 2.55; Pontiac, S. S., 2.11; Port Huron, 24th St. 2.50; Portland, Y. P., 3; Port Huron, 1st, 1.30; Redridge, S. S., 5.50; Richmond, 13.10; Rochester, S. S., 5; Romeo, S. S. and Y. P., 9.42; Rondo, S. S., 6; St. Clair, 13.25; Saginaw, Genesee St., 2.15; Sandstone, 25.80; Saranac, 5.48; Shelby, 1; Six Lakes, 1.81; South Haven, S. S., 5.60; Y. P., .91; Thompsonville, S. S., 2.50; Tipton, S. S., 8.50; Victor, S. S., 3.10; Wacousta, 9.56; Wayland, S. S., 3; Wheatland, 12.70; Wolverine, 3; Wyandotte, S. S., 3.41; W. H. M. U., 1,188.78; Congregational Michigan, 3.10; C. H. M. S., 41.24; Miscellaneous: E. K. Warren, Three Oaks, 48.75; Library Fund, 2; Total, \$2,284.18. Previously acknowledged, \$6,701.99; Total on current Year, \$8,986.17.

#### THE RHODE ISLAND MISSIONARY SOCIETY

Receipts in December, 1907.

J. William Rice, Treasurer.  
Auburn, Swedes, 5; East Greenwich, Swedes, 5; Compton, Swedes, 3; Pawtucket, Swedes, 6; Providence, Pilgrim Ch., 10; Providence, Elmwood Temple, 2.97; Newport, Union Ch., 2.20; Wood River Junction, Ch., 2.25; Barrington, Ch., 5; Howard Franklin Ch., 8. Total, \$48.42.

#### DONATIONS OF CLOTHING, ETC.

Reported at the National Office in November and December, 1907.

Bridgeport, Conn., L. U., 1 bbl., 118.36; South Ch., W. B. S., 1 box, 136.34; Black Rock, Conn., L. A. S., 1 bbl., 80; Brooklyn, N. Y., Tompkins Ave., L. B. S., 1 bbl., 50; Ch. of the Pilgrims, Christmas bbl., Fourth Ch., 1 box, 289.51; Flatbush Ch., L. U., 1 bbl., 50; Canandaigua, N. Y., 2 bbls.; Cleveland, O., L. S., 1 bbl., 1 box, 121.21; Easton, Ct., 1 bbl., 75; East Orange, N. J., Trinity Ch., 2 bbls., 176.84; Elmwood, Ct., L. S., 1 bbl., 56.47; E. Cleveland, O., 1 box, 100; Fairfield, Conn., 1st Ch., L. Soc., box, 188.55; Gloversville, N. Y., 1st Ch., L. A., box, 101.63; Hartford, Ct., Asylum Hill Ch., W. B. S., box, 150; Homer, N. Y., L. A. & H. M. S., 2 boxes, 63.09; Kane, Pa., W. H. M. S., 2 boxes, 137; cash, 25; Lyme, N. H., L. B. S., 1 box, 150; Lockport, N. Y., 1st Ch., W. Guild, 1 box, 55.57; Madrid, N. Y., 1st Ch., W. M. S., box and barrel, 75; Middletown, Ct., 1st Ch., L. H. M. S., 1 bbl., 44.64; Moline, Ill., 1st Ch., 1 box, 150; 1 bbl., 50; New Haven, Ct., United, 2 boxes; Pilgrim, 1 bbl., 89.31; Humphrey St., L. A., 2 bbls., 145; New Medford, Ct., 1st Ch., 1-2 bbls., 96; carriage, 125; money, 30; Newtown, Ct., 1 bbl., 17; Norwich, Ct., B'way Ch., 2 boxes, 160; 2nd Ch., 1 box, 65; Putnam, Ct., W. H. M. S., 1 bbl., 77.03; Rockville, Ct., L. A. S., 1 box, 150; Sharon, Ct., L. A. S., 1 bbl., 90; Stamford, Ct., L. A. S., 2 bbls., 1 package, 238.19; Stratford, Ct., W. H. M. S., box and bbl., 75; St. Joe, Mo., L. U., box, 85; money, 5; Swanton, Vt., 1 bbl., 34.55; Thompson, Ct., W. H. M. S., 1 bbl., 129; Warsaw, N. Y., 1 box, 50; Washington, D. C., 1st Ch., W. H. M. S., 1 bbl., 85; Westville, Ct., L. M. S., 1 bbl., 48; Windsor Locks, Ct., L. H. M. S., 1 bbl., 113.42.

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The Postal Laws and Regulations relating to second-class matter have been amended. The amendment is as follows: "A reasonable time will be allowed publishers to secure renewals of subscriptions, but unless subscriptions are expressly renewed after the term for which they are paid—for *monthlies within four months*—they shall not be counted in the legitimate list of subscribers, and copies mailed on account thereof shall not be accepted for mailing at the second-class postage rate of one cent a pound, but must be prepaid by stamps affixed at the rate of one cent for four ounces."

Subscribers to THE HOME MISSIONARY will see the importance, in fact, the imperative necessity of paying their subscriptions in advance. All who may be in arrears for payment of this magazine, are urged to remit at once, or to signify in writing their desire to continue their subscriptions until a date in advance. This will avoid conflict with the law.

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# SAPOLIO



**DOUBLES  
THE JOY  
IN**

# HOUSE-WORK

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MARCH 1908

VOL. LXXXI NUMBER 10

# THE HOME MISSIONARY

## Features Of The Month

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From an Imminrants Logbook Part III

Bringing Fields to Self-Support

Maine Interdenominational Commission

What of The City Home?

How to Work the Appointment

Home Missions Date

1908

Entered at the Post Office at New York, N.Y. as second class [mail] matter.

PRESBYTERIAN HISTORICAL SOCIETY.

## An Outline Of Policy

Every organization needs a policy. The Congregational Home Missionary Society has one. Here are some of its elements.

1. To spend only what it receives. This is not easy to secure. Apportionments must be made a year ahead with faith in God and the churches. But for three years the Society has succeeded. It has not added to the debt which then fell upon it. The work, however, has sadly suffered.

2. To labor in closest co-operation with sister Societies, doing kindred work. It is in constant conference with such Societies, and no important step is taken without consultation with the one concerned.

3. To push its work where Congregationalism is welcomed. It is surely sound sense to press out on lines of least resistance. North Dakota Congregationalism is twenty-five years old. There are 175 churches there, most of them small, but with large future possibilities. There are more Congregational churches in North Dakota in proportion to the population than in Massachusetts. Surely we ought not to neglect North Dakota.

4. To plant itself strongly in strategic centers. Cumulative effort is the best kind. The state of Washington is to be one of the great states of the Union. It is as large as all New England. It is on the pathway between Occident and Orient. It possesses all kinds of wealth. We ought to claim it for Christ, with vigilant endeavor.

5. To go where the Gospel is most needed. The coal regions of Pennsylvania, the hill towns of New England, the pine barrens of Michigan, the Slavic and Italian settlements of our cities—in these our work must be done. It will bring no glory to the Society, but it will count for saving the lost.

Does this policy commend itself to you?

If so—you know what.

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## Conditional Gifts

Assuring the donors of income  
for life are invited by

**The  
Home Missionary Society**

---

THE SOCIETY will give its guarantee, which is the best of security, for the semi-annual payment during life, of an amount equal to a good rate of interest, the gift itself to go ultimately to the work of the Home Missionary Society.

BY SUCH GIFTS the donors may be assured of safety, prompt and regular payments of the semi-annual interest, freedom from care, and ultimately the use of the money given for the purposes of the redemption of this land to Christ.

FULL INFORMATION will be given by the Treasurer of THE CONGREGATIONAL HOME MISSIONARY SOCIETY. Address Washington Choate, Treasurer, C. H. M. S., Fourth Avenue and Twenty-second Street, New York City.

THE  
HOME MISSIONARY

FOR THE YEAR ENDING

MARCH, 1908

VOL. LXXXI

NEW YORK

CONGREGATIONAL HOME MISSIONARY SOCIETY  
FOURTH AVENUE AND TWENTY-SECOND STREET

1908



SOUTHLAND, THE, THEOLOGICAL NUGGETS FROM, (Illustrated), Lawrence Phelps..	139	VIRGINIA, HOME MISSIONS IN THE OLD DOMINION, (Illustrated), C. A. Jones.....	92
STATE PRESIDENT ON THE PATH, (Illustrated), Mrs. W. H. Nugent .....	247	Waldron, D. W., Article.....	10
STATE UNION PRESIDENTS, (Illustrated) .....	245, 251, 275	WEST, THE GLORIOUS, (Illustrated), Annette B. Gray.....	326
Steerage, The Unspeakable.....	279	WESTERN ACHIEVEMENTS, (Illustrated), T. O. Douglass....	281
STRATEGIC WORK IN CENTERS, (Illustrated), D. F. Fox.	220	WHAT ONE CHURCH HAS DONE, (Illustrated), H. H. Kelsey .....	1
Strong, Josiah, Article.....	14	White, Grace C., Article..	109, 263
TEXAS AS A CONGREGATIONAL FIELD, (Illustrated), Geo. Eaves .....	119	Wilson, Mrs. C. R., Article.....	248
THE CALL OF THE CROSS IN HOME MISSIONS, (Illustrated), W. H. Day.....	227	Winey, T. S., Article.....	329
THE CITY'S NEED, (Illustrated), Mary Kay Hyde.....	26	WISCONSIN, THE OUTLOOK, George R. Leavitt.....	58
THE HOME MISSIONARY SITUATION .....	294	WOMAN'S WORK AND METHODS .....	143, 187, 336
THE ITALIAN AND HIS CHURCH AT HOME, (Illustrated), Minnie J. Reynolds.....	81	Woodberry, Miriam L., Article....	188, 235, 295, 336
Todd, George L., Article.....	42, 90	Woolley, Mary E., Article.....	240
TREASURY, THE.....	41, 89, 123, 258, 280, 327	WORKING OVER AGAINST YOUR OWN HOUSE, (Illustrated), Ozora S. Davis.....	201
VALUE OF THE STATE UNION, Mrs. Catherine W. Nichols .....	251	Wray, A. K., Article.....	66
		Wyoming, General Missionary For	125
		WYOMING, PRESENT AND FUTURE, (Illustrated), T. S. Winey .....	329
		Young People and Home Missions	320
		YOUNG PEOPLE, OUR.....	96

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FROM AN IMMIGRANT'S LOG BOOK, III, Illustrated.....	343
WHAT OF THE CITY HOME? Illustrated, Mary K. Hyde .....	354
THE TREASURY.....	359
EDITOR'S OUTLOOK.....	360
An Immigrant's Log Book--The Mid Winter Conference to Congregational Pastors, East and West--Echoes from the January Convention.	
BRINGING FIELDS TO SELF-SUPPORT, Illustrated, Rev. S. I. Hanford .....	362
HOW TO WORK OUT THE APPORTIONMENT PLAN illustrated, Rev. C. H. Small.....	366
THE MAINE INTERDENOMINATIONAL COMMISSION, Charles Harbutt.....	368
APPOINTMENTS AND RECEIPTS.....	370
INDEX OF VOLUME LXXXI.....	375

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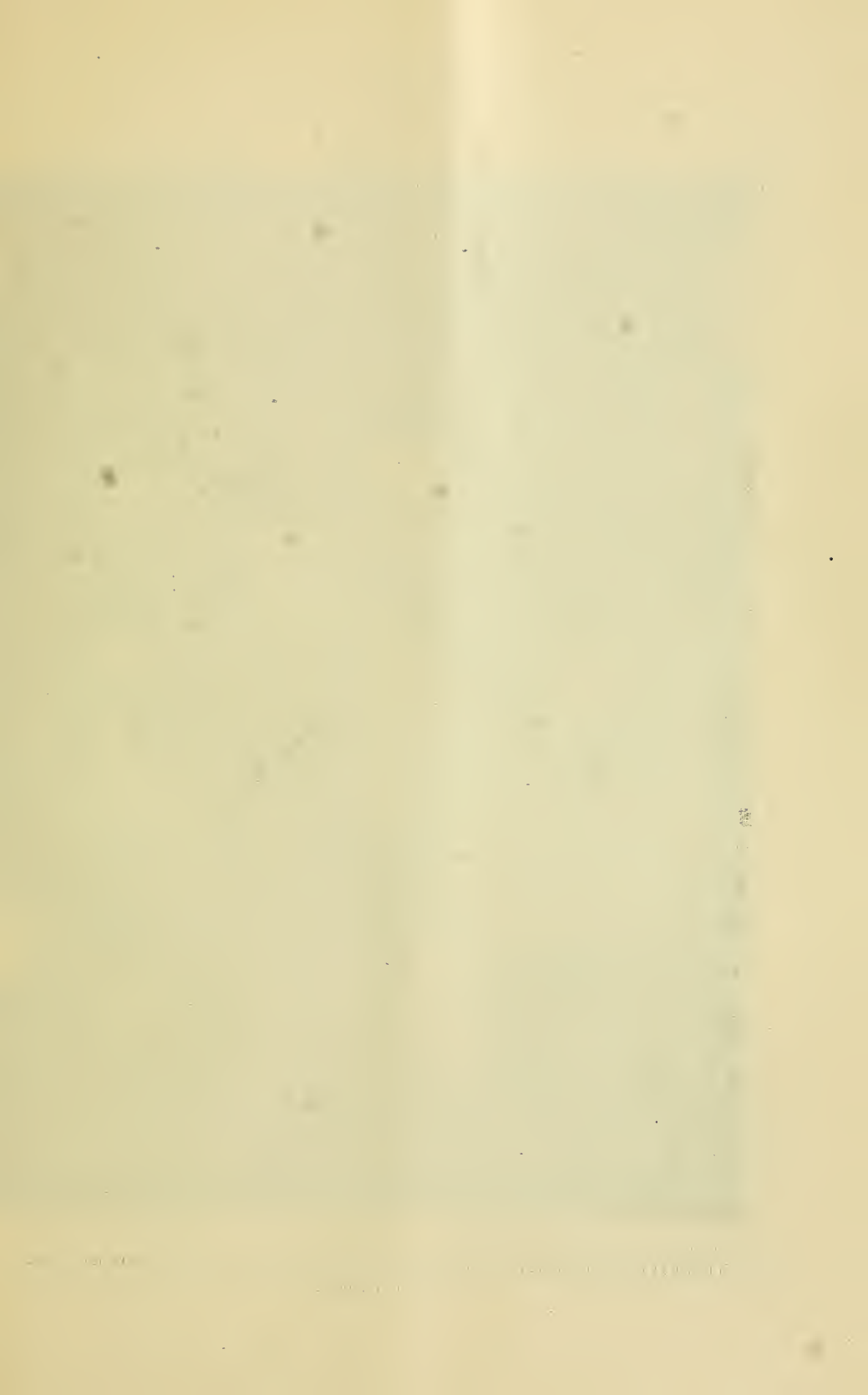
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THE CITY TENEMENT. OLD STYLE BEDROOM, LIVING ROOM AND KITCHEN,  
ALL IN ONE

# THE HOME MISSIONARY

VOL. LXXXI

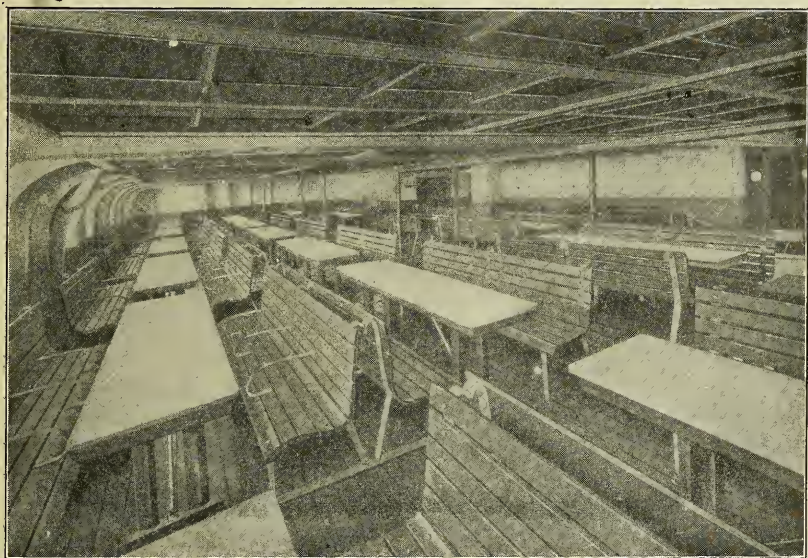
MARCH 1908

NO. 10

## *From an Immigrant's Logbook*

*The Treatment that Makes the Passengers Desperate—Needless Irritation—  
Cruelty and Insult—Suggestions as to Better Conditions and  
Needed Remedies*

III.



THE PROPER WAY TO SERVE MEALS IN THE STEERAGE—DINING-ROOM  
ON ANOTHER LINE—THE IDEAL CONDITION

THE steerage passenger is driven like sheep from port to star-board, from forward to aft, from below to the main deck, from the main deck to the stinking between-decks. What for?

Now it is to be vaccinated, then to clean out the steerage, then again to examine the tickets, or to give a package of tobacco to the men and candy to the women—one of the few plasters upon the wounded feelings of

the constantly irritated steerage passengers.

One of the means of hushing the murmuring ones is to hold back their tickets until the moment they leave the boat. A steerage passenger considers his ticket—or ship's card, as he likes to call it—as the door into New York. So this is a mighty good trick.

Sometimes there is a reason for driving all the passengers into one place, but you ought to see how it is





THE BREAD LINE—HEADS OF GROUPS IN LINE TO HAVE THEIR PAILS FILLED

done. Is it then impossible to train the stewards and petty and higher officers to be kind and patient with the unfortunate immigrants? It has been accomplished at Ellis Island, and can be accomplished on ship-board.

I have repeatedly seen passengers cuffed and abused, both men and women, by stewards. On June 27, 1907, I saw a steward strike a woman hard, and when I went to him to interfere he disappeared. On the — one woman told me how on the night of May 21st, 1907, she had driven away a steward by hitting him on the head with her shoe, when he woke her at night and made insulting proposals. Another woman on the same steamer told me that more than once when she went into the women's wash-room, she found men belonging to the crew washing themselves there, because it was cleaner than in the men's wash-room.

On June 27 I went up to the captain with two other men and two young

women. We complained about a second-cabin steward, who passed a very vulgar remark to one of us in the presence of these young women, who were respectable, and whom I made up my mind to protect as much as possible. The captain told us that the fourth officer should take us to the chief officer, who would settle the matter. We were shown to the chief steward, but never saw the first officer, and the matter was dropped. The two good-looking women were fairly followed all day by bakers, cooks, quartermasters and stewards, and the surgeon and some of the engineers did not refrain from winking at them. As much as possible I kept in their company, but the temptation seemed too strong, and all my warnings were in vain. At the end of the trip, on July 7, while I was making one of my excursions through the ship for my investigations, I happened to open the curtain in the quartermaster's room, and saw two girls sitting among the men at 11:30 p. m. A number of beer bottles and the loud singing told me the rest. I do not mean to say that these young women were blameless, but they were not bad when they came on board. They were dressmakers and were hoping to make a good living in America. One of them was only eighteen, and a sweet-looking girl, as the picture shows.

One thing is sure—the seventeen days on board that steamer are a dark blot in the lives of many women. It is enough to say that all through the day the crew had free play among the passengers, and only once did I see and hear the third officer calling down one of the petty officers on account of dealing with the women.

To show that I do not intend to be one-sided, I admit that the passengers among themselves were not above criticism in their conduct in these respects: but I say again it is a disgrace that in the twentieth century the steam-ships that carry so many passengers are not better disciplined.

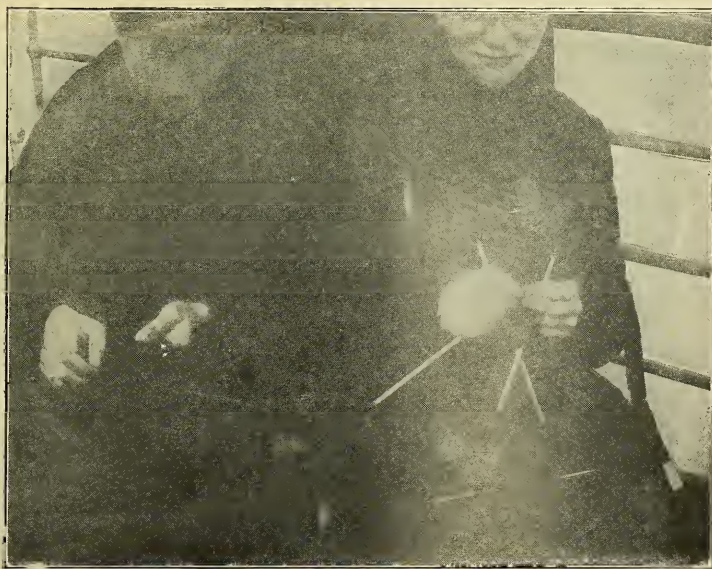


GIRLS DANCING NATIONAL DANCE

America, for one, suffers through it indirectly. Shall it, then, continue? A scandalous steerage, a grafting steamship company—would that I could abolish both your steerage and your graft!

Two respectable Russian women paid 80 marks (\$32) above their

steerage ticket to get a berth in the second cabin. A German gave a fee of 30 marks to one of the petty officers to eat and sleep in his room. Many others would have done the same if they had had the money. Again I say that the steerage as I saw it was not fit for human beings.



THRIFTY WOMEN KNITTING SOCKS

## VACCINATION

Driven like cattle in the between-decks, with all hatches closed but one, we waited for the vaccination. The air was unbearable, but our protest did not help. At last some of the men forced open a hatch, and some of us escaped. A proof that the whole thing is incomplete and unreliable is the fact that some of us hid and were not vaccinated: nevertheless our card was stamped by the doctor as "vaccinated." In about four hours' time the two physicians vaccinated all the steerage passengers, and used the same instrument eight or ten times without sterilizing or cleaning. One of my German friends was made very sick by his vaccination, and while in the hospital with a badly swollen side, was treated with water from the tank, not "aqua distillata." I happened to be present when the wound was dressed, and the doctor's assistant told me he had none, when I made a remark about it.

## AMUSEMENTS ON BOARD

"If you do not tickle yourself, nobody else will," is a saying I heard in India, and it is true for the steerage. Music plays a very great part in the

pastimes of the day, and harmonicas and violins, mouth-organs and flutes are heard all over the ship when the weather is good.

It was indeed a great sight to see the Jews dance their national dances, while an old Israelite with long gray whiskers played the violin and the rest clapped their hands to beat time. I never knew the Jews were such a jolly people. There was always something going on among them. One of their favorite games was "meat on the block," as it is called in Germany. One man stands upright and covers the eyes of another man with his hands, so that he cannot see. This man stands in a bent position, with his head against the other man's waist. The men who are in the game stand around him and one of them strikes him as hard as he can on his hips and looks as innocent as possible when the stricken victim looks around to find his man. In case he makes a mistake, he has to stand till he guesses the right one, who then takes his place. This was regarded as great sport, especially by the onlookers.

Leapfrog is played by young and old, and it was not a rare sight to see



TYPES OF HEBREW GIRLS, BRIGHT AND ATTRACTIVE





POLES ENGAGED IN A RELIGIOUS SERVICE, LED BY THE MAN WITH THE BOOK

a middle-aged man playing it with a group of boys. We also had some wrestlers on board, and they gave us a complete performance one day, not only in wrestling, but also in acrobatic stunts.

Another amusement was to listen to the concert in the second cabin, given by the ship's orchestra; but we had to be very quiet, or else the skylight was closed. Dancing in every shape and form could be seen every day, and many hours were spent that way. There was also a good deal of card playing and gambling, especially among the Poles. Singing was heard all the time, and it was very interesting to me to hear the different nationalities sing their native music. Every night at sundown a group of Jews gathered upon the main hatch, and sang socialistic songs in Yiddish. They sang beautifully, although the sentiment of some of the songs was revolutionary enough.

We also had an Italian on board, just one; but he was the centre whenever anything was going on. He was a fine singer, and as he could speak German, he charmed all the young

women in the second cabin as, sitting upon the stairs and singing German songs, he looked at them with his beautiful black eyes. The same fellow was a thorough acrobat and could walk on his hands as easily as on his feet. The Italian wanted to go to Panama, he said, where he had worked before; but a few weeks after landing I saw him still hanging around in Hoboken because, as he told me, he was "dead broke." What became of him later I do not know. The officers and crew hated him because he was always ready to tell his opinion when anything was wrong.

#### RELIGION ON BOARD

The Russian Poles who are Roman Catholics do a good deal of singing: the whole service, in fact, is nothing but a continuation of song and making crosses. The Greek Catholics also use song as the most prominent feature of worship; and every morning between the beds rows of men knelt upon the dirty decks and united in worship. Not only in the morning, but at all hours of the day services were arranged by the pious Poles or S'lavs. I am sorry to say that it was



THE MUSICIAN OF OUR PARTY

a mere matter of form with most of them, as the men that drank most and the women that flirted most were the chief partakers in their united service. Going out from America several Roman Catholic Poles told me that they had found the churches at home far better than those in America, which were not what they liked them to be at all. They also told of the terrific power of the Slavic and Polish priests in America.

The Russian Jews that I interviewed told me that many Jews in America lose the faith of their fathers, because the Jews in America come constantly in contact with freethinkers and socialists. Another reason is the necessity of working on Saturday, their Sabbath. One Austrian Jew told me, with tears in his eyes, "I'm going back home, and tell my father all about my backsliding. I'm going home to be a faithful Israelite once more, though I cannot live half as well at home as in America."

I found the Protestant passengers indifferent as a rule. Many opportunities had I to bring the gospel of light to men and women. I shall

never forget the two services led by me on Sunday in the second cabin. The first one was going out from America. With a trembling heart I entered the dining-room, because I knew there is usually a peculiar combination of people on an ocean liner. I asked the congregation to sing with me, "Jesus, lover of my soul," and when I began to sing it, only one out of the 250 people joined, and she a dear old Christian lady. The rest of the few Christian people that I met did not dare to sing. But I asked God to strengthen me in my weakness, and the inspiration of the Holy Spirit came over me, and I began to tell of Jesus and His love for sinners, just in a heart to heart talk. The actor and actress that sat right in front of me were deeply touched by the old, old story. They came in laughing, but left the room thinking about Him who died for them. After the service was over I asked those that were desirous to become Christians to put up their hands, and some twenty-five hands went up.

After that service I had many opportunities to do personal work among the second and first cabin passengers, some of whom came down to talk to me. One young woman told me she wanted to come back to Jesus, she had backslidden. A young German began a new life and prayed again; he had not prayed for years. The old-time religion was good enough for him.

One Russian Jew was very desirous to hear about the Messiah. I told him about the Lamb of God that taketh away the sin of the world, but somehow he could not see his way clear. Nearly all the Jews I met on my way to Europe had been badly influenced in America, and missed that characteristic piety that is still found in European countries where the Jews are numerous.

On the return from Europe, a German missionary and I found an opportunity to hold a Sunday afternoon service in the second cabin. He spoke in German and I in English. As a re-





THE STEERAGE BELLES, CONSCIOUS OF THEIR POSITION

sult of that meeting a woman found Jesus, and when I visited her not long ago she told me of the wonderful change in her life and habits.

But I must speed on. At last we

were near the promised land, the land of liberty, where so many an immigrant is disappointed in not finding what he looked for, or finding what he did not look for. We heard to our



POLISH WOMEN, GOOD NATURED AND HOME LOVING





HEBREW CHILDREN PLAYING GAMES ON DECK

great delight that we should land in the afternoon, and then the packing and dressing began. It was a sight to see these men, women and children assimilate all their earthly possessions in big square boxes and trunks, as far as they had been allowed to bring them down in the steerage, the rest being in the baggage rooms. Some had nothing but jute bags with them, and ropes to tie them together. All were excited, and I heard them speak in low tones about Castle Garden, as Ellis Island was known to them—while dressing and packing.

The women put on their gayest and best clothes, the men their heavy jackets and embroidered shirts and red neckties. It was indeed a picturesque group. I happened to look overboard in the water, and saw a continual stream of dirty socks, shirts, drawers, blankets, towels and what-not coming out of the portholes—the last emblems of the steerage passage. I did pity the poor fishes, and wondered if some of them would not faint when they found the ocean saturated with steerage refuse.

The usual visit of harbor officials, Board of Health and others, took place, and slowly we steamed up the North River to Hoboken.

I was not surprised to see the amazement of the steerage passengers in beholding one of the greatest sights that America offers—the entrance to New York harbor. Well do I remember how I felt when I came to America for the first time. The skyscrapers, a whole line of them, the ferryboats, the floating palaces of the Hudson River trade, the puffing and whistling towboats, crossing our bow with the sauciness of a schoolboy, the high floating elevators, the huge smokestacks of a number of ocean liners moored at the long wharves—are a combination of wonders to the inexperienced eye of the immigrant.

The free and easy way of the clean-shaven American officials, their kindness yet business-like ways, have always been to me a sign of the influence of practical education and well trained manhood. The immigrants noticed right away the difference between the American man in

brass buttons and the man in brass buttons on the steamship, and felt a little easier already.

There we stood, packed and saddled and tagged also, having our numbered white ticket tied to our coat—ready to leave the hated ship. But, oh spite! we saw the ship moored, yet could not leave her. We had to wait till next morning because there was no place for us at Ellis Island. Sometimes the inflow there is so great that passengers have to wait for days before they can land.

It was a very hot night, and men and women took off their heavy old-country clothes and appeared in negligee. Many did not go to bed at all, but just sat up, with their baggage at hand. In the morning we were allowed to go on shore, or at least on the pier, and walked about in the great waiting room for perhaps two hours, while the custom officers examined the baggage. At last the sign was given to take the barges for Ellis Island, and we had our last glimpse of the ship that had been the scene of so much misery and shame. While looking at her black hull, stained all over

with refuse of meals and dirt, a good many of our number spat upon the floor to show their hatred and disgust. One man shook his fist and said, "You'll hear from me, —!" He intended to write in some home paper about the scandalous steerage. Three other men told me they wanted to do the same thing, but I don't know whether they did. Some of the reasons why more publicity is not given to the steerage conditions are, that many immigrants are illiterate; that many are afraid to do so; that mostly all forget about it when it is over; that the European people are not so quick in publishing facts as the American people; that many publishers do not dare print such articles, because they know the power of the steamship companies. I am very thankful for my opportunity.

While steaming up the river, packed like herring in a barrel, we passed near by the magnificent statue of Liberty. All were amazed, and a Jew who sat alongside of me, sharing with me his basket to sit upon, exclaimed, "That must be the great Columbus!" I did not try to explain to him what



YOUNG WOMEN WHOM THE WRITER TRIED TO PROTECT

it represented, because I would not spoil his enthusiasm.

Leaving the barges we stepped on shore to go through the so much dreaded "Castle Garden," as it used to be called—a name heard in the most remote parts of the world where emigration takes place. Let me pay a word of tribute to Honorable Commissioner Robert Watchorn, who has made Ellis Island what it is. Any of my readers who have not seen Ellis Island as it is to-day, ought to see it. Here is a place where justice reigns and order. Here is a place where the American law is being enforced to the letter. Commissioner Watchorn has learned to treat every immigrant alike. The men under him are trained to be kind and patient. Every corner of Ellis Island is clean and well taken care of. In a nutshell: Ellis Island is a well-oiled, well-running complicated machine. Its machinist is a master mechanic, and if all the employees in the government service were as ambitious and capable as this one, this country would be a good deal better for it.

It is not necessary to describe all the performances an immigrant goes through. Nothing escapes the eyes of the keen officers. Three times I was addressed, for instance, on account of a miniature picture-badge of the "Lincoln Legion." One asked me where my membership was; another said, "You must have been in America before." They even have time to crack a joke sometimes, and that is a good thing, for an immigrant feels very ill at ease when he passes officer after officer, each of whom may send him back to Europe, which means lost hope, illusions, money.

Getting the coveted "O. K." mark, I came in the railroad waiting-room and found many of my shipmates, and was glad to help some of them in various ways. The two girls I wrote about were sitting in one of the detention rooms, weeping, bitterly. They did not have enough money. A telegram to their relatives helped them out.

Before making some suggestions as to steerage improvements that should be insisted upon by our government, allow a few words about the outward trip on this same line. The small number of passengers ought to have guaranteed a fine treatment and good accommodations, but I did not find either. The only advantages were that we were served at table, after a fashion, and did not have to wash dishes. We also had a dining-room, but, imagine it! in that steamer of 13,000 tons register, with almost no cargo in the holds, a *race-horse* was placed in our dining-room in an open stall, twelve feet from one of our tables! It may sound strange, but I often envied the noble animal that was so well taken care of, by a man especially engaged for that purpose. The soft hay certainly made a softer bed than our hard pillows and mattresses. The horse had every care and comfort; anything was good enough for steerage men.

The conditions as to immorality were not much better on this ship than on the other, nor was the discipline any improvement, concerning the table service I find these notes in my book:

"May 24, 1907. How our breakfast was served. A sailor or steward, you may call him both, comes along and pulls a basket full of rolls by a piece of rope tied to one of the handles. He nears one of the tables, upon which there is no table cloth, and begins to throw the rolls upon it, saying, "That is enough!" On he goes to the next table and repeats the same thing. Then he comes back and sails two potfulls of margarine butter (which we called axle grease) over the table, one to each side. A kettle full of coffee completes the breakfast. Such was the service."

#### Some Suggestions

1. As long as such large numbers of passengers are allowed, with 2,000 people packed in where 1,000 are too many, the steerage will be in a larger or smaller degree a disgrace to humanity.

2. The decks in the steerage should be of wood.



3. While there is one waiter to twelve in the second cabin, and one to six in the first cabin on the average steamer, there was one to 200 in our steerage.

4. The food ought to be brought to the steerage by the stewards.

5. The dishes ought to be washed not by the passengers, but by the stewards.

6. Every ship ought to have bath rooms in the steerage, if only for mothers and children.

7. Every ship should have dining-rooms in the steerage.

8. Every ship ought to have special men to keep the toilet and washing rooms clean. This is just as possible in the steerage as in the second cabin.

9. Every ship's steerage ought to be partly or altogether divided into state rooms.

10. Fresh water should be supplied in sufficient quantities. It is certainly possible to supply the fresh water needed by the human beings a ship undertakes to carry.

11. Liquor should not be sold on board, either to the crew or to the passengers. In no case to the crew. Beer might be excepted, because some people, such as the Germans, are so accustomed to it that to deprive them of it would be a hardship.

12. Nothing should be sold by em-

ployees except in the canteen.

13. No fee ought to be accepted by crew.

14. A severe discipline should be maintained, especially relating to the protection of women.

15. A claim book ought to be in the steerage for complaints to the Company.

[NOTE—It should be said that the line selected by this observer has been known as among the worst offenders in the treatment of the immigrants. While there are some conditions that need improvement on the best lines, still it is due the most of them to say that they make serious effort to maintain discipline, furnish dining-rooms with some kind of service, and attempt to secure a fair amount of cleanliness. While we desire to arouse a healthy sentiment that will demand needed reforms, the best as well as worst of the steerage should be fairly shown, and it should be borne in mind that our "Unknown" hit upon the worst, as it was well he should, in order that the worst might be known. If we can secure brighter experiences, we shall give them also.—ED.]



TWO OF THE DEPORTED—ON THE WAY BACK TO EUROPE

# What of the City Home?

BY MARY K. HYDE

"The beauty of the house is order;  
The blessing of the house is contentment;  
The glory of the house is hospitality;  
The crown of the house is godliness."

CLEANLINESS having occupied a long established position secondary only to godliness, having become an acknowledged accessory of educational and philanthropic methods, now begs recognition as a factor among forces employed in efforts to evangelize the more unfortunate communities of great cities.

"Salvation and sanitation are twins," recently commented an East Side pastor.

"And 'order is heaven's first law,'" added his church visitor; "when I find a home beginning to be clean and orderly, I feel that our visits have really done some good. To my mind, such conditions are outward demonstrations of spiritual regeneration."

Cities having faced the problems of infection and distempers and the spread of disease, are inculcating practical lessons in the duty of cleanliness through the public schools, libraries, and baths. It is no uncommon occurrence nowadays, for a household to be startled by an energetic ringing of the door bell and to find a small boy or girl requesting admittance "to come in and wash up." The youngster ingeniously explains that "teacher" or the "librarian" has refused entrance into their sacred precincts until certain layers of dirt are removed.

A rosy cheeked but shockingly dirty urchin was sent away from Chatham Square Carnegie Library the other day, and advised to go home and clean himself. He replied that he lived too far away, that too much time would be consumed in going back and forth. As the librarian insisted, however, he departed to return in a short ten minutes clean and glowing from his hasty but thorough ablution.

"Why, I thought you said you lived

far away from here," said the surprised librarian.

"Oh, I didn't go home," replied the boy nonchalantly; "I went to a house up here on Henry Street and asked them if I could come in and wash up. I told them I belonged to the Liberry, so they understood. They said, 'Sure, come in, water's free for all.'"

That water is free for all has been blessedly made manifest through the Municipal Baths. Summer and winter do these institutions extend their privileges to thousands. In the summer waiting lines of men and boys gather as early as five o'clock in the morning, in order to have a bath before going to work. During the day the places are crowded with women and children, and again at night come the men for a shower or a plunge at the end of a hot day's grimy labor. Indeed, so enthusiastic are the patrons of the bath and so appreciative of its value, that frequently newly arrived immigrants are escorted to the bathhouse and initiated into its mysteries before they are allowed to become guests in their relatives' tenement homes.

At the summer vacation playgrounds, lessons or informal lectures are given during each week to classes of mothers and "little mothers" on hygiene.

"We bath our baby every day, now, since teacher told us," boasted a proud "little mother."

The Church long ago recognized the fallacy of sending representatives to teach the poorer brethren the Lord's Prayer when facing an empty larder. No longer are families besought to "hunger and thirst after righteousness" while their stomachs are clamoring for meat and milk. They do still hear, however, of the beauties of a "heavenly home" while living in tenements dark, crowded, and filthy, for which they are paying rent entirely out of proportion to their accommodations or income.



Investigations during the recent rent-strikes have brought to light the fact that instead of the twenty or twenty-five per cent. of income allowed by sociologists as a safe proportion to be used for rent, the tenement house dwellers of the lower East Side are paying from thirty to forty per cent. The rental of the tenement flat of from two to four rooms ranges from \$10.66 to \$18.66 a month. The typical flat of three rooms brings an average rent of \$13.50 a month, while the earnings of the family run from \$6 to \$10 a week.

"My home is brighter far than Sharon's  
rosy plain,  
Eternal life and joy throughout its vast  
domain,"

pipes the tremulous voice of a little old woman with woolen shawl tied over her thin hair; and she leaves the gospel service to go home to the two rooms which she shares with another

old woman even more forlorn than herself. The rooms are reached by passing through the hall of another house and across the yard in the rear. A door opens directly into the living-room. Not even a step lifts the floor from the cold of the pavement. Only a threshold marks the line dividing yard from room, where amid a clutter of shabby, broken down chairs and couches, with rubbish lying about everywhere, over a rusty stove in which a semblance of fire sullenly smoulders, sit the two old women knitting woolen stockings for sale. For this room and one tiny bedroom about as large as a good sized closet, these women pay \$7 a month.

"Warm and quicken our hearts with fire from above," prays the church visitor at the "cottage meeting" where several other women have gathered. The room is the kitchen at the rear of a small shop from which it is separated by an "inside bedroom." Dirt, dis-



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THE CITY TENEMENT. NEW STYLE— BEDROOM, LIVING ROOM AND KITCHEN





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#### THE CITY TENEMENT—OLD STYLE—THE KITCHEN

order, and discouragement characterize these quarters for which the tenant, an aged widow, pays \$11 a month.

What is the duty of the Church toward such tenement-dwellers?

"It is not always poverty that makes 'poor folks,' ignorance and indifference are quite as likely to be the causes of squalor and misery," says Mrs. Julian Heath of New York City, who as one of the founders of the Jacob Riis Settlement has had wide experience, and as President of the League for Home Economics has recently instituted a School for Housekeeping where the wife and mother with small income may learn to make the best use of the means at her command and learn to be an economical, thrifty and contented home-maker.

The opening of the School for Housekeeping is an extension or rather perhaps a concentration, of the work carried on by the League for several years, during which classes have been held in the tenement homes. Convinced that the average tenement housewife lacks knowledge as to

economical buying and proper preparation of food, entertains false estimates of value as to house furnishings, and is characterized by absolute helplessness in the way of utilizing limited space and utter indifference as to cleanliness—the members of the League have hired a typical three-room flat for the School, in the heart of one of the congested tenement districts, fitting it up as an object lesson in neatness, order, economy, and thrift.

This "Model Flat" illustrates how the best use can be made of three rooms. No attempt has been made for artistic effect, the only aim is to have things simple, pretty, and suitable. Nothing is introduced that the poorest family may not have.

The front room is furnished as a living room with the dining table as an unusual feature. Efforts are made to influence the women to gather their families around a neatly spread table—even though the cover be only enamel cloth—instead of standing about the kitchen taking turns at a

poorly cooked meal eked out by "delicatessen" food, and too often by the can of beer from the corner saloon.

In the little kitchen, with its tiers of home-made shelves filled with cooking utensils, many a woman sees for the first time in her life a perfectly equipped kitchen.

A tiny bedroom fitted with bed, bureau, and one chair is a shining example of what that generally dreadful inner room may be.

A fourth room at the rear will remain for a while unused, with the hope that some day it may serve as an object lesson as to the use and possibilities of a bath-room, a luxury at present unknown to the tenement houses of the common type. They have been introduced into some of the so-called "new law flats," which, however, are quite beyond the means of the really poor people. A man earning \$8 a week cannot afford to pay \$12 or \$15 a month for a flat.

Perhaps the Church might find mission work to do among the landlords and agents, in persuading them to make suitable toilet provisions in all tenements. Morality as well as decency might be promoted by the introduction of toilets and sinks in each flat.

"Yes, I have to tote all the water from that little hall-sink," said a poor old woman who earned a meagre living "taking in wash." "I has the rheumatics bad, and the bucket seems pretty heavy sometimes, but I jest pray the good Lord to give me stren'th."

Another perplexing problem presented by the crowded flat, is that of storage. There is absolutely no provision made for closets or wardrobe in the poor man's home. Clothing is flung on chairs or bed; odds and ends of every possible nature and condition are thrust under beds and tables and tubs, remaining to accumulate dust



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THE CITY TENEMENT. NEW STYLE—THE KITCHEN



and vermin, and to breed disease.

To meet this situation, the Model Flat suggests rows of hooks behind the door in living room and bedroom, and an occasional self wherever feasible, in some instances having wardrobe hooks on the underside with protecting drapery.

If the love of drapery characterizes womankind, it reaches its superlative degree among the poorest. No home is so wretched or so lacking in the bare necessities of life, that it does not show some bit of flimsy drapery. That this should be of cheesecloth, cheap and washable, and applied where it really is useful, is one of the hints given at the Model Flat.

What concern has the Church with the furnishing or management of a tenement home? Do neat rooms and decent food affect the moral and social conditions of a community?

A Justice of the Supreme Court, in addressing a school for girls recently said: "In America the cooking is far from what it ought to be. Children are improperly nourished. The wage-earner, the bread-winner, does not receive proper food to sustain him. I have no doubt that many men go to saloons at night just because they are improperly nourished at home."

This is not an exaggerated statement, there is doubtless too much truth in it.

Many husbands have expressed directly to the teachers of the League, their appreciation of the change that has taken place in their homes since their wives have become interested in cooking and in keeping the home tidy.

The babies, too—those poor little tenement babies swarming everywhere under foot—fed on anything and everything from beer to hot bread or sticks of lemon candy, have reason to be grateful for improved diet.

As the expenditure of money is considered the economic function of woman, it is her business to know how to spend money wisely as much as it is her husband's business to earn the money.

It is said that three-fourths of the income of the middle class and nine-tenths of the lower class, are spent by the woman. It is for her to plan to the end that the family may be housed, fed, clothed, educated and cared for in such a way that they may be fitted for their battle in life and for the betterment of the world.

An establishment of many such "Home Centers," under the fostering care of the Church, might prove a practical help to a more intelligent and sympathetic understanding of mutual relations, opening avenues to wider, deeper and holier influences.

## *Home Missions to Date*

At the conference of Directors, Secretaries and Superintendents, held in Chicago, January 22-26, the chief decisions reached were as follows:

1. The annual meeting of the Society will be held early in May, in the East. Date and place determined by Executive Committee.

2. There was created the position of General Superintendent of Immigrant Work, who shall endeavor to develop our effort for the religious welfare of foreigners in a broad, varied and effective way. The choice of a man to fill the position was reserved for a future meeting.

3. The suggestion of the National Council that the Society assume the direction of organized evangelism was referred to the annual meeting of the Society for consideration. The Society desires to be of the largest service, but the creation of new departments involves grave questions. It can only be done in response to the clear demand of wisdom and with the warrant of enlarged resources.

4. Like reference was made of the suggestion that the Society join with the Industrial Committee of the National Council in establishing a Department of Church and Labor.

5. Appropriations to missionary districts were made on substantially the



same basis as last year. New regions will not be entered until they can be entered with vigor. Nor can existing undertakings be enlarged until resources are increased. Through a long afternoon and evening the Board labored in the painful endeavor to maintain the present basis of expenditures and yet save the work from disaster. No care or skill can fully accomplish this.

6. Assent was given to the proposal to join with other Missionary Societies in special effort to develop the apportionment plan, which seeks to secure \$2,000,000 a year from living donors for all our mission causes. The Home Missionary allotment in this sum is \$470,000.

7. The Directors voted to recommend to the annual meeting a change in the constitution by which states having no missionary society may appoint delegates from the Association or Conference to the annual meeting.

8. The office of Field Secretary was abolished. Rev. W. G. Puddefoot, after twenty-five years of inimitable service in that position, will take a State Superintendency. He will still spend part of each year in field work. In addition, the interests of the Society will be presented before the churches by the Secretaries, national and state, by Superintendents, and by missionaries.

## *The Treasury*

1906—1907

	Contributions.	Interest H. M., &c.	Legacies.	
April .....	\$12,182.98	\$ 368.52	\$7,591.68	
May .....	11,918.08	1,151.40	8,360.28	
June .....	6,646.96	1,197.44	3,360.76	
July .....	9,557.64	1,026.47	2,642.92	
August .....	3,996.93	835.62	3,131.57	
September .....	4,436.45	422.81	3,139.87	
October .....	8,303.28	571.53	11,574.25	
November .....	10,504.14	1,783.96	12,870.66	
December .....	10,712.14	1,691.48	7,779.15	
January .....	16,559.24	1,686.60	8,564.52	Total
	<u>\$94,827.84</u>	<u>\$10,735.83</u>	<u>\$68,955.66</u>	<u>\$174,519.33</u>

1907—1908

	Contributions.	Interest H. M., &c.	Legacies.	
April .....	\$9,443.25	\$ 166.75	\$20,860.52	
May .....	11,667.37	2,218.89	1,950.00	
June .....	9,187.37	1,688.11	8,203.66	
July .....	7,129.16	2,220.85	10,029.61	
August .....	4,545.64	546.56	9,049.11	
September .....	5,977.46	617.52	12,103.35	
October .....	10,381.35	205.45	2,094.79	
November .....	10,515.07	1,922.64	3,452.32	
December .....	13,604.80	4,299.58	3,660.67	
January .....	20,366.14	1,220.64	4,378.77	\$193,707.40
	<u>\$102,817.61</u>	<u>\$15,108.99</u>	<u>\$75,782.80</u>	<u>\$19,188.07</u>
	\$7,989.77	\$4,373.16	\$6,827.14	Total Gain.
	Gain in Contribs.	Gain in Interest, &c.	Gain in Legacies.	

# Editor's Outlook

## An Immigrant's Log Book

THE third and final contribution of "Our Unknown," describing his experience in an immigrant steerage, will be found in this number. We are glad to call special attention to the fact that the conditions described, while they are true of certain lines, are not true of all. For this let us be thankful, and hope that in time all abuses of this nature may cease. Responses have come to us from all parts of the country, thanking THE HOME MISSIONARY for the exposure made. The daily press has copied these articles freely, and public opinion to a certain degree has been strengthened in favor of reform.

Our readers will have noticed that the engravings used have not been of the highest order. The pictures are amateur work, were taken under great difficulties, and surreptitiously; but however imperfect, they are probably the only pictures of their kind. Our readers will also be glad to know that this intelligent young immigrant is now studying at one of our missionary training schools, to fit himself for missionary service among his countrymen on this side. Thus it is, that out of the immigrant steerage, with all its abuses, may come the Christian worker and the successful missionary of the future.

## The Mid-Winter Conference

BY THE GENERAL SECRETARY

IT is a large task to plan Home Mission effort on behalf of such a denomination as the Congregational, in the interest of such a country as the United States, for the glory of such a Master as Jesus Christ. Under the heavy sense of such responsibility we gathered at Chicago, fifty-two in number, representing all departments in the leadership of Home Mission service. A good part of the four days' session was spent in joint conference. The rest of the

time the body divided, the Directors and Executive Committee, with the Secretaries from the home office, in one room wrestling with legislative questions; the State Secretaries and Superintendents in another, busy with problems of the field. Nobody asked which was the upper, which the lower house. Each would be prompt to say that upon the other rests the more responsible task.

The outstanding features of the meeting were two. One was the review of the field, in which by a succession of ten-minute addresses the work of the Society in forty-six states and territories was presented. A "Home Mission Motion Picture" it is called by *The Advance*. Our State Superintendents and Secretaries knowing every foot of the territory of which they have oversight, alert for every sign of industrial development sensitive to all the social movements which arise, enlisted in the advance of the kingdom of Christ, gave, in that six hours a more complete view of the life of the United States than could be secured from any other group of men which could be named. It is felt by many that this review should be given yearly before a larger audience, and it is not unlikely that steps will be taken to bring this about.

The other feature was the prolonged endeavor by the Directors to use to the best advantage, the sum which the receipts of recent years warrant them in appropriating for next year. Without going into details of the problem, it is enough to say that the policy adopted has three chief elements.

1. To reduce the general running expenses of the Society to the lowest point compatible with efficiency. The decrease in this department will be something over five thousand dollars.

2. To withdraw from fields where others can and will do the needed work. Certain steps were ordered looking to this end.

3. To put special emphasis on the two central tasks of the Society—the frontier and the immigrant.

In the former it is planned the moment increased receipts shall warrant to enlarge expenditures. In the latter by some readjustment the Board has made it possible to appoint a General Superintendent, who shall become a specialist and a leader for all the forms of our effort on behalf of the foreigners in our country. We ask for sympathetic co-operation in the working out of all these plans.

We are under great obligation to the Illinois Home Missionary Society, the Chicago City Missionary Society, and Chicago Seminary, for courtesies shown.

### To Congregational Pastors East and West

THE Board of Directors of the Congregational Home Missionary Society, in the endeavor to reduce the general expenses of the Society to the lowest possible point and in the belief that the sixteen hundred Secretaries, Superintendents, and missionaries under the commission of the Society should be utilized for presenting its work, have abolished the office of Field Secretary. In doing this they do not lose the experience and knowledge of Rev. W. G. Puddefoot, who has for so many years been a familiar and welcome visitor in your churches. He will take the Superintendency of a state, and his duties are so arranged that for a small portion of the year he will be able to accept invitations to speak as heretofore. In addition, the Secretaries of the state Societies and the Secretaries in the home office will respond to your call as time and strength permit. But it is purposed as well that some worker drawn from the western or southern field shall always be at hand to supplement their presentation with addresses upon types of work in which he is personally engaged. It is not possible at this time to give a full list of the men thus avail-

able. But Superintendent W. B. D. Gray, of Wyoming; former Secretary T. O. Douglass, of Iowa; Assistant Superintendent J. B. Gonzales, of Texas; and former Superintendent J. D. Kingsbury, of Utah, can be named as among those who will render such service at one time or another during the year. It is hoped that pastors will use the Society's speakers to the fullest degree. Please send in requests as far in advance as possible.

### Echoes from the Convention

Our readers will be pleased, we trust, to find in the present number a few of the secretarial papers heard at the mid-winter Convention at Chicago. Not all, for the meeting was in a certain sense a family gathering, where heart to heart talks were in order, entirely in order for the family, but not expedient for public consumption. That restriction, however, does not hold against Mr. Ives' article in the February number, "The Alien in Our English Churches," nor against those of Secretaries Hanford, Harbutt and Small, in the current number. For the time being, therefore, the HOME MISSIONARY adopts the motto of a leading New York daily, with a slight modification, and offers to its readers "all the news that's wise to print."

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Rev. James Hayes, widely known as a missionary among the miners, writing from Danville, Illinois, remarks:

"The little Sunday School which I started in this place a few years ago has developed into a church, called the Plymouth Congregational Church. During the two years that the present pastor has been with it, seventy-seven persons have been received into its fellowship. It is likely to grow into a strong, healthy church, which we hope will become a centre of life in the local mining towns where we are doing such a glorious work."



# *Bringing Fields to Self-Support*

BY REV. S. I. HANFORD

*Secretary Nebraska Home Missionary Society*

HOW to so administer aid to our weaker churches that it shall neither fall short of meeting the actual need, nor pauperize churches able to care for themselves, is one of the difficult problems connected with home missionary work.

Every one who has served on a home missionary board, recognizes the fact that certain churches may be depended upon to send in an application in the most prosperous years just the same as when the fields are parched with drouth, or the grasshopper is a burden.

With such churches, every member who has died within the past five years, is tenderly remembered, and his ghost appears to help strengthen the argument for aid "because of recent losses by death in the membership," while the family that moved three years ago last September into an adjoining state, helps the church more each year by being among "those who have recently moved away," than it ever did when a resident in the community. Dr. Herring expresses it well in his communication to the superintendents last June, when he closes with this remark: "I may incidentally say, that it will be very cheering to me if some day one of our churches will state in its application that people are moving in, and the death rate is very low. The unanimity with which all the applications up to date, so far as I recall, have spoken of removals and unexpected deaths, has served to cast a chill over my spirits even worse than the backward spring."

These conditions, more, perhaps, than actual poverty and fewness of numbers, are the real obstacles in the way of bringing churches to self-support. Nevertheless, difficult as the

problem is, this should be the ultimate aim of most of our home missionary effort.

In reaching this goal, three parties must co-operate, each of which has his part to do,—the pastor, the church, and the Society.

I—THE PASTOR'S PART IN BRINGING THE CHURCH TO SELF-SUPPORT.

Pastors differ widely in the kind of influence they exert over their churches.

Some do not enjoy giving, themselves, and their example and influence check the whole church in its response to the various appeals.

Others, are men of no vision; men who are satisfied when their work is so planned that from all sources their salary is pieced out and the church expenses are met. Such men sow sparingly, and reap the same scant measure.

Some pastors are unconsecrated men, and will not face a problem for the church that invites possible sacrifice on their part.

None of the churches which have pastors belonging to any of these classes, as a rule, become self-supporting. But the true pastor,

1. *Consecrates Himself to this Work.*

He faces towards the problem with purpose to solve it. He may feel at times as one did who had a particularly hard field, and who wrote to me:

"With no home for the pastor and no money for him, with very few workers and still fewer givers, with most of the people looking on and watching in vain curiosity, wondering what these few people will do in building up the walls of Christian faith and character in this community—idle lookers on, with hands in their

pockets, yet calling themselves by the name of Christian; with saloons, gambling dens, pool halls and billiards, baseball on Sunday, and Sunday shows, in fact, everything that sin and the devil can concoct to demoralize the community, why, at times I have felt that I am alone in this place. But thank God! there are a few who are faithful, and, best of all, God is with us."

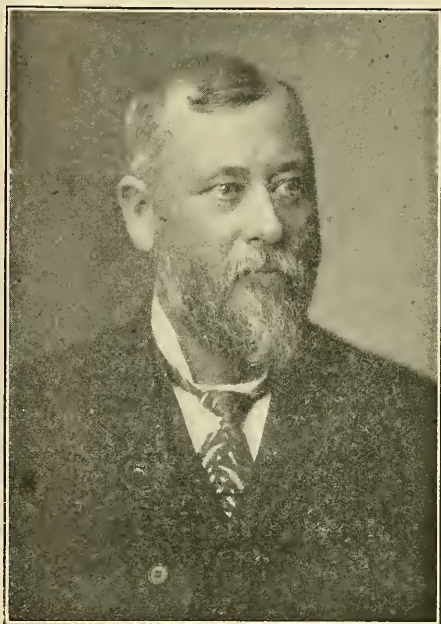
The true pastor faces just such conditions, as this one has done, recognizing at the start that these obstacles are there, but realizing also that because they are there, is the very reason why a strong and efficient church is needed in that community.

2.—*The True Pastor Inspires His People to Go FORWARD, instead of Camping at Ease with Them.*

If the leader of God's people ever brings his followers to strength and independence, or to any other Promised Land, there is something more to be done than falling on his face and crying unto God—important as that is. He must hear the ringing summons, "Speak unto the children of Israel that they *go forward*"; and spring to the front to lead them in an advance movement.

Some one has said: "No army delivered the Hebrew nation from Egyptian slavery; one called and consecrated man did it—Moses. No senate raised Israel to a first-class national power, but one single, consecrated young man did it—David. No royal court discovered America; one earnest, believing, consecrated man did it—Columbus. No parliament saved England from abuse of royal authority, but one earnest man, crystallizing in himself the convictions and plans and thoughts of his age, did it—Oliver Cromwell. No confederacy rescued Scotland from the grip of the throne that was perverting her; but one consecrated man did it—John Knox."

So, much of the difference in the results achieved by churches is due to the leadership of the pastor; and



REV. S. I. HANFORD

usually, when exceptionally good work is done, or the honor-roll of self-support is reached, "one man did it"—the pastor.

II.—THE CHURCH'S PART IN BRINGING ABOUT SELF-SUPPORT.

Comparatively few of our home missionary churches are receiving aid because of actual poverty, but because the Lord's portion of that which is possessed by the members, is not used for Him. Therefore, one of the crying needs of our day, is,

I.—*To Train our Church Members to Feel a Great Responsibility for the Work which Christ Has Entrusted to Them.*

The sense of responsibility carries with it the recognized obligation to support the work. You remember how Ben Hur, when he had won the races, refused to take the magnificent gifts the old Arab Sheik offered, saying that his refusal would leave the way open for him to avail himself all the more readily of the wealth of the Arab chief in case it were needed for the King whom the wise men had

found so many years before at Bethlehem. Both he and the faithful old servant who had so loyally cared for his father's estate through all the years when Ben Hur was unknown, as well as the Arab and his Bedouin followers, held all their great wealth absolutely subject to the possible need of this King of Israel when He should appear.

Something of that same sense of loyalty must be instilled into the minds of our church members, and developed in their habits of thought and action. We understand more perfectly than Ben Hur and his friends could, who this King is, and the certainty that He has come to win, not the few square miles of Palestine, but the world, to Himself.

The growing movement among the laymen of our churches, is one of the hopeful signs of the times. When the *men* begin to recognize the responsibility which is assumed with the covenant vows of the church, we shall see churches supported, and missionary efforts supplemented, with a vigor that will mean vastly larger things for the Kingdom. One pastor who resigned, speaking of it afterwards, said:

"In all the three years I was pastor there, I did not hear a man pray. They have a total membership of nearly one hundred, over thirty of whom are male members. I received one man into the church some months ago. Since then he has quit coming to church entirely. When he saw how men did *not* do what they had covenanted to do, he quit."

It is to correct such conditions as these, which prevail to a greater or less degree in many churches, that we hail with joy the movement that is calling upon the men to recognize the sacred obligations of church membership, and to be true to them.

This awakened interest must be fed if it is to grow into strength. Therefore, the imperative necessity is laid upon the church,

2.—*To Give, in every Possible Way,*

*Definite Information to its Members.*

When the proposition of self-support is first suggested to a church, the expressed sentiment is usually against attempting it. The burdens of that one church are felt and seen, and are very real. But when full information is laid before them—on the one hand, of the staggering load which the Society is carrying; and on the other, of how small would be the amount needed from each for self-support, if carefully divided among all the members—the church soon comes to realize, not only that the impossible is quite possible, but with the means in their hands to use that way if they will, it is no more honorable to ask for help, than it would be for a man prospering in business to ask financial assistance in caring for his family.

It remains to mention briefly a few suggestions concerning

III—THE SOCIETY'S PART IN BRINGING CHURCHES TO SELF-SUPPORT.

Much depends upon the impression left by the Society's representative upon the church visited. Therefore, I believe we should endeavor, in connection with the presentation of our work,

1.—*To Help Develop the Spirit of Loyalty to Christian Work as a Whole.*

Let this be the aim rather than to seek primarily to secure one large offering for our particular line of work. I have known men who were plainly willing, in quiet and indirect ways, to discourage the enthusiastic efforts of the church to contribute generously to some other than the particular line of work they represented. Such efforts usually prove a boomerang, reacting upon the one assuming such an attitude, and affecting unfavorably the work he represents.

In the Commissions which our State Society issues to its missionaries, are certain "Suggestions," which seem to me worth repeating in this connection, because, if followed by the men commissioned, they cannot fail to help in the right training of a church towards



self-support. Condensed, they are in substance as follows:

Seek in all wise ways to develop the financial resources of the church, by systematic and thorough methods of training.

Seek to enlist all ages in the work, thus developing in the young as well as those older, the *habit of giving*.

Seek to cultivate in your self and your people, the *missionary spirit*.

And finally, seek, by a godly life, to be a living example of all that you teach.

\* \* \* "In duty prompt at every call,  
He watch'd and wept, he pray'd and  
felt for all;

He tried each art, reproved each dull  
delay,

Allured to brighter worlds, and *led  
the way.*"

2.—*Aim to Yoke as Few, instead of  
as Many Churches, as Possible.*

In certain cases the yoking of small churches in scattered communities, is a necessity. It is all that can be done for them. But to undertake to combine as many in that way as possible, in order to relieve the Society from the necessity of helping them, is, in my judgment, a suicidal policy. In not a few instances, which I could name, the yoking of churches so that services were held on alternate Sundays, has resulted in gradually turning all the young people, and many of the older ones, away to some sister denomination which held services every Sunday, and which found the open Sunday the proverbial sunny day when it was profitable to make as much hay as possible. The result in nearly every case is, that, instead of being a temporary device, until each church became strong enough to have its own pastor, the opposite has been true. Each has become weaker and weaker, until it is difficult to maintain them at all, even when yoked, and after the Society has been asked to help in addition.

3.—*Seek to Encourage the Stronger  
Men to Take Hold of the Weaker  
Churches.*

While this cannot always be done, yet the effort to do it as often as possible, especially when churches are so situated as to be capable, by wise leadership, of any considerable development, will prove helpful. With the opposite policy, placing the weaker men with the weak churches, the Mother Society usually finds its invalid child constantly losing the little strength it had, until death ends all.

One of the stronger pastors of our state, who has had a wide experience and a successful career, has, for a number of years, been acting upon this policy, and has been serving the weaker churches of the state at half or two-thirds the salary he might easily have received elsewhere, his only motive being to seek, in this way, to help develop such fields. Even a few men of that spirit, could do much towards bringing many dependent churches to self-support, and at the same time leaving with them a lasting benefit.

4.—*Be Appreciative for what Is  
Done.*

There is much value in showing a kindly appreciation both of the honest efforts which the church has made towards coming to self-support, even if not entirely reached, and of the pastor who has sincerely done his best. Pastors, good and true, can not always move their church members out of ruts, or lead them to feel the degree of responsibility they should have. Nothing more surely deadens the promising efforts of an enthusiastic pastor, than to be met with cold indifference on the part of those who should be interested; and nothing cuts the sensitive heart deeper than sharp criticism because of meagre results, after one has done his honest best to make them better.

And withal, brethren, it is the personal touch which, after all, really does the work. People respond with indifference to abstract statements handed them in print, or otherwise, but glow with interest when these same facts cluster about some per-

sonality which they know and for which they have some degree of kindly regard.

We need to *know* each other, and all—pastor, superintendent, secretary, and church—feel that we are *brethren*, engaged in one great work; and, although one camp may be on the other side of the river, let us feel assured that all will stand shoulder to shoulder in the battles of conquest, from Maine to California, and from the Lakes to the Gulf, until our Land of Promise is fully won for the Lord of Hosts.

One of the pictures in the Columbian Art exposition that received much attention and favorable comment, was a painting representing a blacksmith shop in which the central figure was

that of a boy with beautiful face, aglow with light from the forge, which was invisible to the spectator, but which bathed him in its shining light as he wrought.

So as we plan and work to shape our churches into strong, self-supporting bodies of believers in Christ, worthy in some true sense to be called after the name of our great and living Head, may no selfish aims or ambitions creep in to dim the luster of our noble purpose; and even as we toil, may we be bathed in the glow which comes from the furnace of the ever-present cross, that shall refine away the dross and soften the stubborn will, until the image of the living Christ shall be formed within us, and His glorified presence shall be seen in the midst of the churches.

## *How to Work Out the Apportionment Plan*

BY SECRETARY CHAS. H. SMALL, OHIO

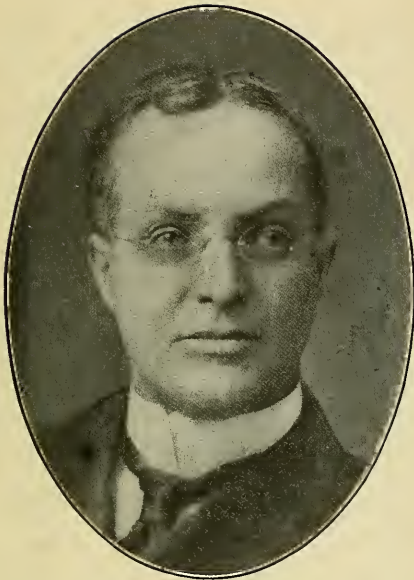
**T**HE object: A sufficient supply of money to meet the demand.

The field: Folks, presumably Christian folks, collectively and individually, that is, churches and individuals to whom personal appeals are made. Those who are to raise the supply; servants, men who have attained greatness,—“Whosoever would become great among you shall be your minister.” It is the ministers who are the hired servants in the field and largely responsible for raising the supply. There are those, of course, who are ready to tell of the demand and to care for the supply, to keep up-to-date information before ministers and people, but without the co-operation of the ministers, our best plans are of little avail. I have found them very generally willing and eager to do their part.

With a view to getting a more adequate supply, Ohio has had an apportionment plan for two years. It has worked well because the pastors

have worked well. Our increase has been largely due to this. But I welcome the general apportionment. When a church gives, out of all proportion, to foreign missions, it causes very unchristian thoughts and feelings to arise in my heart. When a church gives an undue proportion to home missions, it also makes me very uncomfortable. I am glad, therefore, that we are to have an apportionment that includes all our National Societies.

In Ohio, under our new organization, we have a very efficient Bureau of Benevolences. That Bureau has been hard at work and has apportioned to each of the twelve conferences in the state, their share of the state's apportionment for each of the Societies, based on the receipts for the last three years. The Bureau has secured the appointment in each conference of a carefully selected committee of benevolences and these committees have been at work. After



REV. C. H. SMALL

careful study of the gifts for the past three years and with a knowledge of the churches, the committee has given to each church its apportionment on the increased basis. It now rests with our pastors to work this out.

The field, like that of the farmer, needs ploughing and harrowing. There are prejudices and indifferences that must be ploughed up and the soil mellowed to enable it to receive information and impressions. Then there is need of the rain of the Holy Spirit and the sunshine of Divine Love. The field also must be watched lest the crop be diverted, for there are those who have a keen eye for good soil and are not averse to looking thither for a supply for their needs. The pastors are the ones to do the cultivating and the watching. I find it a great advantage to keep in close touch with the pastors. From time to time, I send a little reminder to them in a friendly spirit calling their attention to their apportionment, to what the church did the past year and what they have done thus far the current year. These reminders seem to be always welcome and bring responses.

In connection with our apportionment plan it is well to read occasionally those words of Paul to the Corinthians, "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened. But by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality. As it is written, He that hath gathered much had nothing over; and he that had gathered little had no lack."

The discussion of the various methods and lack of methods would fill a volume and I am not sure whether it would be a tragedy or a comedy. The wise pastor or missionary committee will endeavor to get every member of the church to have a part in the giving. This puts all on a splendid equality before God. Spasmodic efforts are of little value. Spasms come from derangement.

The method that commends itself to me is to endeavor to get every member of the church to pledge a certain sum per week or month for all our benevolent work to be distributed according to some fair proportion and then devote a month or two during the year to each of our benevolent societies. During that month to have the work presented by some speaker from the field supplemented by the pastor, and then give a prayer meeting to that particular cause. That will enable people to become properly informed, for if the people are to give they must do it intelligently and to do it intelligently they must have the intelligence. Mrs. B. W. Firman, President of the National Federation of Congregational Women's State Home Missionary Organizations told us at the Annual Meeting of seeing a sign, "Concrete workers needed." We might



amend her suggestion by saying, "Concrete talkers needed." Together with the regular pledges, on some Sunday during the two months, a special offering could be taken to enable those who prefer to have spasms in their giving to have them. This method works well when it is worked.

There are difficulties in the adjustment of the apportionment that it will take a long while to overcome. There are going to be special pleaders, and we need them, and as long as we have them, we are pretty likely to have a disproportionate giving to objects for which they plead. Cut out these special pleaders, and you will cut off a large amount of revenue and instead of your apportionment scheme increas-

ing the giving, it will be decreased. Then too, there are individuals specially interested in certain good causes; sometimes they have large pocket-books and give liberally to some cause to the exclusion of others. Their interest arises from personal acquaintance, early awakening, or some special attachment and thus cannot be changed. Let us seek to raise up other special givers.

The great missionary work must be done, the supply of money must come from our churches. There is something for all to do; the pastor must cultivate the soil and gather the crop and we must give them up-to-date information and make the wisest and most careful use of the supply provided.

## *The Maine Interdenominational Commission*

BY REV. CHARLES HARBUTT, SECRETARY

THE special reference to the Interdenominational Commission of Maine which I am asked to make, relates to the reciprocity feature of its work. This probably in no essential way differs from what has been successfully tried in Vermont and the Middle West and other sections of the country. The difference is, that in Maine it has been established and put in force as the deliberately adopted policy to which the five denominations composing the Commission have pledged themselves.

The reciprocity vote was passed in January, 1905. The recommendations were contained in five clauses, the first two of which only need to be quoted. *Reciprocity Between Denominations.*

For the purposes of preventive and constructive co-operation it was recommended:

1. That the denominations, through their supervising representatives, such as state agents, home missionaries or presiding elders, report to the Commission the names of towns in which

a union of churches may seem desirable, in order that the Commission may serve as a clearing house and bureau of reciprocity.

2. That the Commission then shall consider the conditions in these several towns, the constituencies of the churches and the changes which would appear desirable for the best welfare of the communities, and, when the Commission finds that an equitable exchange can be made so that in one town denomination A may surrender to denomination B its church interests and in another town denomination B can surrender an equal interest to denomination A, then the Commission shall recommend to the two denominations such an exchange.

The leaven began to work at once chiefly between the Baptists and Free Baptists, who seemed to have the nearest avenues of approach but who, strange as it may seem, had crowded each other in more cases than had any other of the denominations.

But matters were almost dormant

when, in February, 1907, the Commission took definite action enforcing its position. A vote was passed calling a conference of the State Secretaries, Agents, Presiding Elders and Missionaries of the five denominations, and giving them authority to devise a plan by which its policy might be made effective, and to put their plan at once into action.

This conference met at Waterville in May. Having mapped out its work, the following resolutions were adopted as defining its attitude towards the questions which must naturally arise and which make reciprocity difficult of attainment.

**MEMBERSHIP:** Where for any special reason members of a disbanded church cannot join the remaining church by the ordinary method, they shall be received as affiliated members with full privileges.

**PROPERTY AND FUNDS:** These shall be left to the adjustment of the local church which is advised to disband and the denomination to which it belongs.

**FEDERATION:** This shall be understood to be the association of various church organizations of different denominations in the support of religious services and work.

The investigations of the conference covered not only the over-churched, but the unchurched communities. Conditions in the whole state were considered, and some eighty towns and districts were marked for attention. The majority were cases where either by organic union or federation it was deemed wise and right that churches, sometimes even three of them, should come together.

Conditions are such that of necessity it will be slow work adjusting all the matters which arise in a campaign like this. Those who must lead in it were all of them very busy men before they undertook this new task which in

itself is one demanding much time. Then the rural population of Maine, which is naturally conservative, is reinforced in many places by people from the Provinces of Eastern Canada, who are much more so, and who know little and care nothing about reciprocity in religious work. It is a slow task educating against heredity and prejudice.

About nine cases have been adjusted in the three years since the movement was first started. A great impetus, however, has been given to it the past year. It may be safely said that if the principles for which the Commission stands, gain in their hold upon the people at large as they have done since the Commission was organized, fourteen years ago, the desired end will be accomplished ere it has doubled its age. And that will be progressing at a fair rate when the obstacles to be overcome are considered.

Before the Waterville Conference closed it put itself on record as to what constitutes a union church in the minds of the men who are working for real religious unity. "Voted: That in bringing existing churches into co-operation, or in the formation of new churches, this conference wishes distinctly to recommend that only denominational churches be organized and denominational meeting-houses built or acquired."

This is a declaration that in the opinion of these men the only effective union church, in the present state of public opinion, is the one where people of all denominations unite in the support of the denomination which is demonstrated to be the one best fitted to care for the religious interests of any given locality. Experience has shown this to be true in Maine.

It was in many ways a remarkable gathering, and it was business-like, earnest, clear-visioned, devotional, epoch-making.

# Appointments and Receipts

## APPOINTMENTS

January, 1908.

Adams, Frank H., Marysville, Wash.  
 Anderson, F. O., Ambrose, No. Dak.  
 Arnold, Lewis D., Akeley, Minn.  
 Baldwin, Arthur J., Plains, Mont.  
 Bascom, G. S., Hurdsfield, No. Dak.  
 Batten, James H., Grand Forks, No. Dak.  
 Beatty, Wm. I., Estelline, So. Dak.  
 Bliss, Francis C., Deering, No. Dak.  
 Blomquist, Chas. F., Leavenworth, Wash.  
 Breckenridge, Danl. M., Eden, Fla.  
 Brown, Henry B., Agra, Okla.  
 Burhans, Paul C., Glendivve, Mont.  
 Burkhardt, Paul, Wellington, Colo.  
 Carter, Mrs. Lucy W., Gettysburg, So. Dak.  
 Champlin, Oliver P., Granville, No. Dak.  
 Chenowith, F., Esmond, No. Dak.  
 Coats, Martin D., Alpha, Parker, Parke and Altona, Okla.  
 Dains, Chas. H., Buffalo, Wyo.  
 Dickensheets, D. F., Iroquois, So. Dak.  
 Dickensneets, J. Q., Cottonwood and Wall, So. Dak.  
 Dreisbach, Chas. H., Chelsea, So. Dak.  
 Drew, Chas. E., Hydro, Okla.  
 Risko, Raymond C., Herndon, Va.  
 Duncan, Calvin W., Oklahoma City, Okla.  
 Eastman, Vinton P., Marion and Litchville, No. Dak.  
 Gafert, Fred, Sioux Falls, So. Dak.  
 Gardner, H. I., Melville, No. Dak.  
 Gilbert, Thomas H., Meadows, Idaho.  
 Graham, J. M., Gates City, Ala.  
 Green, E. F., Ashland, Ore.  
 Haines, Oliver S., Anglin, Wash.  
 Hassold, F. A., Dunkirk, Ind.  
 Henry, James A., Seattle, Wash.  
 Hernandez, S. L., Atrisco and Barelaz, New Mex.  
 Hindley, Geo., Helena, Mont.  
 Hughes, John E., Rosebud and Upper No. River, So. Dak.  
 Immisch, A. R., Scappoose, Ore.  
 Jones, John E., Pingree, No. Dak.  
 Keeler, Ernest M., Letcher and Loomis, So. Dak.  
 Kellogg, Royal J., Bowman, No. Dak.  
 Lamonds, Alex., Central, Ga.  
 Lyons, E. C., St. Paul, Minn.  
 McEwan, H., Nekoma, Adams and Loma, No. Dak.  
 McKay, R. A., Center Ga. and Strand, Ala.  
 Madsen, Axel, Jamestown, N. Y.  
 May, N. M., Oacoma and Reliance, So. Dak.  
 Miller, Henry G., Carrizozo, N. M.  
 Moncol, A. J., Braddock, Penn.  
 Moya, Jesus M., San Mateo, San Rafael, Cu-bero, San Jose and Seboyeta, N. M.  
 Nelson, Frank, Titusville, Penn.  
 Owen, E. P., Willow Creek and Doby, Okla.  
 Owens, Edmond, General Missionary in Ariz.  
 Panayotova, Miss Donna, Ellis Iland, N. Y.  
 Peterson, John M., Absarokee, Mont.  
 Pitzer, H. H., Indianapolis, Ind.  
 Reister, John F., Quincy, Wash.  
 Richert, Cornelius, St. Paul, Minn.  
 Robison, David A., Ridgeway and Pleasant View, Okla.  
 Roth, V. W., Belnap, Heron and Noxen, No. Dak.  
 Shepersky, Paul G., Leslie, So. Dak.  
 Sisson, Wm. R., Belle Fourche, Blaine and Lake S. S., So. Dak.  
 Slavinskie, Miss B., Bay City, Mich.  
 Smith, Alex. D., New Brighton, Minn.  
 Smith, Ernest M., Ferndale, Wash.  
 Smith, J. A., Waynoka, Okla.  
 Smith, Z. H., De Smet, So. Dak.  
 Snider, W. E., Max and Endres, No. Dak.  
 Spangenberg, Louis F., Dawson, No. Dak.  
 Spangler, Geo. B., Guthrie, Okla.  
 Switzer, Miss A. E., Dayton, Wyo.  
 Tate, Jos. G., White Salmon, Wash.  
 Test, Elmer E., Littleton, Colo.  
 Thomas, Daniel T., Portland, Ore.  
 Thompson, Thomas, Worthing, So. Dak.  
 Todd, John W., Centerville, So. Dak.  
 Uphaw, Wm. L., Malheur and Harney Co., Ore.  
 Utterwick, Henry, Rutherford, N. J.  
 van Wert, E. E., Westlake, Idaho.  
 van Labken, F. L. H., Portland, Ore.  
 Voris, G. A., Shoshoni, Wyo.  
 Waldo, Edwin A., West Palm Beach, Fla.  
 Wacker, F. J., Gackle, No. Dak.  
 Wendle, Cornelius, Tekoa, Wash.  
 Williams, B. P., Knoxville, Tenn.  
 Wyatt, Charles, Burke, Idaho.

## RECEIPTS

January, 1908.

### MAINE—\$245.09.

Maine Miss Soc., W. P. Hubbard, Treas., 69.79; Bangor, Central, 61.10; A Friend, 5.20; Mrs. W. G. Duren, 2; Bath, Central, 65; Burnside, Geo. T. Little, 10; Greenville, Mrs. C. Davison, .50; Head Tide, Mrs. J. A. Jewett, 2; North Harpswell, C. E., 2; North Monmouth, Mrs. S. Seabury, 1; Oxford, N. Fisher, .50; Park, Mrs. F. I. Pendleton, 1; Portland, High St., 2; H. M. Bailey, 5; Geo. T. Springer, 2; Rumford Falls, A Friend, 5; Skowhegan, A Friend, 5; Mrs. D. M. Bacon, 1; Mrs. S. S. Dinsmore, 1; Mrs. L. W. Weston, 2; West Kennebunk, Mrs. M. P. Smith, 2.

### NEW HAMPSHIRE—\$975.74; of which legacy, \$50.

Bennington, C. E., 5; Concord, Henry McFarland, 25; Epping, Friends, 50; Mrs. A. S. Thompson, 5; Exeter, Mrs. E. S. Hall, 500; Francetown, A. A. Downes, 12.50; Hanover, Estate of Andrew Moody, 50; Jaffrey, Mrs. N.

P. Phelps, 3; Keene, Mrs. B. H. Britton, 2; C. C. Sturtevant, 5; O. H. Thayer, 10; Laconia, 78.50; Littleton, 133.84; Milford, 1st, 17.12; R. Converse, 5; Sanbornton, 16.71; S. S., 11.20; C. E., 5; Walpole, W. G. Barnett, 15; A Friend, 2; West Lebanon, 13.69; W., 10.

### VERMONT—\$656.24.

Vermont Dom. Miss Soc., J. T. Ritchie, Treas., 112.83; Brattleboro, M. L. Henshaw, 5; Burlington, 1st, 141.46 College St., 102.10; J. E. Goodrich, 10; Fairfax, Mrs. A. B. Beeman, 1; Ludlow, D. V. Cooledge, 20; Norwich, C. R. Stimson, 9.50; Juliet Stimson, 5; Z. M. Coleman, 2; Randolph, Bethany, 15; St. Johnsbury, North, 36.63; Saxtons River, Mrs. B. J. Pettingill, 5; Vergennes, 5; C. E., 3; West Rutland, Frank A. Morse, 20.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas.

A Friend, 5; Barton, W. H. M. S., 5; Ben-son, W. H. M. S., 8; Bradford, W. H. M. S., 8;



Burlington, Coll. St., W. H. M. S., 12.50; Chelsea, Sarah P. Bacon, Ben. Soc., 5; Y. P. S. C. E., 2; Dorset, W. H. M. S., 10; East, W. H. M. S., 3.75; Franklin, Jr. C. E., 1; Hyde Park, W. H. M. S., 5; Jericho Center, W. H. M. S., 10; Lyndon, W. H. M. S., 5; Manchester, W. H. M. S., 8; Montpelier, Bethany M. S., 10; Morrisville, W. H. M. S., 5; New Haven, L. U., 3.62; Newport, W. H. M. S., 10.25; Randolph Center, Homeland Circle, 7; Royaltan, Sarah Skinner, Mem. Soc., 1; Sheldon, Mrs. Jennison and Miss Maynard, 3; Springfield, W. H. M. S., 6.50; St. Johnsbury, North, Vt. Assoc., 20; Thetford, North, W. H. M. S., 4.10; Wells River, W. H. M. S., 3; Whiting, A Friend, 1. Total, \$162.72.

MASSACHUSETTS—\$4,884.32; of which legacies, \$334.43.

Mass. H. M. Soc., Rev. F. E. Emrich, Acting Treas., 1,024.69; Allston, 65.85; Amesbury, C. E. Union, 1.63; Amherst, 1st, S. S., 8.15; North, 10; Andover, A Friend, 25; F. S. Boutnell, 2; J. P. Taylor, 10; Ashburnham, 1st, 11.24; Auburndale, Mrs. Jos. Cook, 5; Baldwinville, Mrs. M. J. Baker, 5; Becket, S. Barnes, 1; Belchertown, C. E., 5; Boston, Roxbury Dist., Mrs. H. G. Rice, 5; Boston, S. B. Capen, 50; S. R. Sage, 75; Thomas Todd, 25; A Friend, 10; Braintree, 1st, 5; Brookline, Mrs. E. R. Lovett, 30; Mrs. D. H. Rice, 3; Cambridge, Mrs. E. S. Fiske, 25; Mrs. S. H. Goodridge, 5; Charlton, 3; Chicopee Falls, Estate of Mary B. Sweetland, 300; Clinton, Mrs. G. J. Carter, 2; Dorchester, 2nd, 57.54; Dracut, Hillside, C. E., 5; Dudley, 8.41; C. E., 10; East Bridgewater, H. Wade, 10; Easthampton, W. M. Gaylord, 1; Enfield, 111.04; A member of Miss. Soc., 1; Fairhaven, "Damon Fund," 60.60; 1st, 10; Fall River, 1st, S. S., 19.62; "A Church Member," 100; Fiskdale, A Friend, 50; Fitchburg, Mrs. L. Doane, 5; Mrs. A. C. Fuller, 1.50; L. A. Hayward, 5; Gardner, J. P. Sawin, 1; Georgetown, L. B. Hale, 25; Gilbertville, Mrs. A. H. Richardson, 10; Great Barrington, C. M. Palmer, 5; Hadley, Estate of James B. Porter, 34.43; 1st, 15.34; Haverhill, S. S., 14.19; Miss A. Chaffin, 5; Friends, 9; Hinsdale, M. B. Emmons, 10; Holden, Nancy Perry, 2; Holyoke, 1st, 133.21; J. K. Judd, 100; Interlachen, S. S., 35.67; Lancaster, W. H. Blood, 10; Lawrence, C. E., 4; Lee, Miss S. C. Shannon, 3; Lenox, Mary J. Sedgwick, 6; Leominster, Ortho., 69.41; Mrs. E. A. H. Grassie, 25; F. A. Whitney, 15; Mansfield, Orth., 22.90; Medford, S. J. Blanchard, 2; Methuen, E. A. Archibald, 10; Monson, G. E. Fuller, M. D., 10; Montague, Friends, 10; Natick, 1st, 35.28; Mrs. D. Wight, 1; Newton Center, Mrs. A. W. Archibald, 10; C. H. Bennett, 10; Mrs. C. C. Burr, 25; A Friend, 100; Newton Highlands, Mrs. E. W. Hyde, 5; Norfolk, H. F. Jones, 2; North Amherst, Miss H. Field, 3; Northampton, 1st, 283.45; "M. C.", 20; North Andover, 25; Oxford, F. G. Daniels, 5; Palmer, 2nd, S. S., 55.30; Pepperell, Mrs. M. I. Shattuck, 1; Petersham, "A. D. M.", 100; Pittsfield, South, Miss R. J. Sears, 2; Princeton, 1st, 44.16; Quincy, Bethany Bible School, 33.85; Raynham, Mrs. O. K. Wilbur, 100; Reading, Francis Bartley, 5; Roxbury, M. H. Thompson, 25; D. M. Babcock, 5; I. H. Tufts, 5; Salem, S. O. Driver, 3; M. S. Hale, 1; Sheffield, Mrs. T. C. Wickwire, 1; Smiths, Mrs. H. M. Smith, 50; South Hadley, Mrs. M. I. Tilly, 1; South Hadley Falls, Mrs. C. W. Webster, 3; South Framingham, C. A. Kendall, 20; Spencer, Mrs. E. Shumway, 15; Mrs. A. S. Temple, 10; Springfield, South, 133.95; Mrs. E. A. Alvord, 2; S. Chapin, 6; T. H. Hawkes, 25; Geo. B. Kilbon, 5; Miss J. E. Strong, 2.50; Mrs. L. Kingsley, 2.50; Mrs. E. J. Wilkinson, 100; D. A. Woodward, 1; Stockbridge, Mrs. S. B. Cone, 5; Sudbury, Mrs. L. S. Conner, 30; Sunderland, S. S., 25; Swampscott, 1st, 6.50; C. L. Warner, 3.50; Three Rivers, Union Evan., 22.08; Topsfield, 4.43; Ware, Miss H. S. Hyde, 15; Waverly, Daniel H. Holmes, 5; Webster, A. J. Bates, 2; Mrs. L. E. Hastings, 1.50; Wellesley, A Friend, 5; West Boylston, J. C. Dakin, 5; Westfield, S. E. Rand, 100; West Medway, Mrs.

L. S. Thayer, 1; West Newbury, 1st, C. E., 4; Mrs. A. W. Noyes, 1; West Upton, A. P. Williams, 5; Whately, 11; Williamstown, Mrs. John Brookman, 2; R. A. Rice, 15; Winchester, H. C. Ordway, 10; Woburn, Mrs. M. A. Millet, 1; Wollaston, R. M. Tobey, 1; Worcester, Central, 251.99; J. O. Bemis, 5; Pilgrim, 54.51. Woman's H. M. Assoc., Mass., Miss L. D. White, Treas., \$297.

RHODE ISLAND—\$853.23; of which legacy, \$500. Carolina, M. L. Tinkham, 5; Little Compton, United, 28.04; Newport, M. A. Baxter, 25; Pawtucket, Estate of Abner Atwood, 500; 246.18; Providence, Pilgrim, 25.20; Mrs. T. P. Pond, 10; Saylesville, "Mem. Chapel," 3.81; Woonsocket, Helen M. Cook, 10.

CONNECTICUT—\$4,906.82; of which legacies, \$84.39.

Missionary Society of Connecticut, Security Co., Treas., 2,419.73; Ansonia, Mrs. John Stettbacher, 1; Baltic, Mrs. T. B. Barber, 2.50; Berlin, Mrs. J. B. Smith, 10; Bristol, Alice M. Bartholomew, 10; S. P. Bartholomew, 10; Bridgeport, A Friend, 50; C. M. Bassett, 5; F. M. Wootton, 1; Chaplin, J. W. Crosby, 2; Connecticut, "In Memory of S. P. C.", 25; Cromwell, A Friend, 2.50; Danbury, 1st, 82.52; Danielson, Mary E. Day, 5; Eagleville, G. F. King, 2; East Berlin, Julia Hovey, 50; Ellington, John Thompson, 1; Elmwood, G. T. Goodwin, 3; A Friend, 2; Enfield, L. B. S., 40; Farmington, 1st, 5; Glastonbury, Frank H. Rose, 5; Groton, S. S., 12.35; Hartford, Mrs. P. W. Ellsworth, 5; A. L. Gillett, 10; C. L. Goodwin, 25; "M. W.", 100; Mrs. M. Welles, 15; J. Williams, 1; A Friend, 50; Hazardville, Mrs. J. Abbe, 5; Ivoryton, A Friend, 500; Jewett City, 2nd, 4.68; Maria L. Grant, 1; Jane C. Pantan, 1; Mrs. H. Stever, 1; Lyme, Old Lyme, 50.70; Manchester, Geo. B. Slater, 5; A Friend, 25; Mrs. J. E. Grush, 2; Meriden, Center, 5; Wilbur H. Squire, 2; Mianus, Mrs. M. W. Brown, 5; Middlefield, M. E. Lyman, 60; Middleton, S. S. of 3rd, 10; Milford, Plymouth, S. S., 13.74; Monroe, 10; New Britain, 1st, 57.90; Mrs. Wm. H. Hart, 1; Marion A. Sheldon, 1; New Haven, Mrs. J. M. B. Dwight, 25; Geo. Keeler, 5; Miss M. E. Landfair, 3; C. M. Mead, 30; Theron Upson, 10; Newington, John H. Fish, 2; New Milford, E. L. Johnson, 2; Mrs. W. G. Green, 10; Norfolk, Estate of Oliver L. Hotchkiss, 41.20; 315.42; North Branford, Estate of Luther Chidsey, 12.30; Northfield, 5.14; North Stonington, Mrs. H. A. Williams, 1; No. Woodbury, C. E. of North, 15; North Woodstock, Mrs. H. F. Hyde, 2; Norwich, A Friend, 1; Miss Mary Greeman, 1; Pomfret, 1st, 9.30; Saybrook, Mrs. Saml H. Lord, 1; South Glastonbury, F. J. Hollister, 3; Southington, 29.44; South Norwalk, Mrs. F. E. Seymour, 1; Stafford Springs, Mrs. G. H. Baker, 2; Suffield, Mrs. D. W. Goodale, 1; Talcottville, H. M. Talcott, 50; Thompson, 21.82; Torrington, Mrs. Ellen H. Strong, 1; Waterbury, Mrs. A. S. Chase, 10; Westport, Saugatuck, 38.74; J. D. Bourger, 50; Wethersfield, Mrs. W. M. Savage, 2; Willimantic, A. J. Bowen, 2; Windsor, 1st, 12.95; Woodbury, Estate of C. W. Kirtland, 30.80.

Woman's H. M. Union, Mrs. J. B. Thomsen, Treas.

W. H. M. U., 230; Bridgeport, So., Ladies, 46; Fairfield, H. M. U., 10; Hartford, So., 2nd, Aux., 125; South Norwalk, W. A., 30; Trumbull, W. H. M. S., 9.50; Winsted, 1st, 25; 2nd, Travelers' Club, 18; 2nd, Woman's Aux., 25. Total, \$18.50.

NEW YORK—\$2,971.72; of which legacy, \$1,134. Batavia, Miss S. J. Leonard, 1; Binghamton, 1st, 12; Brooklyn, South, 235; Lewis Ave., S. S., 25; Park, S. S., 10.60; Buffalo, Mrs. S. E. Whitmore, 10; Coram, J. B. Wilder, 1; Donegan Hills, Mrs. A. E. Foote, 15; East Bloomfield, Mrs. S. H. Hollister, 10; Honeoye, 35.96; Jamestown, F. R. Moody, 192.50; Maine, Estate of Caroline T. Barnes, 1,134; Massena, 15; Mt.

Vernon, 1st, 15; New York City, B'way Tab., 52; J. G. Cannon, 100; "K." 125; Mrs. T. P. Sanborn, 2; Caroline L. Smith, 35; Mrs. Henry White, 5; Northfield, Un. Miss'y Soc., 11.17; Oxford, J. E. Estelow, 10; Plattsburg, Mrs. A. Anderson, .25; Rensselaer Falls, Mrs. N. E. Doty, 1; Riga, 1st, 5; Riverhead, 27.91; Rutland, 11.80; S. S., 4.60; Sidney, 1st, 40; South Edmeston, Mrs. S. E. Bell, 1; Syracuse, Goodwill, 37.88; Tarrytown, Mrs. Sarah V. Childs, 5; Utica, Bethesda, 5; Plymouth, 29.56; Wantagh, 9.55; Warsaw, Mrs. E. T. Lawrence, 1; Wells-ville, 1st, 58.95; West Camden, Mrs. M. H. Green, 19; West Winfield, C. E. of Emanuel, 15; Miss Clara Morgan, 1; White Plains, S. S., 29.37.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.

Brooklyn, Ch. of the Pilgrims, H. H. M. S., 75; Special, 5; Tompkins Ave., L. B. S., 300; Buffalo, Pilgrims, W. M. S., 20; Candor, "W. G.," 5; Clifton Springs, Miss J. M. Gilman, 50; Flushing, S. S., 5.62; Harford, Pa., L. M. S., 10; Homer, Miss E. F. Phillips, 5; New York City, B'way Tab., S. W. W., 40.50; Poughkeepsie, L. H. M. S., 25; Riverhead, 1st, W. H. M. S., 17; Rutland, Aux., 7.50; Schenectady, 1st, M. S., 15; Sherburne, W. H. M. S., 30; West Newark, W. M. S., 6. Total \$616.62.

NEW JERSEY—\$324.98; of which legacy, \$50. Cedar Grove, S. S., 5; East Orange, 1st, Special, 25; Trinity, S. S., 15; Freehold, A Friend, 2; Montclair, 1st, F. A. Ferris, 100; Watchung, 49.98; Mt. Holly, Mrs. A. S. Robbins, 2; Newark, Estate of A. B. Merwin, 50; Miss K. L. Hamilton, 5; Paterson, A Friend, 50; Swedes, 1; Somerville, Mary T. Lyman, 10; Upper Montclair, Watchung, S. S., 10.

PENNSYLVANIA—\$1,686.08; of which legacies, \$1,575.95.

Received by Rev. C. A. Jones, Blossburg, 2nd, 5; Miners Mills, J. E. Williams, Tr., 5; Wind Gap, J. G. Jones, Tr., 3. Total, \$13. Audenried, Welsh, 10; Darlington, Miss R. Davies, 1; DuBois, Swedes, 2; Fountain Springs, 4.38; Guys Mills, Mrs. F. M. Guy, 1; Kane, W. H. M. S., 10; Montrose, Estate of Mrs. C. F. C. Lathrop, 1,562.20; Philadelphia, Mt. Airy, S. R. Weed, 5; Park, 12; Rev. E. F. Fales, 5; Pittsburg, Estate of Ellen P. Jones, 13.75; Puritan, 9; Swedes, 4; Plymouth, Welsh, 8.75; Wilkes-Barre, Puritan, 25.

DISTRICT OF COLUMBIA—\$10.00.  
Washington, R. Wright, 10.

NORTH CAROLINA—\$30.00.  
Pinehurst, Two Friends, 30.

GEORGIA—\$50.95.

Received by Rev. F. E. Jenkins, Meansville, 2.50; Baxley, Friendship, Mt. Olive, Hunter, Antioch and Surrency, New Home, 2; Colbert, Concord, 2.50; Middleton, New Hope, 3.77; Zoar, 3.73; Ft. Valley, 4.50; Hoschton, 5; Macedonia, 2; Sardis, Oxford, 2.50; Lawrenceville, New Trinity, 3; Stone Mountain, Carnest Grove, 2; Lifsey, Liberty, 2; Lindale and North Rome, 0.70; Naylor, Pleasant Home, 2.25; Ocee, 2.50; Sarepta, Holly Creek and Suches, Pleasant Union, 1.

ALABAMA—\$18.25.

Antioch, 1.50; Dothan, Newtowns Chapel, 1; Florala, 2; Gate City, Memorial, 4; Hanceville, Mt. Grove, 5; Rose Hill, 4; Tallassee, 1st, .75.

LOUISIANA—\$3.35.

Iowa and Manchester, 3.35.

FLORIDA—\$106.06.

Received by Rev. F. E. Jenkins, Jacksonville, 5; Avon Park, Union Evan., 12.07; Caryville, Union, Chipley, Shilo, and Esto, Union Grove, 5; Cottdale, County Line, 1; DeFuniak Sps., Mrs.

E. L. Needham, 5; Interlachen, Rev. S. J. Townsend, 5; Mount Dora, 11; Orlando, Mrs. Geo. Porter, 50; St. Petersburg, 12.89.

TEXAS—\$94.55.

Texas Home Miss. Com., E. M. Powell, Sec., 51; Farwell, 5; Lipscombe, 5; Morrill, 10; Pruitt, 1.65; Sherman, 5; Texline, 1.90; Tyler, 15.

OKLAHOMA—\$63.05.

Received by Rev. C. G. Murphy, Alpha, 10.60; Goltry, 15.85; Kingfisher, 4.25; Manchester, 7. Total, \$37.70.

Agra, 1st, 2; Jennings, 1st, 6; Okarche and Pleasant Home, 7.60; Ridgeway and Pleasant View, 9.75.

NEW MEXICO—\$10.00.

Atrisco and Barelaz, 10.

ARIZONA—\$10.00.

Jerome, 1st, 10.

TENNESSEE—\$69.15.

Chattanooga, East Lake, 40; Memphis, Strangers' Miss. Soc., 29.15.

KENTUCKY—\$12.00.

Beza, Ch. and S. S., 2; Two Friends, 10.

OHIO—\$217.81.

Ohio H. M. Soc., Rev. C. H. Sural, Treas., 96.27; Ashland, J. O. Jennings, 5; Cincinnati W. J. Breed, 10; Cleveland, Nor. Danish, 15; Conneaut, Miss L. M. Baker, 5; Garrettsville, 10; Marblehead, 1st, 10; Medina, Miss D. Hartman, 1; North Fairfield, 7.22; Oberlin, 1st, 38.07; Mrs. J. A. Hart, 3; Wilmington, Mrs. L. M. Stoddard, 1; Windham, 16.25.

INDIANA—\$62.80.

Indianapolis, Trinity, W. H. M. S., 20; Kokomo, B. F. Harbster, 5; Shipshewana and Ontario, 2.90; Terre Haute, 1st, 34.99.

ILLINOIS—\$463.12.

Illinois H. M. Soc., J. W. Iliff, Treas., 308.75; Amboy, C. E., 2.50; Carpentersville, 1st, 11.19; Chicago, F. H. Tuthill, 45; A Friend, 10; Lake Forest, Mrs. C. E. Latimer, 1; Lexington, E. F. Wright, 6; Oak Park, A Friend, 5; Polo, Ind. Pres., 27.68; Princeton, Mrs. A. R. Clapp, 10; Roscoe, Mrs. M. A. Ritchie, 1; Somonauk, Mrs. S. L. Lord, 2.

Woman's H. M. Union, Mrs. A. H. Standish, Treas., 33.

MISSOURI—\$38.05.

Cameron, 1st, 25; Springfield, German, Rev. G. Grob, 10.45; Valley Park, Olive Branch, 2.60.

MICHIGAN—\$369.79.

Michigan H. M. Soc., J. P. Sanderson, Treas., 302.79; Ann Arbor, L. E. Buell, 5; Detroit, H. H. Burr, 5; C. A. Warren, 5; A Friend, 1; DeWitt, Mrs. E. J. Cook, 1; Ludington, G. N. Stray, 50.

WISCONSIN—\$132.18.

Wisconsin H. M. Soc., C. M. Blackman, Treas., 111.79; Albertville, Mrs. Massey, 1; Berlin, Lucy Fitch, 1; Burlington, Miss E. A. Kantsky, 10; Racine, Danish, 3.39; South Milwaukee, German, 5.

IOWA—\$207.00.

Iowa Home Miss. Soc., A. D. Merrill, Treas., 139; Church, German, I. Bechtel, 12; Farragut, 15; Glenwood, C. E. Carey, 5; McGregor, C. Gilchrist, 1; Manchester, Dr. P. E. Triem, 10; Red Oak, E. M. Carey, 25.

MINNESOTA—\$1,596.30; of which legacy, \$650.

Received by Rev. G. R. Merrill, Akeley, 25; Alexandria, 75; Faribault, 127.02; Freeborn, 9.50; Hancock, 10; Hawley, 8.04; Medford, 19.10; Minneapolis, Lowry Hill, 135; Park Ave., 78.08; Plymouth, 96; Owatonna, 53.50; St. Paul, Plym-



outh, 3.974; Pacific, 15; Sauk Center, 34.75. Total, \$725.73.

Backus, Union, 1.25; Burrtrum, 2.50; Duluth, Pilgrim, 108.92; Lakeland, 6.90; McIntosh, 1st, 7.50; Minneapolis, Plymouth, A. Friend, 50; Frank E. Parmelee, 10; New York Mills, 1st, 1; North Branch, 1st, 2.50; St. Paul, Estate of Anson Blake, 650; Waterville, 1st, 15; Zumbrota, Mrs. N. E. Ballard, 5; A Friend, 5; A Friend, 5.

#### KANSAS—\$6.00.

Clay Center, Mrs. H. H. Wright, 1; Wamego, J. F. Willard, 5.

#### NEBRASKA—\$82.77.

Nebraska H. M. Soc., Rev. S. I. Hanford, Treas., 41.67; Crete, L. E. Benton, 2; Franklin, A Friend, 10; Friend, Dr. H. W. Herwitt, 5; Grand Island, Mrs. H. E. Clifford, 2; Hallam, German, 5; Lincoln, Marion Powell, 10; Malmö, Mrs. O. Ostenburg, 1; Springwater, W. C. Brown, 2; Waverly, 4.10.

#### NORTH DAKOTA—\$757.73.

Received by G. J. Powell, Amenia, S. S., 5.15; Carrington, S. S., 10; Cleveland, 5; Cooperstown, 75.65; Crary, 19.65; S. S., 10; Dawson, S. S., 5; Dickinson, 63.80; Ladies, 10; S. S., 10; C. E., 5; Fargo, 1st, 7; Fingal, 60; Getchel, 50.50; Hankinson, Rev. W. A. Whitcomb, 3; Melville, 11.15; Niagara, 38; Park, 7.50; Pingree, S. S., 5; Rose Hill, 47.35. Total, \$448.75.

Anamoose, German Ebenezer, 8; Antelope, Mooreton, 10; Barrie, 5.50; Colfax, 2.50; Dwight, 10; C. E., 2.50; Eigenheim, 5; Harvey, German, 35; Hoffnungsvoll, 5; Beach, 8.85; Rocky Butte, 20.8; Cando, 6.30; Deering, 5; Fingal, 3.75; Kulm, Ger., 75; Litchville and Marion, 42.50; Lucca, 3.50; Ladies' Aid Soc., 3; S. S., 5; Overly, 3.

Woman's H. M. Union, Mrs. E. H. Stickney, Treas., Cooperstown, S. S., 10; Dwight, C. E., 2.50; Hankinson, L. A. S., 20; Heaton, 27.93; C. E., 2.07; Melville, L. A. S., 5. Total, \$67.50.

#### SOUTH DAKOTA—\$387.80.

Received by Rev. W. H. Thrall, D. D. Armour, 27.06; Badger, 6.15; Bethel, 7.27; Garretson, 3.26; Gothland, 2; Hetland, 10.50; Huron, 57.75; Iroquois, Mr. and Mrs. J. Baldrige, 100; 1; Bryant, 14; Canova, 2; S. S., 5; Cresbard and Mitchell, 31.25; Osceola, 3.80. Total, \$249.04.

Ashton, 11; Beresford, Mrs. M. S. Bridgman, Myron, 4; Garretson, 1.63; Hurdsheld, Eureka, 5; Pitrodie, 22.05; Willow Lakes, 24.27; Oahe, Indian Chs., 13.81; Orient, Rev. A. H. Robbins, 10; Selby, German, 25.

#### COLORADO—\$175.68.

Fondis, 2.79; Greeley, 3.50; Montrose, 7; Rocky Ford, German, 6.04; German, Miss. of Swink, 3; Stratton, 32.30; Trinidad, 1st, 3; Wellington, German, 2.45; Whitewater, Union, .60.

Woman's H. M. Union, Mrs. L. D. Sweet, Treas., Denver, Plymouth, 50; Ohio Ave., 40; Pilgrim, 2.50; Eaton, 20; Fountain, 2.50. Total, \$115.

#### WYOMING—\$43.73.

Green River, 6.50; Rock Springs, 25; Torrington, 6.

Woman's H. M. Union, Miss E. McCrum, Treas., Douglas, 1st, 6.23.

#### MONTANA—\$6.90.

Park City, 6.90.

#### IDAHO—\$93.31.

Clarkfork, 10; Council, 1st, 36; Hope, 23.31; Lewiston, Pilgrim, 19; Thornton, 5.

#### NORTH CALIFORNIA—\$27.00.

Berkeley, L. M. Foster, 25; Oakland, Mrs. S. H. Griffin, 2.

#### SOUTH CALIFORNIA—\$34.50.

Nordhoff, Mrs. J. R. Gelett, 4.50; Pasadena, G. Longfellow, 10; Potrero, Mrs. M. H. Currier, 10; Santa Barbara, Miss J. A. Weldon, 10.

#### WASHINGTON—\$1,853.47.

Washington Cong. H. M. Soc., Rev. H. B. Hendley Treas., 1,346.77; Ahtanum, 60; Almira, and Beulah, 21; Anacortes, Pilgrim, 1.59; Anglin, 3; Arlington, United, and S. S., 13.50; Rev. A. L. Loder, 12.66; Bellevue, 24.60; Bryant, 7.17; Cathlamet, 17; Chewelah, 1st, 30.50; Edison, 18; Five Mile Prairie and Lidgerwood, 18; Hill-yard, 1st, 5.60; Kalama, 1st, 36; Kirkland, S. S., 3; McMurray, Montborne and Clear Lake, 11.12; Orchard Prairie, 30; Newport, Hope, 10; Puyallup, Plymouth, 9; S. S., 3.50; Ritzville, 1st, German, 25; Immanuel, German, 20; Salems, German, 4; J. D. Bassett, 20; Roy, 16; Seattle, Beacon Hill, 8; Spokane, West Side, 6; South Bend, 1st, 1.50; Springdale, 2; Tacoma, Plymouth, 52.45; Center, 12.95; Wallula, 1st, 3.50.

#### OREGON—\$161.40.

Received by Rev. N. J. Folsom. Beaver Creek, 13; Eugene, 52; Forest Grove, 8.40; Rainier, 8. Total, \$81.40.

Corvallis, 1st, and Plymouth, 2.50; Portland, Highland, 75; Salem, Central, 2.50.

#### HAWAII—\$25.00.

Hamaknapoko, E. G. Beckwith, 25.

#### CANADA—\$5.00.

Mille Roches, Ontario, Mrs. A. J. Barnhart, 5.

#### BOHEMIA—\$5.00.

Prague, Rev. J. S. Porter, 5.

#### BULGARIA—\$10.00.

Bulgaria, W. W., 10.

### JANUARY RECEIPTS

Contributions .....	\$20,366.14	
Legacies .....	4,378.77	\$24,744.91

Interest .....	970.08
Home Missionary .....	204.48
Literature .....	46.08

Total.....\$25,965.55

## STATE SOCIETY RECEIPTS

### NEW HAMPSHIRE HOME MISSIONARY SOCIETY

Receipts in January, 1908.

Alstead, 11; Andover, East, 9.59; Bethlehem, 1.50; Brentwood, 6; Concord, South, 375.82; Bible Class, 13.18; S. S., 1st Ch., 9.61; Exter, 32.27; Gisum, 6; Hill, 15; Lancaster, 32; Langdon, 6.20; Lisbon, 5.25; Manchester, 1st, 71.85; Milford, 10.45; Milton Mills, 3.75; Nashua, 20.93; No. Weare, 5.15; Pembroke, S. S., 10. Total, \$645.55.

### MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in January, 1908.

Rev. F. E. Emrich, Acting Treasurer, Boston. Abington, 1st, 19.81; Adams, C. E., 2; Agawam, 6; Amherst, 1st, 144.35; Andover, South, 370; C. C. Torrey, 5; Arlington, 87.60; Attleboro Falls, Cens., 10; Bedford, Trin., 25.08; Boston, Cash, 10; Shawmut, 131.97; Estate M. P. Gay, Inc., 15; Charlestown, Winthrop., 9.60;



Roxbury, Eliot, 55.41; Highland, 25; Immanuel-Walnut Ave., 1; Dorchester, Pilgrim, C. E., 10; Roslindale, 39; Boxford, 10; Bradford, 1st, 5; Braintree, 1st, 2.35; Brookfield, 5.85; Brookline, Harvard, 136.64; Cambridgeport, Friend, 2; Pilgrim, 9.96; Charlton, 11; Chesterfield, 5; Cummings, Village, 20.71; West, 8; Dalton, Mrs. Z. Marshal Crane, 300; Clara L. Crane, 300; W. M. Crane, 250; Zenas Crane, 250; Dedham, 1st, All in S. S., 6.03; Douglas, East, 2nd, 30; Falmouth, No., 20; Fall River, 1st, 177.36; Fitchburg, Finn, 5.72; Foxboro, Mrs. M. N. Phelps, 50; Bethany, S. S., 38; Framingham, So., Grace, 116.57; General Fund, Income of, 34.75; Gloucester, Bethany, Taft Thank Offering, 5; Trinity, 182.57; West, Taft Thank Offering, 9.15; Granville Center, 17.60; Great Barrington, 1st, 141.20; Hadley, 2nd, 30; Hardwick, 20; Haverhill, Zion, 3; Holbrook, G. F. Merriam, 5; Holliston, 1st, 42.40; Ipswich, 1st, 50.74; Lancaster, S. S., 5; Lanesboro, 2; Lawrence, Lawrence St., 129.07; Leicester, 51.60; Lenox, 22; Leverett, Moores Corner, 4; Lexington, Hancock, 131.95; Lincoln, 45.50; Lowell, High St., 11.50; Kirk St., 331; 1st Trin., 34.74; Swede, 5; Lowell, W. H. G. W., 10; Manomet, C. E., Cleveland, 2.50; Marlboro, 18; Medford, Union, W. C. L., 5; Medway, West, 5; Mendell Fund, Income of, 10; Millbury, 1st, 13.46; Montreal, Ca., 5; Nantucket, 1st, 7.30; Natick, 1st, 39.72; South, 3.80; New Braintree, 5.50; Newburyport, No., S. S., 2.52; Newton, 1st, 95.46; Eliot, 108.86; S. S., 11.62; Auburndale, 5; Highlands, A. C., 100; Norfolk, Union, 15.55; Northbridge, Rockdale, C. E., 3.60; No. Brookfield, 5.70; Oxford, 1st, 60; Palmer, Est. H. T. Carey, 24.96; Peabody, West, 4.03; Pelham, 5; Philadelphia, Germantown, 5; Pittsfield, 1st, 136.06; Plymouth, Pilgrimage, 53.33; Plympton, C. E., 3; Quincy, Bethany, 82.32; Reading, Mrs. J. Spokesfield, 10; Ch., 15; Reed Fund, Income of, 28; Revere, Finn, 13.79; Rockland, 1st, 14.07; Silver Creek, Miss., Mrs. E. M. Chadwick, 5; Sisters Fund, Income of, 120; Somerville, Franklin St., 8.47; Prospect Hill, 23.58; So. Hadley Center, 9.09; Spencer, 1st, 34.26; Swampscott, Friends, 15; Taunton, East, 6.60; Wall Fund, Income of, 10; Ware, Gilbertsville, Trin., 82.30; Warren, 1st, C. E., 10; Washington, D. C., Mrs. C. D. Jones, 1; West Newbury, 2nd, 10; Weymouth, Union, C. E., 2.10; Whitcomb Fund, Income of, 205; Whitte Fund, Income of, 20; Whitman, 15.33; Whittington Fund, Income of, 100; Winchendon, 1st, 7.50; Winchester, 1st, 317.90; D. N. Skillings, Fund, Income of, 35; Windsor, 8; East, S. S., 2; Woburn, 1st, 450; Worcester, Armenian, 15; Finn, 4.65; Park, 15; Designated for salary W. S. Anderson, Berkshire County, 25; Designated for salary A. Garabedian, Lawrence, Lawrence St., 50; Designated for Greek work, Lowell, Kirk St., 43.54; Designated for salary of General Missionary, Pittsfield, 1st, 300; Designated for Debt of C. H. M. S., Concord, N. H., Friend, 2.50; Designated for work in Alaska, Granby, C. E., 15.

Woman's H. M. A., Lizzie D. White, Treas. Salaries, American International College, 70; Italian worker, 40; Greek worker, 16.66; Polish worker, 8.

#### SUMMARY

Regular. (Includes Inc. Fds., \$602.71)	\$6,502.73
Designated for Greek work	43.54
Designated for Armenian work	50.00
Designated for salary W. S. Anderson	25.00
Designated for salary General Missionary	300.00
Designated for debt of C. H. M. S.	2.50
Designated for work in Alaska	15.00
W. H. M. A.	134.66
Home Missionary	17.60

Total.....\$7,091.03

#### THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in January, 1908.

Security Company, Treasurer, P. O. Drawer 58, Hartford.

Bridgewater, S. S., 15; Bridgeport, South Ladies' Beeficent Soc., 16; Cornwall, 215; Danielson, Westfield, 44.82; Derby, First, 25.10; Enfield, 63.05; Essex, 26.58; Farmington, 113.31; Glastonbury, 110; Hartford, First, 144.97; Hartford, Danish, 10; Hartford, First, Y. W. H. M. C., 50; Hartford, Center, S. S. Home Dept., 12.05; Warburton Chapel, S. S., 6; Hartford, Asylum Hill, 213.40; Hebron, 34.25; Kensington, Italian, 5; Meriden, First, 5; Middletown, South, 75.38; Middletown, First, 27.23; Middletown, Third, Y. P. S. C. E., 9.41; New Britain, First, 220.54; New Britain, Italian, 5; New Britain, South, 336.90; New Haven, Plymouth, 33.92; New Haven, Redeemer, 25; Norfolk, 124.65; Northfield, 5.13; Northford, 6; Old Lyme, 19.15; Orange, 20; Reynolds Bridge, 10; Salem Center, 3; Somers, 5.86; Southington, 19.08; Union, 6; Waterbury, First, 150; Wauregan, 40; Wauregan, Ladies' Ben. Soc., 2; West Stafford, 5; West Stafford, Y. P. S. C. E., 5; Westport, Saugatuck, 19.14; Wilton, 30; Mrs. Edward A. Smith, Herbert Knox Smith and Ernest Walker Smith, 300.

Designated, \$423.40; Undesignated, \$2,189.52; C. H. M. S., \$162.29.

#### Special for C. H. M. S.

New Britain, First, H. H. Pease, Treas., \$126.70  
Danielson, Westfield, Geo. B. Guild, Treas., 27.59  
Wauregan, Lad. Ben. Soc. for Thomasville, Georgia, School..... 8.00

Total.....\$162.29

#### RHODE ISLAND HOME MISSIONARY SOCIETY

Receipts in January, 1908.

Jos. William Rice, Treasurer, Providence.  
Chepachet, C. E., 10; Crompton, Swedes, 2; Newport, United Ch., 51.72; Union Ch., 2.20; Pawtucket, 79.36; Peace Dale, 18; Slatersville, C. E., 10.40. Total, \$173.68.

#### NEW YORK HOME MISSIONARY SOCIETY

Receipts in January, 1908.

Clayton S. Fitch, Treasurer.  
Albany, First, 85.17; Angola, 2; Binghamton, East Side, 1; Bristol, 9; Brooklyn, Evangel, 9.18; German, 6.48; Park, 30; Buffalo, First, 150.15; Cortland, H. F. Ranney, 65; East Rockaway, 5; Elbridge, 10; Hopkinton, Mrs. Laura L. Chittenden, 10; Jamesport, 5.15; Lockport, East Avenue Ch. & S. S., 50; Lysander, 14.40; Norwich, First, 18.40; Oswego Falls, C. E., 5; Oxford, 20; Perry Center, 50.90; Plainfield Center, 8; Roland, 10; Saratoga, 9.80; Schenectady, Pilgrim, 5.79; Sherburne, S. S., 26.74. Total, \$607.16.

#### OHIO HOME MISSIONARY SOCIETY

Receipts in January, 1908.

Rev. C. H. Small, Treas., Cleveland.  
Aurora, 18; Bellevue, 1st, 25; Belpre, 11.60; Burton, 5.54; Cleveland, Bethlehem, Personal, 2; Bethlehem, 2.50; Euclid Ave., 38.90; Glenville, 5; Jones Road, 6; Pilgrim, 152.50; Union, 10.63; Columbus, 1st, 150; Thank Offering, 250; Mayflower, S. S., 4.89; North S. S., 12.18; Collinwood, 25; Croton, 5; Elyria, 1st, 12.67; 1st S. S., 6; 2nd, 5; Huntsburg, K. E. S., 7.19; Madison, S. S., 10; Mansfield, 1st, 7.70; Marietta, 1st, 18.43; Mt. Vernon, 1st, 15; North Olmsted, 15; North Ridgeville, 133; Oberlin, 2nd, 30.75; Penfield, 10; Ripley, 5; Sandusky, 15.56; Saybrook, 5; Secretary, Pulpit Supply, 15; Somerdale, 6; South Newbury, 5; Springfield, 1st, Personal, 1; Toledo, Central, 56.42; 1st, 40; Twinsburg, 30; Vaughnsville, 17.50. Total, \$1,072.01.

From Ohio Woman's H. M. Union, Mrs. G. B. Brown, Treas., Toledo, O. Cleveland Conference, A Friend, 15; Franklin, W. M. S., 6; Oberlin, 2nd, L. S., 40; Wakeman, W. M. S., 8; Wellington, W. A., 11.25. Total, \$80.25; Grand Total, \$1,152.26.

# Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

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